

A
JOURNAL

O R

Historical Account

O F T H E

Life, Travels, Sufferings, Christian Experiences
and Labour of Love in the

Work of the Ministry,

O F T H A T

Ancient, Eminent and Faithful Servant of
JESUS CHRIST,

George Fox;

Who departed this Life in great Peace with
the LORD, the 13th of the 11th Month, 1690.

The First Volume.

Dan. 12. 3. *And they that turn many to Righteousness, shall
shine as the Stars for ever and ever.*

Verse 4. *Many shall run to and fro; and Knowledge shall be En-
creased.*

2 Tim. 2. 12. *If we suffer, we shall also reign with him; (i. e.
with Christ.)*

L O N D O N,

Printed for **Thomas Northcott**, in *George-Yard*, in
Lombard-Street. M DC XCIV.

2 239.6
583j.

T H E
TESTIMONY
O F
Margaret Fox

Concerning her

Late Husband GEORGE FOX ;

T O G E T H E R

With a brief Account of some of his *Travels*, *Sufferings* and *Hardships* endured for the *Truth's* sake.

IT having pleased Almighty God to take away my Dear Husband out of this *Evil, Troublesome World*, who was not a Man thereof; being Chosen out of it, and had his Life and Being in another Region, and his Testimony was against the World, that the Deeds thereof were evil, and therefore the World hated him: So I am now to give in my Account and Testimony for my Dear Husband, whom the Lord hath taken unto his blessed Kingdom and Glory. And it is before me from the Lord, and in my View, to give a Relation, and leave upon Record the Dealings of the Lord with us from the Beginning.

He was the Instrument in the Hand of the Lord in this present Age, which he made use of to send forth into the World, to preach the Everlasting Gospel, which had been hid from many Ages and Generations; the Lord Revealed it unto him, and made him open that New and Living Way, that Leads to Life Eternal, when he was but a Youth, and a Stripling. And when he Declared it in his own Country of *Leicestershire*, and in *Darbyshire*, *Nottinghamshire* and *Warwickshire*, and his Declaration being against the Hireling-Priests and their Practices, it raised a Great Fury and Opposition amongst the Priests and People against him: yet there was always some, that owned him in several places; but very few, that stood firm to him, when Persecution came on him. There was he and one other put in Prison at Darby, but the other declined, and left him in Prison there; where he continued almost a whole Year, and then he was Released out of Prison: And went on with his Testimony abroad, and was put in Prison again at Nottingham; and there he continued a while, and after was Released again.

His first
Imprison-
ment.

Second
Imprison-
ment.

A 2

And

And then he Travelled on into *Yorkshire*, and passed up and down that Great County, and several received him; as *William Dewsbury*, *Richard Farnsworth*, *Thomas Aldam* and others, who all came to be faithful *Ministers* of the Spirit for the Lord. And he continued in that Country, and Travelled thorow *Holderness* and the *Wolds*, and abundance were *Convinced*; and several were brought to *Prison* at *Tork* for their *Testimony* to the *Truth*, both *Men* and *Women*: So that we heard of such a *People* that were *Risen*, and we did very much *inquire* after them. And after a while he Travelled up farther towards the *Dales* in *Yorkshire*, as *Wensdale*, and *Sedbur*; and amongst the *Hills*, *Dales* and *Mountains* he came on, and *Convinced* many of the *Eternal Truth*.

And in the Year 1652. it pleased the Lord to draw him towards us; so he came on from *Sedbur*, and so to *Westmorland*, as *Firbank-Chappel*, where *John Blaykling* came with him: and so on to *Preston*, and to *Grarig*, and *Kendal*, and *Under-barrow*, and *Poobank*, and *Cartmel*, and *Staveley*; and so on to *Swarthmore*, my Dwelling-House, whither he brought the blessed *Tideings* of the *Everlasting Gospel*, which I, and many *Hundreds* in these parts, have cause to praise the Lord for. My then Husband, *Thomas Fell*, was not at home at that time, but gone the *Welch Circuit*, being one of the *Judges* of *Affize*: And our House being a Place open to entertain *Ministers* and Religious People at, one of *George Fox* his Friends brought him hither; where he stayed all Night. And the next day, being a *Lecture*, or a *Fast-day*, he went to *Ulverston-Steeple-house*, but came not in, till People were gathered; I and my Children had been a long time there before. And when they were singing before the Sermon, he came in; and when they had done singing, he stood up upon a Seat or Form, and desired, *That he might have liberty to speak*: And he that was in the *Pulpit*, said he might. And the first words, that he spoke, were as followeth: *He is not a Jew, that is one outward; neither is that Circumcision, which is outward: But he is a Jew, that is one inward; and that is Circumcision, which is of the heart.* And so he went on, and said, *How that Christ was the Light of the World, and lighteth every Man that cometh into the World; and that by this Light they might be gathered to God, &c.* And I stood up in my *Pew*, and I wondered at his *Doctrine*; for I had never heard such before. And then he went on, and opened the *Scriptures*, and said; *The Scriptures were the Prophets words, and Christ's and the Apostle's words, and what, as they spoke, they enjoyed and possessed, and had it from the Lord: And said, Then what had any to do with the Scriptures, but as they came to the Spirit, that gave them forth. You will say, Christ saith this, and the Apostles say this; but what canst thou say? Art thou a Child of Light, and hast walked in the Light, and what thou speakest, is it inwardly from God? &c.* This opened me so, that it cut me to the Heart; and then I saw clearly, we were all wrong. So I sat me down in my *Pew* again, and cried bitterly: And I cried in my spirit to the Lord, *We are all Thieves, we are all Thieves; we have taken the*
Scrip-

Scriptures in Words, and know nothing of them in our selves. So that served me, that I cannot well tell, what he spake afterwards; but he went on in declaring against the false Prophets, and Priests, and Deceivers of the People. And there was one John Sawrey, a Justice of Peace, and a Professor, that bid the Churchwarden, *Take him away*: And he laid his hands on him several times, and took them off again, and let him alone; and then after a while he gave over, and came to our House again that night. And he spoke in the Family amongst the Servants, and they were all generally Convinced; as William Caton, Thomas Salthouse, Mary Askew, Anne Clayton and several other Servants. And I was stricken into such a sadness, I knew not what to do; my Husband being from home. I saw, it was the Truth, and I could not deny it; and I did, as the Apostle saith, *I Received the Truth in the Love of it*: And it was opened to me so clear, that I had never a Tittle in my Heart against it; but I desired the Lord, that I might be kept in it, and then I desired no greater Portion.

And then he went on to Dalton, Aldingham, Dendrum and Ramsyde-Chappels and Steeple-houses, and places several up and down, and the People followed him mightily; and abundance were Convinced, and saw, that which he spoke, was Truth: But the Priests were all in a Rage. And about two Weeks after James Naylor and Richard Farnsworth followed him, and enquired him out, till they came to Swarthmore, and there stayed a while with me at our House, and did me much Good; for I was under great Heaviness and Judgment. But the Power of the Lord entred upon me, within about two Weeks, that he came; and about three Weeks-end my Husband came home: And many were in a mighty Rage. And a deal of the Captains and Great Ones of the Country went to meet my then Husband, as he was coming home, and informed him, *That a Great Disaster was befallen amongst his Family, and that they were Witches; and that they had taken us out of our Religion: and that he might either set them away, or all the Country would be undone*. But no Weapons formed against the Lord, shall prosper; as you may see hereafter.

So my Husband came home greatly offended: And any may think, what a Condition I was like to be in, that either I might displease my Husband, or offend God; for he was very much troubled with us all in the House and Family, they had so prepossessed him against us. But James Naylor and Richard Farnsworth were both then at our House, and I desired them to come and speak to him; and so they did, very moderately and wisely: But he was at first displeased with them; but they told him, *They came in Love, and good Will to his House*. And after that he had heard them speak a while, he was better satisfied; and they offered, as if they would go away: but I desired them to stay, and not to go away yet; for George Fox will come this Evening. And I would have had my Husband to have heard them all, and satisfied himself farther about

bout them; because they had so prepossest him against them of such *dangerous, fearful things* in his coming first home. And then was he pretty *moderate* and *quiet*: and his *Dinner* being ready, he went to it; and I went in, and sate me down by him. And whilst I was sitting, the *Power* of the *Lord* seized upon me: and he was stricken with *Amazement*, and knew not what to think; but was quiet and still. And the *Children* were all quiet and still, and grown Sober, and could not *play* on their *Musick*, that they were learning: and all these things made him quiet and still.

And then at Night *George Fox* came: And after *Supper* my *Husband* was sitting in the *Parlour*, and I asked him, *If George Fox might come in?* and he said, *Yes*. So *George* came in without any *Complement*, and walked into the *Room*, and began to speak presently; and the *Family*, and *James Naylor*, and *Richard Farnsworth* came all in: and he spoke very excellently, as ever I heard him; and opened *Christ* and the *Apostles Practices*, which they were in, in their *Day*. And he opened the *Night* of *Apostacy* since the *Apostles Days*, and laid open the *Priests* and their *Practices* in the *Apostacy*; that if all in *England* had been there, I thought, they could not have denied the *Truth* of those things. And so my *Husband* came to see clearly the *Truth*, of what he spoke, and was very quiet that Night, and said no more; and went to Bed. And next Morning came *Lampit*, *Priest* of *Ulversion*, and got my *Husband* into the *Garden*; and spake much to him there: But my *Husband* had seen so much the Night before, that the *Priest* got little Entrance upon him. And when the *Priest Lampit* was come into the *House*, *George* spoke sharply to him, and asked him; *When God spake to him, and called him to go, and preach to the People?* But after a while the *Priest* went away: This was on a *Sixth-day* of the *Week* about the *Fifth Month*, 1652. And at our *House* divers *Friends* were speaking one to another; how there was several *Convinced* here-aways; and we could not tell, where to get a *Meeting*: My *Husband* also being present, he over-heard, and said of his own Accord; *You may Meet here, if you will*: And that was the *First Meeting* we had, that he offered of his own Accord. And then Notice was given that *Day* and the next to *Friends*; and there was a good large *Meeting* the *First-day*, which was the *First Meeting*, that was at *Swarthmore*: and so continued there a *Meeting* from 1652, till 1690. And my *Husband* went that *Day* to the *Steeple-house*, and none with him, but his *Clerk* and his *Groom*, that rid with him; and the *Priest* and *People* were all fearfully troubled: But praised be the *Lord*, they never got their *Wills* upon us to this day.

And then after a few *Weeks*, *George* went to *Ulverston-Steeple-house* again, and the said Justice *Sawrey*, with others, set the *Rude Rabble* upon him; and they beat him so, that he fell down as in a *Swoon*, and was fore bruised and black'ned in his *Body*, and on his *Head* and *Arms*. Then my *Husband* was not at home: but when he came home, he was displeased, that they should do so; and

and spoke to Justice Sawrey, and said, *It was against Law to make Riots.* And after that he was fore beat and stoned at *Walney*, till he fell down: And also at *Dalton* was he fore beat and abused; so that he had very hard Usage in divers places in these parts. And then when a *Meeting* was settled here, he went again into *Westmorland*, and settled *Meetings* there; and there was a great *Convincement*, and abundance of brave *Ministers* came out there-aways, as *John Camm*, *John Audland*, *Francis Howgil*, *Edward Burrough*, *Miles Halhead*, and *John Blaykling* with divers others. He also went over Sands to *Lancaster*, and *Telland*, and *Kellet*, where *Robert Widders*, *Richard Hubberthorn* and *John Lawson*, with many others were *Convinced*. And about that time he was in those parts, many *Priests* and *Professors* rose up, and falsely accused him for *Blasphemy*, and did endeavour to take away his *Life*; and got People to swear at a *Sessions* at *Lancaster*, that he had spoken *Blasphemy*. But my then *Husband* and Colonel *West*, having had some *Sight* and *Knowledge* of the *Truth*, withstood the two *Persecuting* Justices, *John Sawrey* and *Thompson*; and brought him off, and cleared him: for indeed he was *Innocent*. And after the *Sessions* there was a great *Meeting* in the Town of *Lancaster*; and many of the *Towns* People came in, and many were *Convinced*. And thus he was up and down about *Lancaster*, *Telland*, *Westmorland* and some parts of *Torkshire*, and our parts above one *Year*; in which time there was above *Twenty* and *four* *Ministers* brought forth, that were ready to go with their *Testimony* of the *Eternal Truth* unto the *World*: And soon after *Francis Howgil* and *John Camm* went to speak to *Oliver Cromwel*.

And in the Year 1653. *George's* drawings was into *Cumberland* by *Milholm*, *Lampley*, *Embleton* and *Brigham*, *Pardsey* and *Cockermouth*, where at or near *Embleton* he had a *Dispute* with some *Priests*, as *Larkham* and *Benson*, but chiefly with *John Wilkinson*, a *Preacher* at *Embleton* and *Brigham*; who after was *Convinced*, and owned the *Truth*, and was a serviceable *Minister* both in *England*, *Ireland* and *Scotland*. And then he went to *Coldbeck* and several places, till he came to *Carlisle*, and went to their *Steeple-house*: And they beat and abused him, and had him before the *Magistrates*; who Examined him, and put him in Prison there in the *Common-Goal* among the *Thieves*. And at the *Affizes* one *Anthony Pearson*, who had been a *Justice of Peace*, and was *Convinced* at *Appleby* (when he was upon the Bench) by *James Naylor* and *Francis Howgil*, who were then *Prisoners* there, and brought before him; so *Anthony Pearson* spake to the Justices at *Carlisle*, he being acquainted with them, having married his *Wife* out of *Cumberland*; and after a while they *Released* him. And after he went into several parts in *Cumberland*, and many were *Convinced*, and owned the *Truth*: and he gathered and settled *Meetings* there amongst them, and up and down in several *Parts* there in the *North*.

The third
Imprisonment.

And

The fourth
Imprison-
ment.

The fifth
Imprison-
ment.

And in the Year 1654. he went *Southward* to his own Country of *Leicestershire*, visiting *Friends*. And then Colonel *Hacker* sent him to *Oliver Cromwel*: and after his being kept *Prisoner* a while, he was brought before *Oliver*, and was *Released*. And then he stayed a while, visiting *Friends* in *London*, and the *Meetings* therein; and so passed *Westward* to *Bristol*, and visited *Friends* there: and after went into *Cornwal*, where they put him in *Prison* at *Launceston*, and one *Edward Pyot* with him; where he had a bad, long *Imprisonment*. And when he was *Released*, he passed into many parts in that County of *Cornwal*, and settled *Meetings* there. And then he Travelled thorow many *Counties*, visiting *Friends* and settling *Meetings* all along; and so came into the *North*, and to *Swarthmore*, and to *Cumberland*.

And so for *Scotland* he passed in the Year 1657. and there went with him *Robert Widders*, *James Lancaster*, *John Grave* and others. And he Travelled thorow many places in that Nation, as *Douglas*, *Heads*, *Hambleton*, *Glasgow*, and to *Edenborough*, where they took him, and carried him before *General Monk*, and the *Council*, and Examined him, and asked him his *Business* into that Nation: who Answered; *He came to visit the Seed of God*. And after they had threatned him, and charged him to depart their Nation of *Scotland*, they let him go. And then he went to *Linlithgow*, and *Sterling*, and *Johnstons* and many places, visiting the *People*; and several were *Convinced*. And after he had stayed a pretty while, and settled some *Meetings*, he returned into *Northumberland*, and into the *Bishoprick* of *Durham*, visiting *Friends* and settling *Meetings*, as he went; and then returned back again to *Swarthmore*, and stayed amongst *Friends* a while, and so returned *South* again. And in 1658. *Judge Fell* died.

The sixth
Imprison-
ment.

And in 1650. he came out of the *South* into the *North*, and had a Great *General Meeting* about *Balby* in *Yorkshire*; and so came on visiting *Friends* in many places, till he came to *Swarthmore* again. And *King Charles* then being come in, the *Justices* sent out *Warrants*, and took him at *Swarthmore*, charging him in their *Warrants*, *That he drew away the King's Liege People, to the endangering the embruing the Nation in Blood*; and sent him *Prisoner* to *Lancaster-Castle*. And I having a Great *Family*, and he being taken in my House, I was moved of the Lord to go to the *King* at *Whitehall*; and took with me a *Declaration*, and an *Information* of our *Principles*: And a long time, and much ado I had, to get to him. But at last, when I got to him, I told him; *If he was Guilty of those things, I was Guilty, for he was taken in my House*: And I gave him the *Paper* of our *Principles*, and desired, *that he would set him at Liberty; as he had promised, That none should suffer for tender Consciences: and we were of tender Consciences, and desired nothing, but the Liberty of our Consciences*. And then with much ado, after he had been kept *Prisoner* near half a Year at *Lancaster*, we got a *Habeas Corpus*, and Removed him to the *King's Bench*; where he was *Released*. And then would I gladly have come home to my great *Family*; but was bound in my *Spirit*, and could not have Freedom to get away for a whole Year.

Year. And the *King* had promised me several times, that we should have our *Liberty*: And then the *Monarchy-Men* rose; and then came the *Great and General Imprisonment of Friends* the Nation thorow: And so could I not have Freedom nor Liberty to come home, till we had got a *General Proclamation* for all our *Friends Liberty*; and then I had *Freedom and Peace* to come home.

And in 1663. he came *North* again, and to *Swarthmore*: And then they sent out *Warrants*, and took him again, and had him to *Holcrof* before the *Justices*, and tendered him the *Oath of Allegiance*; and sent him *Prisoner* to *Lancaster-Castle*. And about a Month after, the *Justices* sent for me also out of my *House*, and tendered me the *Oath*; and sent me *Prisoner* to *Lancaster*. The seventh Imprisonment.

And the next *Affizes* they tendered the *Oath of Allegiance and Supremacy* to us again both, and *Premunired* me: But they had missed the *Date*, and other things in his *Indictment*, and so it was quasht; but they tendered him the *Oath* again, and kept him *Prisoner* a Year and an half at *Lancaster-Castle*. And then they sent him to *Scarborough-Castle* in *Yorkshire*, where they kept him *Prisoner* close under the *Soldiers* much of a Year and an half; so that a *Friend* could scarcely have spoken to him: yet after that it pleased the *Lord*, that he was *Released*. But I continued in *Prison*, and a *Prisoner* four years at that time: And an *Order* was procured from the *Council*, whereby I was set at *Liberty*. And in that time I went down into *Cornwall* with my *Son* and *Daughter Lower*, and came back by *London* to the *Yearly Meeting*; and there I met with him again: And then he told me, *The time was drawing on towards our Marriage; but he might first go into Ireland*. And a little before this time was he *Prisoner* in his own Country at *Leicester* for a while; and then *Released*. And so into *Ireland* he went: and I went into *Kent* and *Sussex*; and came back to *London* again: And afterward I went to the *West*, towards *Bristol*, in 1669. and there I stay'd, till he came over from *Ireland*. And then it was *Eleven years* after my former *Husband's* Decease. And in *Ireland* he had had a great *Service* for the *Lord* and his *Eternal Truth*, amongst *Friends* and many *People* there, but escaped many *Dangers*, and *Times* of being taken *Prisoner*; they having laid in *Wait* afore-hand for him in many places. And then he being return'd, at *Bristol*, he declared his *Intentions of Marriage*: and there also was our *Marriage* solemnized. And then within *ten Days* after I came homewards; and my *Husband* stayed up and down in the *Countries* amongst *Friends*, visiting them. The eighth Imprisonment.

And soon after I came home, there came another *Order* from the *Council* to cast me into *Prison* again; and the *Sheriff* of *Lancashire* sent his *Bailiff*, and pulled me out of my own *House*, and had me *Prisoner* to *Lancaster-Castle* (upon the *Old Premunire*;) where I continued a *whole Year*: And most part of all that time was I *sick* and *weakly*; and also my *Husband* was *weak* and *sickly* at that time. And then after a while he *Recovered*, and went about to get me out of *Prison*; and a *Discharge* at last was got

The ninth
Imprison-
ment.

under the *Great Seal* : and so I was set at *Liberty*. And then I was to go up to *London* again, for my Husband was intending for *America* : And he was full *two years* away, before he came back again into *England* ; and then he arrived at *Bristol*, and then came to *London* : and he intended to have come to the *middle* of the *Nation* with me. But when we came into some parts of *Worcestershire*, they got there Information of him ; and one Justice *Parker* by his *Warrant* sent him and my Son *Lower* to *Worcester-Gaol* : and the *Justices* there tendered him the *Oath*, and *Premunired* him, but *Released* my Son *Lower* ; who stayed with him most of the time he was *Prisoner* there.

And after some time he fell *sick* in a long, lingering *Sickness*, and many times was very ill : so they writ to me from *London*, That *if I would see him alive, I might go to him* ; which accordingly I did. And after I had tarried *Seventeen Weeks* with him at *Worcester*, and no *Discharge* like to be obtained for him, I went up to *London*, and writ to the *King* an *Account* of his long *Imprisonment*, and how he was taken in his *Travel* homewards ; and how he was weak and sick, and not like to live, if they kept him long there. And I went with it to *Whitehall* my self ; and I met with the *King*, and gave him the *Paper* : And he said, I must go to the *Chancellour*, he could do nothing in it. Then I writ also to the *Lord Chancellour*, and went to his *House*, and gave him my *Paper*, and spoke to him, That the *King* had left it wholly to him ; and if he did not take pity, and Release him out of that *Prison*, I feared, he would end his days there. And the *Lord Chancellour Finch* was a very tender *Man*, and spoke to the *Judge* ; who gave out an *Habeas Corpus* presently. And when we got it, we sent it down to *Worcester* ; and they would not part with him at first, but said, he was *Premunired*, and was not to go out on that manner. And then we were forced to go to *Judge North*, and to the *Attorney General*, and we got another *Order*, and sent down from them ; and with much ado, and great Labour and Industry of *William Mead*, and other *Friends*, we got him up to *London*, where he Appeared in *Westminster-Hall* at the *King's-Bench*, before *Judge Hales*, who was a very honest, tender *Man* ; and he knew, they had *Imprisoned* him but in *Envy*. So that, which they had against him, was *Read* ; and our *Counsel* pleaded, That he was taken up in his *Travel* and *Journey* : And there was but a little said, till he was *quitted*. And this was the *Last Prison*, that he was in, being freed by the *Court of King's-Bench*.

And when he was at *Liberty*, he *Recovered* again : And then I was very desirous to go home with him, which we did. And this was the *first time*, that he came to *Swarthmore*, after we were *Married* ; and so he stayed here much of *two years*. And then went to *London* again to the *Yearly Meeting* ; and after a while went into *Holland*, and some parts of *Germany*, where he stayed a pretty while : and then Returned to *London* again at the next *Yearly Meeting*. And after he had stayed a while in and about *London*, he came into the *North* to *Swarthmore* again ; and stayed that

that time nigh *two years* : And then he grew *weakly*, being troubled with *Pains* and *Aches*, having had many *fore* and *long Travels*, *Beatings*, and *hard Imprisonments*. But after some time he rid to *Tork* : and so passed on thorow *Nottinghamshire* and several *Counties*, visiting *Friends* ; till he came to *London* to the *Tearly-Meeting*, and stayed there, and there-aways, till he finished his *Course*, and laid down his *Head* in *Peace*.

And though the *Lord* had provided an outward *Habitation* for him, yet he was not willing to stay at it ; because it was so *remote* and *far* from *London*, where his *Service* most lay. And my *Concern* for *God*, and his holy, *Eternal Truth* was then in the *North*, where *God* had placed and set me ; and likewise for the *Ordering* and *Governing* of my *Children* and *Family* : so that we were very willing *both* of us, to live *a-part* some years upon *God's Account*, and his *Truth's Service*, and to deny our selves of that *Comfort*, which we might have had in being together, for the sake and *Service* of the *Lord*, and his *Truth*. And if any took *Occasion*, or *Judged* hard of us because of that, the *Lord* will *Judge* them ; for we were *Innocent*. And for my own part, I was willing to make many *long Journies*, for taking away all *Occasion* of *evil Thoughts* : And though I lived *Two hundred Miles* from *London*, yet have I been *Nine times* there, upon the *Lord*, and his *Truth's Account* ; and of all the times that I was at *London*, this *last time* was most *Comfortable*, that the *Lord* was pleased to give me *Strength* and *Ability*, to travel that *great Journey*, being *Seventy six years* of *Age*, to see my *Dear Husband*, who was better in his *Health* and *Strength*, than many times I had seen him before. I look upon that, that the *Lord's special Hand* was in it, that I should go then ; for he lived but about *half a Tear* after I left him : Which makes me admire the *Wisdom* and *Goodness* of *God* in *Ordering* my *Journey* at that time.

And now he hath finished his *Course*, and his *Testimony*, and is entered into his *Eternal Rest* and *Felicity*. I trust in the same *powerful God*, that his *holy Arm* and *Power* will carry me thorow, whatever he hath yet for me to do ; and that he will be my *Strength* and *Support*, and the *Bearer* up of my *Head* unto the *End*, and in the *End*. For I know his *Faithfulness* and *Goodness*, and I have *Experience* of his *Love* ; To whom be *Glory* and *Powerful Dominion* for ever : *Amen*.

M. F.

The Testimony of some of the AUTHOR'S Relations.

Neither *Days*, nor *Length of Time* with us can wear out the *Memory* of our Dear and Honoured Father *George Fox*, whom the *Lord* hath taken to himself. And though his *Earthly House* of this *Tabernacle* be dissolved, and *Mortality* put off; yet we believe, he has a *Building with God Eternally in the Heavens*, and is entred into *Rest*, as a *Reward* to those great *Labours*, hard *Sufferings* and sore *Trials*, he patiently endured for *God* and his *Truth*. Of which *Truth* he was made an *Able Minister*, and *One*, if not the *First Promulgator* of it in our *Age*: who though of no great *Literature*, nor seeming much *Learned*, as to the outward (being hid from the *Wisdom* of this *World*;) yet he had the *Tongue* of the *Learned*, and could speak a *Word* in *due Season* to the *Conditions* and *Capacities* of most, especially to them, that were *weary*, and wanted *Soul's Rest*; being deep in the *Divine Mysteries* of the *Kingdom* of *God*. And the *Word* of *Life* and *Salvation* through him reached unto many *Souls*; whereby many were *Convinced* of their great *Duty* of inward *Retiring* to *Wait upon God*: and as they became diligent in the *Performance* of that *Service*, were also raised up to be *Preachers* of the same *Everlasting Gospel* of *Peace* and *Glad Tidings* to others; who are as *Seals* to his *Ministry* both in this and other *Nations*, and may possibly give a more full *Account* thereof. Howbeit we knowing his unwearied *Diligence*, not *Sparing*, but *Spending* himself in the *Work* and *Service*, whereunto he was *Chosen* and *Called* of *God*, could not but give this short *Testimony* of his *Faithfulness* therein; and likewise of his tender *Love* and *Care* towards us: who as a tender *Father* to *Children* (in which *Capacity* we stood, being so *Related* unto him) he never failed to give us his wholesome *Counsel* and *Advice*. And not only so, but as a *Father* in *Christ*, he took *Care* of the whole *Family* and *Household* of *Faith*, which the *Lord* had made him an *Eminent Overseer* of, and endued him with such an *Excellent Spirit* of *Wisdom* and *Understanding*, to propose and direct *Helps* and *Advantages* to the *Well-ordering* and *Establishing* of *Affairs* and *Government* in the *Church*, as now are found very *serviceable* thereunto; and have greatly disappointed and prevented the *false*, *loose* and *libertine Spirit* in some, who to their own *Confusion* have endeavoured (by *Separation* and *Division*) to disturb the *Church's Peace*. And although many of that sort have at sundry times shot their *poisonous Darts* at him, publicly in *Print*, and privately other ways; yet he has been always preserved by the *Heavenly Power* of *God*, out of the *Reach* of their *Envy*, and all *Perils* and *Difficulties*, that attended on their *Account*: Who as a *Fixed Star* in the *Firmament* of *God's Power*, did constantly abide, and held his *Integrity* to the last, being of a sweet, *savoury Life*; and as to *Conversation* kept his

his *Garments clean*: And though outwardly *dead*, yet *liveth*, and his *Memory* is right precious unto us; as it is and will be to all, that abide in the *Love of Truth*, and have not declined the *Way* of it. For he was one of the *Lord's Worthies*, *Valiant* for the *Truth* upon Earth, not turning his *Back* in the *Day of Battle*; but his *Bow* still abiding in its *Strength*, he through many *Hardships* brought Gladness and Refreshment to *Israel's Camp*: being assisted by the *Might* of that *Power*, that always put the *Armies* of *Aliens* and *Enemies* to *Flight*. And now having finished his *Course*, is removed from us into a *Glorious State of Immortality* and *Bliss*; and is gathered unto the *Lord*, as a *Shock of Corn* in its full *Season*, and to that *Habitation of Safety*, where the *Wicked* cease from troubling, and the *Weary* be at *Rest*.

John Rous.	Margaret Rous.
William Meade.	Sarah Meade.
Thomas Lower.	Mary Lower.
William Ingram.	Susanna Ingram.
Daniel Abraham.	Rachel Abraham.
Abraham Morrice.	Isabel Morrice.

An Epistle by Way of Testimony, to Friends and Brethren of the Monthly and Quarterly Meetings in England, Wales, and elsewhere, concerning the Decease of our Faithful Brother
GEORGE FOX.

From our Second-Days Morning Meeting in London, the 26th of the 11th Month, 1690.

DEAR and truly beloved Friends, Brethren and Sisters in Christ Jesus, our Blessed Lord and Saviour, we sincerely and tenderly salute you all in his free and tender Love, wherewith he hath graciously visited us, and largely shed it abroad in our Hearts and Souls, to our own unspeakable Comfort and Consolation, and towards his whole Heritage, and Royal Offspring; blessed be his pure and powerful Name for Evermore. And our Souls do truly and fervently desire, and breathe unto the God of all our Mercies, that you all may be preserved, and kept truly faithful and diligent in his Work and Service, according to your Heavenly Calling and Endowments with his Light, Grace and Truth, unto the End of your Days; as being livingly engaged thereby, all your appointed Time to serve him, and to wait, till your Change come: That none may neglect that true Improvement of your Times and Talents, that God has afforded you here, for your Eternal Advantage hereafter, in that Inheritance and Life Immortal, that never fades away. And that

that the whole Flock and Heritage of Christ Jesus, which he has purchased and bought for himself with a *Price* incorruptible, may always be so preserved in his own pure *Love* and *Life*, as to grow, in crease, and prosper in the same; and thereby be kept in *Love*, *Unity* and *Peace* with one another, as becomes his true and faithful *Followers*, is that, which our very *Hearts* and *Souls* desire, being often truly comforted and enlarged in the living sense and feeling of the *Encrease* and *Aboundings* thereof, among faithful *Friends* and *Brethren*.

And *Dear Brethren* and *Sisters*, unto this our *Tender Salutation*, We are concerned in Brotherly Love, and true Tender-heartedness, to add and impart unto you some *Account* of the *Decease* of our *Dear* and *Elder Brother* in Christ, namely, his and his Church's true and faithful Servant and Minister, *George Fox*; whom it hath pleased the Lord to take unto himself, as he hath divers others of his faithful *Servants* and *Ministers* of late Time; who have faithfully served out their Generation, and finished their *Testimony* and *Course* with Joy and Peace. Howbeit, O *Dear Brethren* and *Friends*! that so many *Worthies* in *Israel*, and serviceable *Instruments* in the Lord's Hand, are of late taken away and removed from us, so soon one after another, appears a *Dispensation*, that deeply and sorrowfully affects us, and many more, whose *Hearts* are upright and tender toward God, and one to another in the *Truth*. The Consideration of the *Depth*, *Weight* and *Meaning* thereof, is very weighty upon our *Spirits*, though their precious *Life* and *Testimony* lives with us, as being of that same *Body*, united to one *Head*, even Christ Jesus; in which we still, and hope, ever shall have secret *Comfort* and *Union* with them, whom the Lord has removed, and taken to himself out of their *Earthly Tabernacles* and *Houses*, into their *Heavenly* and *Everlasting Mansions*.

This our said *Dear Brother*, *George Fox*, was enabled by the Lord's Power, to *Preach* the *Truth* fully and effectually, in our Publick Meeting in *White-Hart-Court*, by *Grace-Church-street*, *London*, on the *Eleventh Day* of this instant *11th Month*, *1690*: After which he said, *I am glad I was here; now I am clear, I am fully clear*. Then he was the same Day taken with some *Illness* or *Indisposition* of *Body*, more than usual; and continued weak in *Body* for two days after, at our Friend *Henry Goldney's* House in the same Court, close by the *Meeting-House*, in much Contentment and Peace, and very sensible to the last. In which time he mentioned divers *Friends*, and sent for some in particular; to whom he exprest his *Mind*, for the spreading *Friends Books* and *Truth* in the *World*, and through the *Nations* thereof; as his Spirit in the Lord's Love and Power was universally set, and bent for *Truth* and *Righteousness*, and the making known the *Way* thereof to the Nations and People afar off: signifying also to some Friends, *That all is well; and the Seed of God reigns over all, and over Death it self. That though he was weak in Body, yet that the Power of God is over all, and the Seed reigns over all disorderly Spirits*: which were his wonted sensible Expressions, being in the living *Faith* and *Sense* thereof, which he kept to the End. And the *Thirteenth* Instant, between the *Ninth* and *Tenth Hour* in the *Night*, he quietly departed this Life in Peace; being two days after

after the Lord enabled him to *Publ:sh* and *Preach* the *Blessed Truth* in the *Meeting*, as aforesaid. So that he clearly and evidently ended his days in his *faithful Testimony*, in perfect Love and Unity with his *Brethren*, and Peace and Good-will to all Men; being about *Sixty* and *fix* Years of Age (as we understand) when he departed this Life.

And on the *Sixteenth* of this *Instant*, being the day appointed for his *Funeral*, a very great *Concourse* of *Friends* and *People* assembled at our Meeting-Houle in *White-Hart-Court* aforesaid, about the *Mid-day*, in order to attend his Body to our Burying-place near *Bunhill-Fields*, to be Interred, as *Friends* last Office of *Love* and *Respect*, due on that Account. The *Meeting* was held about *two Hours*, with great and heavenly Solemnity, manifestly attended with the *Lord's* Blessed *Power* and *Presence*; and divers living *Testimonies* given from a lively Remembrance and Sense of this his *Dear*, *Ancient Servant*, his Blessed *Ministry* and *Testimony* of the breaking forth of this *Gospel-day*; his *Innocent Life*, long and great *Travels*, and *Labours* of *Love* in the Everlasting Gospel, for the turning and gathering many *Thousands* from *Darkness* to the *Light* of *Christ Jesus*; the *Foundation* of true *Faith*; also of his manifold *Sufferings*, *Afflictions* and *Oppositions*, which he met withal for his *faithful Testimony*, both from his open *Adversaries* and *false Brethren*; and his *Preservations*, *Dominion*, and *Deliverances* out of them all by the *Power* of *God*: To whom the *Glory* and *Honour* was and is ascribed, in raising up and preserving this his *faithful Witness* and *Minister* to the End of his *Days*; whose blessed *Memorial* will Everlastingly remain.

He loved *Truth* and *Righteousness*, and bore *faithful Testimony* against *Deceit* and *Falseness*, and the *Mystery* of *Iniquity*: and often, of late time especially, warned *Friends* against *Covetousness*, *Earthly-mindedness*, against getting into the *Earth*, and into a *brittle Spirit*; and the younger sort, against *Looseness* and *Pride* of *Life*, &c.

A few days before he died, he had a great *Concern* upon his *Mind*, concerning some, in whom the *Lord's* *Power* was working, to lead them into a *Ministry* and *Testimony* to his *Truth*; who through their too much entangling themselves in the *things* of this *World*, did make themselves unready to answer the *Call* and *Leadings* of the *Power* of *God*, and hurt the *Gift*, that was bestowed upon them, and did not take that regard to their *Service* and *Ministry*, as they ought: And mentioned the *Apostle's* *Exhortation* to *Timothy*, To take heed to his *Ministry*, and to shew himself approved, &c. And expressed his *Grief* concerning such, as preferred their own *Business* before the *Lord's* *Business*, and sought the advancing worldly *Concerns*, before the *Concerns* of *Truth*: And concluded with a tender and fatherly *Exhortation* to all, to whom *God* had imparted of his *Heavenly Treasure*, that they would improve it *faithfully*; and be diligent in the *Lord's* *Work*, that the *Earth* might be sown with the *Seed* of the *Kingdom*, and *God's Harvest* might be minded by those, whom he had called and enabled to labour therein: and that such would commit the *Care* of their outward *Concerns* to the *Lord*, who would care for them, and give a *Blessing* to them. However, this is not mentioned to encourage any to run *unsent*, or without being called of *God*.

Many are living *Witnesses*, that the *Lord* raised him up by his *Power*,

Power, to proclaim his mighty Day to the Nations, and made him an Effectual Instrument in our Day, to turn many from Darkneſs to Light, and from Satan's Power to God; and freely to ſuffer and bear all Reproaches, and the manifold Perſecutions, Bufferings, Halings, Stonings, Imprisonments, and Cruelties, that were in the Beginning, and for ſome time inflicted on him and others, for the Name of Chriſt Jeſus. He was in his Teſtimony as a fixed Star in the Firmament of God's Power, where all that be truly wiſe, and that turn many to Righteouſneſs, ſhall ſhine as the brightneſs of the Firmament, and as the Stars for ever and ever. He knew and Preached the Myſtery of Chriſt Revealed, the Life and Subſtance, and the Power of Godli- neſs, above all Shadows and Forms: The Lord endued him with a hidden Wiſdom and Life. He loved Peace, and earneſtly laboured for univerſal Love, Unity, Peace, and good Order in the Churches of Chriſt: And wherever he met with the contrary, it was his great Grief and Burthen. He was greatly for the Encouragement of faith- ful Labourers in the Lord's Work; and it was a great Offence and Grief to him, to have their Teſtimony weakned, or Labours ſlighted through Prejudice in any profeſſing Truth.

And inasmuch as the Lord ſuffered him not to be delivered up to the Will of his Enemies and Perſecutors, who often heretofore breath- ed out Cruelty againſt him, and deſigned his Deſtruction; but in his good Pleaſure ſo fairly and quietly took him away in his own time, when his Teſtimony was ſo bleſſedly finiſhed, and his Work accompliſh- ed, This is all remarkable, and worthy of ſerious and due Obser- vation, as being by a ſpecial and Divine Providence and Wiſdom of God; to whom we aſcribe the Glory of all, and not unto Man or Crea- tures. Though we muſt needs allow, and own that good Report and due Eſteem, which faithful Elders, Miniſters and Servants of God and Chriſt have by Faith obtained, to the Praise of that bleſſed Power, that upheld them in every Age in their day; many whereof are even of late taken away from the Evil to come, and are at Reſt in the Lord, out of the Reach of all Envy and Perſecution, where the Wicked can- not trouble them any more.

And we muſt patiently bear our Parting with them, and our Loſs and Sorrow on that Account, with reſpect to their unſpeakable Gain: Yet how can we avoid being deeply affected with Saadneſs of Spirit, and brokenneſs of Heart, under the ſenſe and conſideration of ſuch Loſs and Revolutions, which we have cauſe to believe are Ominous of Calamities to the wicked World, though of good to the Righteous? Did the Death of plain upright Jacob, namely Iſrael, (who was as a Prince of God) ſo deeply affect both his own Children and Kindred, as that they made a great and exceeding fore Lamentation for him; and even the Egyptians alſo, that they bewailed him ſeventy days? And the Death of Moſes ſo deeply affect the Children of Iſrael, as that they did weep and mourn for him in the Plain of Moab thirty Days? And the Death of Stephen, that faithful Martyr of Jeſus, ſo deeply affect cer- tain Men fearing God, as that they made great Lamentation for him? And the Apoſtle Paul, when taking his leave of the Elders of the Church of Ephesus, and telling them, They ſhould ſee his Face no more? If this did ſo deeply affect them, that they wept all abundantly, ſorrow-
ing

Gen. 50.

Deut. 34.

Acts 7.

Acts 20.

ing most of all for these Words, That they should see his face no more, (with many more of this kind;) How then can we otherwise chuse, but be deeply affected with Sorrow and Sadness of Heart (though not as those, which have no hope) when so many of our Ancient, Dear and Faithful Brethren (with whom we have had much sweet Society) are removed from us one after another? (We pray, God raise up and increase more such!) Yet must we all contentedly submit to the good Pleasure and Wisdom of the Lord our God in all these things; who taketh away, and none can hinder him, nor may any say unto him, What dost thou? Yet we have cause to bless the Lord, that he hath of late raised, and is raising up more to publish his Name in the Earth: And we that yet remain, have but a short Time to stay after them, that are gone; but we shall be gone to them also. The Lord God of Life keep us all Faithful in his holy Truth, Love, Unity and Life to the End. He hath a great Work still to bring forth in the Earth, and great things to bring to pass, in order to make way for Truth and Righteousness, to take place therein; and that his Seed may come forth, and be gathered, and the Power and Kingdom of our God and of his Christ, made known and exalted in the Earth, unto the Ends thereof.

Dear Friends and Brethren, Be faithful, till Death, that a Crown of Life you may obtain. All dwell in the Love of God in Christ Jesus, in Union and Peace in him: To whom we tenderly Commit you to keep and strengthen you, bless and preserve you to the End of your Days. In whose dear and tender Love we remain——

Your Dear Friends and Brethren,

Stephen Crisp.	Nicholas Gates.	Daniel Monro.
Geo. Whitehead.	Francis Stamper.	John Heywood.
Fra. Camfield.	John Vanghton.	George Bowles.
James Park.	Gilbert Latey.	William Robinson.
John Elson.	Charles Marshal.	William Bingley.
Peter Price.	Rich. Needham.	John Butcher.
John Field.	James Martin.	Benjamin Antrobus.
John Edridge.		

These Names are since added, at the desire of the Persons following:

Sam. Goodaker.	Amb. Rigg.	William Fallowfield.
----------------	------------	----------------------

POSTSCRIPT.

Before his Death he writ a little Paper, desiring all Friends every where, that use to write to him about the Sufferings and Affairs of Friends in their several Countries, should henceforth write to their several Correspondents in London, to be Communicated to the Second-Days Meeting, to take Care, that they be answered:

b

Thomas.

Thomas Ellwood's *Account of that Eminent
and Honourable Servant of the Lord,
George Fox.*

THis *Holy Man* was raised up by God in an *Extraordinary Manner*, for an *Extraordinary Work*, even to *Awaken* the *sleeping World*, by proclaiming the *Mighty Day* of the Lord to the Nations, and publishing again the *Everlasting Gospel* to the Inhabitants of the Earth, after the *long and dismal Night* of *Apostacy* and *Darkness*. For this *Work* the Lord began to prepare him by *many and various Trials and Exercises* from his very *Childhood*: And having fitted and furnished him for it, he called him into it very *Young*; and made him *Instrumental*, by the effectual Working of the *Holy Ghost*, through his *Ministry* to call many Others into the same *Work*, and to turn many *Thousands* from *Darkness* to the *Light of Christ*, and from the *Power of Satan* unto God. I knew him not, till the Year 1660: from that Time to the Time of his *Death* I knew him well, *Conversed* with him often, *Observed* him much, *Loved* him dearly, and *Honoured* him truly; and upon good *Experience* can say, He was indeed an *Heavenly-minded Man*, *zealous* for the *Name of the Lord*, and *preferr'd* the *Honour of God* before all things. He was *Valiant* for the *Truth*, *Bold* in *Asserting* it, *Patient* in *Suffering* for it, *Unwearied* in *Labouring* in it, *Steady* in his *Testimony* to it; *Immoveable* as a *Rock*. Deep he was in *Divine Knowledge*, *Clear* in opening *heavenly Mysteries*, *Plain* and *Powerful* in *Preaching*, *Fervent* in *Prayer*. He was richly endued with *heavenly Wisdom*, *Quick* in *Discerning*, *Sound* in *Judgment*, *Able* and *ready* in *Giving*, *Discreet* in *Keeping Counsel*: A *Lover of Righteousness*, an *Encourager of Vertue*, *Justice*, *Temperance*, *Meekness*, *Purity*, *Chastity*, *Modesty*, *Humility*, *Charity* and *Self-Denial* in all, both by *Word* and *Example*. *Graceful* he was in *Countenance*, *Manly* in *Personage*, *Grave* in *Gesture*, *Courteous* in *Conversation*, *Weighty* in *Communication*, *Instructive* in *Discourse*; *Free* from *Affectation* in *Speech* or *Carriage*. A *severe Reprover* of hard and obstinate Sinners; A *mild and gentle Admonisher* of such, as were tender, and sensible of their Failings: Not apt to resent *personal Wrongs*; *Easie* to forgive *Injuries*: But zealously *Earnest*, where the *Honour of God*, the *Prosperity of Truth*, the *Peace of the Church* were concerned. Very *Tender*, *Compassionate* and *Pitiful* he was to all, that were under any sort of *Affliction*; full of *Brotherly Love*, full of *Fatherly Care*: For indeed, the *Care of the Churches of Christ* was daily upon him, the *Prosperity and Peace* whereof he studiously sought. Beloved he was of God; Beloved of God's People: and (which was not the least part of his Honour) the *Common Butt* of all *Apostates Envy*; whose *Good* notwithstanding he earnestly sought. He lived to see the *Desire of his Soul*, *The Spreading of that Blessed Principle*

Principle of Divine Light, through many of the *European Nations*, and not a few of the *American Islands and Provinces*, and the Gathering many *Thousands* into an Establishment therein; which the Lord vouchsafed him the *Honour* to be the *First Effectual Publisher* of, in this *latter Age* of the *World*. And having fought a good *Fight*, finished his *Course*, and kept the *Faith*, his *righteous Soul* (freed from the *Earthly Tabernacle*, in which he had led an *Exemplary Life of Holiness*) was translated into those *Heavenly Mansions*, where Christ our *Lord* went to prepare a *Place* for *His*; there to possess that *Glorious Crown of Righteousness*, which is laid up for, and shall be given by the *Lord the Righteous Judge*, to all them that love his *Appearance*. *Ages* to come, and *Peoples* yet unborn shall call him *Blessed*, and bless the *Lord* for raising of him up: And *Blessed* shall we also be, if we so walk, as we had him for an *Example*; for whom this *Testimony* lives in my *Heart*, He liv'd and died the *SERVANT* of the *LORD*.

T. E.

Advertisement.

FOrasmuch as many other Testimonies from divers Counties and Friends concerning George Fox, and his Great Service for the Truth are sent up to London, which cannot conveniently be printed with the Journal, lest they should swell it too Bigg; and many of them being of the same Import, Therefore they are reserved for further Consideration, to be disposed of, as a future Service may be seen in the Wisdom of God for them, when Way is made for his Epistles, or any of his other Works to be published.

*The Appearance of the Lord's Everlasting
Truth, and Breaking forth again in his
Eternal Power in this our Day and Age
in ENGLAND—*

WHerein the *Lord's* mighty *Power* and *Word* of *Life* hath been Richly and Freely preached, to the Gathering of many into *Reconciliation* with *God* by it; to the *Exaltation* and *Glory* of the great *God*, through the bringing forth of the *Heavenly* and *Spiritual* *Fruits*, from such as have been Gathered by his *Eternal Light*, *Power*, and *Spirit* unto himself. And by the *Sowing* to the *Spirit* in the hearts of *People*, *Life Eternal* hath been Reaped; That the *Flocks* have been Gathered, which have the *Milk* of the *Word* plenteously: That the *Riches* of the *Word* have flourished, and mightily abounded; and *God's* Heavenly *Plow* with his *Spiritual Men* hath gone on chearfully, to the Overturning the *Fallow Ground* of the *Hearts*, that had not borne *Heavenly Fruit* to *God*. And *God's* Heavenly *Threshers* with his Heavenly *Flail*, have with Joy and Delight Threshed out the *Chaff*, and the *Corruptions*, that have been a-Top of *God's* *Seed* and *Wheat* in *Man* and *Woman*: And thus have they *Threshed* in *Hope*, and are made *Partakers* of their *Hope*; through which *God's* *Seed* is come into his *Garner*.

Oh! the Unutterable *Glory*, and the Unexpressible *Excellency* of the Everlasting, Glorious *Truth*, *Gospel* and *Word* of *Life*, that the Infinite, Invisible and Wise *God*, (who is over all) hath Revealed and Manifested! And how have the *Professors*, *Priests* and *Powers* risen up in *Opposition* against his *Children*, that are born of the *Immortal Seed* by the *Word* of *God*! And Oh! how great have the *Persecutions*, and *Reproaches*, and *Spoiling* of *Goods* been, that have been Executed upon them! But they that have *Touched* them, and *Touche*s them, which are as *Dear* to *God*, as the *Apple* of his *Eye*, how hath the *Lord* Manifested himself to *stand* by them, in *Overthrowing Powers*, *Priests* and *States*! What *Changes* have there been since (1644) and 1650, and 1652! How have the *Gaols* been filled since then in this *Nation* with the *Heirs* of *Life*, *God's* *Chosen* *Ones*, who had no *Helper* in the *Earth*, but the *Lord* and his *Christ*! So that *Truth's* Faithful *Witnesses* were scarcely to be found, but in *Gaols* and *Prisons*, where the *Righteous* were Numbred among the *Transgressors*; who had neither *Staff* nor *Bag* from *Man*, but the *Staff*, the *Bread* of *Life*, and the *Bag* that holds the *Treasure*, that waxes not old. But the *Lord* *Jesus Christ*, that sent them forth, was their Exceeding great *Supporter* and *Upholder* by his *Eternal Power* and *Spirit*, both *then* and *now*.

G. F.

A Journal

THE
PREFACE,
BEING A
SUMMARY ACCOUNT

Of the DIVERS

Dispensations of God

TO

M E N,

FROM

The Beginning of the World to
That of our present Age, by the Ministry
and Testimony of his Faithful Servant
George Fox, as an Introduction to the en-
suing Journal.

DIVERS have been the *Dispensations* of God since
the Creation of the *World* unto the Sons of *Men*;
But the Great *End* of all of them has been the *Re-*
nown of his own *Excellent Name* in the *Creation* and *Re-*
*staur*ation of *Man*: *Man*, the *Emblem* of himself, as a
God on Earth and the *Glory* of all his Works. The World began
with *Innocency*: All was then good that the good God had made:
And as he blessed the Works of his hands, so their *Natures* and *Har-*
mony magnified him their *Creator*. Then the Morning Stars Sang to-
A gether

The PREFACE.

gether for Joy, and all parts of his Works said *Amen* to his *Law*. Not a *Jarr* in the whole Frame, but Man in *Paradise*, the *Beasts* in the *Field*, the *Fowl* in the *Air*, the *Fish* in the *Sea*, the *Lights* in the *Heavens*, the *Fruits* of the *Earth*; yea the *Air*, the *Earth*, the *Water* and *Fire* Worshipped, praised and exalted his Power, Wisdom and Goodness. O *Holy Sabbath*, O *Holy Day* to the Lord!

But this Happy State lasted not long: For Man, the Crown and Glory of the Whole, being tempted to aspire above his place, unhappily yielded against *Command* and *Duty*, as well as *Interest* and *Felicity*; and so fell below it, lost the Divine Image, the Wisdom, Power and Purity he was made in. By which, being no longer fit for *Paradise*, he was expelled that Garden of God, his proper Dwelling and Residence, and was driven out, as a poor *Vagabond*, from the presence of the Lord, to wander in the Earth, the Habitation of *Beasts*.

Yet God, that made him had pity on him; for He seeing he was deceived, and that it was not of *Malice*, or an *Original Presumption* in him, but through the Subtilty of the *Serpent*, (that had first fallen from his own State, and by the Mediation of the *Woman*, man's own Nature and Companion, whom the *Serpent* had first deluded) in his infinite Goodness and Wisdom found out a way to Repair the Breach, Recover the Loss, and Restore fallen Man again by a Nobler and more Excellent Adam, promised to be born of a *Woman*; that as by means of a *Woman* the evil one had prevailed upon Man, by a *Woman* also He should come into the World, who would prevail against him and bruise his Head, and deliver Man from his Power: And which, in a signal manner, by the Dispensation of the Son of God in the *Flesh*, in the fullness of Time, was personally and fully accomplished by him, and in him, as Man's *Saviour* and *Redeemer*.

But his Power was not limited, in the *Manifestation* of it, to that time; for both before and since his blessed *Manifestation* in the *Flesh*, He has been the *Light* and *Life*, the *Rock* and *Strength* of all that ever feared God: Present with them in their Temptations, followed them in their Travels and Afflictions, and supported and carried them through and over the Difficulties that have attended them in their *Earthly Pilgrimage*. By this *Abel's* heart excelled *Cains*, and *Seth* obtained the preheminance, and *Enoch* walked with God. It was this that strove with the *Old World*, and which they rebelled against, and which sanctified and instructed *Noah* to Salvation.

But the outward *Dispensation* that followed the benighted State of Man, after his Fall, especially among the *Patriarchs*, was generally that of *Angels*; as the Scriptures of the *Old Testament* do in many places express, as to *Abraham*, *Jacob*, &c. The next was

The PREFACE.

was that of the Law by *Moses*, which was also delivered by *Angels*, as the *Apostle* tells us. This *Dispensation* was much outward, and suited to a low and servile State; called therefore that of a *School-Master*, to point out and prepare that People to look and long for the *Messiah*, who would deliver them from the servitude of a *Ceremonious* and imperfect *Dispensation*, by knowing the Realities of those Mysterious Representations in themselves. In this time the Law was written on *Stone*, the Temple built with *Hands* attended with an outward *Priest-hood* and *External Rites*, and *Ceremonies*, that were *Shadows of the Good Things that were to come*, and were only to serve till the *Seed* came, or the more excellent and general manifestation of *Christ*, to whom was the Promise, and to all Men only in him, in whom it was *Yea* and *Amen*; even *Life* from *Death*, *Immortality* and *Eternal Life*.

This the *Prophets* foresaw, and comforted the believing *Jews* in the certainty of it; which was the *Top* of the *Mosaical Dispensation*, and which ended in *John's Ministry*, the Forerunner of the *Messiah*, as *John's* was finished in him, the *Fullness* of all. And God, that at *undry Times* and in *divers manners* had spoken to the *Fathers* by his *Servants* the *Prophets*, Spoke then by his *Son Christ Jesus*, *Who is Heir of all things*; being the *Gospel-Day*, which is the *Dispensation of Sonship*: Bringing in thereby a nearer Testament and a better hope; even the *beginning* of the *Glory* of the latter days, and of the *Restitution* of all things; yea, the *Restoration of the Kingdom unto Israel*.

Now the *Spirit*, that was more sparingly communicated in former *Dispensations*, began to be *Poured forth upon all Flesh*, according to the *Prophet Joel*, and the *Light* that shined in *Darkness*, or but *dimly before*, the most gracious God caused to *Shine out of Darkness*, and the *Day-star* began to arise in the *Hearts of Believers*, giving unto them the knowledge of God in the *Face* (or *Appearance*) of his *Son Christ Jesus*.

Now the *Poor in Spirit*, the *Meek*, the true *Mourners*, the *Hungry* and *Thirsty after Righteousness*, the *Peace-makers*, the *Pure in Heart*, the *Merciful* and the *Persecuted*, came more especially in Remembrance before the Lord, and were sought out and blessed by *Israel's true Shepherd*. Old *Jerusalem* with her *Children* grew out of *Date*, and the *New Jerusalem* into Request, the *Mother of the Sons of the Gospel-Day*. Wherefore no more at Old *Jerusalem*, nor at the *Mountain of Samaria*, will God be worshipped above other places; for, behold, he is declared and preached a *Spirit*, and he will be known as such, and worshipped in the *Spirit* and in the *Truth*. He will come nearer than of old time, and he will write his *Law* in the *Heart*, and put his *Fear* and *Spirit* in the *inward parts*, according to his promise. Then *Signs*, *Types* and *Shadows* flew away, the *Day* having discovered their *Inutility*

The PREFACE.

iciency in not reaching to the inside of the *Cup*, to the *cleansing* of the Conscience; and all Elementary services were expired in and by him that is the substance of all.

And to this Great and Blessed End of the Dispensation of the Son of God, did the Apostles Testifie, whom he had chosen and anointed by his Spirit, to turn the *Jews* from their Prejudice and Superstition, and the *Gentiles* from their Vanity and Idolatry, to Christ's *Light* and *Spirit* that shined in them; that they might be *quickned* from the Sins and Trespasses in which they were Dead, to serve the Living God in the *Newness* of the Spirit of Life, and walk as Children of the *Light*, and of the *Day*, even the *Day* of *Holiness*: For such *put on Christ*, the *Light* of the World, and *make no more Provision for the Flesh*, to fulfil the *Lusts* thereof. So that the *Light*, *Spirit* and *Grace* that comes by Christ, and appears in Man, was what the Apostles ministered from, and turned Peoples Minds unto, and in which they gathered and built up the Churches of Christ in their Day. For which cause they advised them not to *quench* the *Spirit*, but *wait* for the *Spirit*, and *Speak* by the *Spirit*, and *Pray* by the *Spirit*, and *Walk* in the *Spirit* too, as that which approved them the truly begotten Children of God; *born, not of Flesh and Blood, or of the will of Man, but of the will of God*; by doing his will, and denying their own; by drinking of *Christ's Cup*, and being Baptized with *his Baptism* of *Self-denial*: The Way and Path that all the Heirs of Life have trod to Blessedness. But alas! even in the Apostles Days, (those bright Stars of the *first Magnitude* of the Gospel Light) some Clouds (foretelling an *Eclipse* of this Primitive Glory) began to appear, and several of them gave early Caution of it to the Christians of their Time; that even then there was, and yet would be more and more, a *falling away* from the Power of Godliness and the Purity of that Spiritual Dispensation, by such as sought to make a fair *shew in the Flesh*, but with whom the offence of the Cross ceased: Yet with this comfortable Conclusion, that they saw beyond it a more glorious Time than ever, to the true Church. Their sight was true, and what they foretold to the Churches, gathered by them in the Name and Power of Jesus, came so to pass: For Christians degenerated apace into outsidings, as *Days* and *Meats*, and divers other *Cerimonies*. And which was worse, they fell into *Strife* and *Contention* about them, *separating* one from another, then *Envying*, and, as they had Power, *Persecuting* one another, to the shame and scandal of their common Christianity, and grievous stumbling and offence of the *Heathen*, among whom the Lord had so long and so marvellously preserved them. And having got at last the Worldly Power into their Hands, by Kings and Emperors embracing the *Christian Profession*, they changed what they could, the Kingdom of Christ, which is not of this World, into a *Worldly Kingdom*; or at least stiled the *Worldly Kingdom* that was in their Hands the *Kingdom of Christ*,
and

The PREFACE.

and so they became *Worldly*, and not true Christians. Then *Humane Inventions* and *Novelties*, both in *Doctrine* and *Worship*, crowded fast into the Church; a Door being opened thereunto by the Grossness and Carnality that appeared then among the generality of Christians; who had long since left the Guidance of God's meek and heavenly Spirit, and given themselves up to *Superstition*, *Will-worship*, and *Voluntary Humility*. And as *Superstition* is *Blind*, so it is *Heady* and *Furious*; for all must stoop to its blind and boundless *Zeal* or *Perish* by it: In the Name of the Spirit, persecuting the very appearance of the Spirit of God in others, and opposing that in them which they resisted in themselves, viz. the *Light*, *Grace* and *Spirit* of the Lord *Jesus Christ*; but always under the Notion of *Innovation*, *Herese*, *Schism*, or some such plausible Name. Though Christianity allows of no Name or Pretence whatever for persecuting of any Man for matters of meer Religion; Religion being in its very Nature, *Meek*, *Gentle* and *Forbearing*; and consists of *Faith*, *Hope* and *Charity*, which no Persecutor can have, whilst he remains a Persecutor; in that a Man cannot believe well, or hope well, or have a charitable or tender regard to another, whilst he would violate his mind or persecute his *Body* for matters of *Faith* or *Worship* towards his God.

Thus the *False Church* sprang up, and mounted the *Chair*. But though she lost her *Nature*, she would keep her good Name of the *Lambs-bride*, the *True Church* and *Mother* of the *Faithful*; constraining all to receive her *Mark*, either in their Forehead or Righthand, publicly or privately: But Indeed and in Truth she was *Mystery Babylon*, the *Mother of Harlots*: Mother of those that with all their show and outside of Religion, were adulterated and gone from the *Spirit*, Nature and Life of Christ, and grown *Vain*, *Worldly*, *Ambitious*, *Covetous*, *Cruel*, &c. which are the Fruits of the *Flesh* and not of the *Spirit*:

Now it was that the *True Church* fled into the *Wilderness*, that is, from *Superstition* and *Violence*, to a *Retired*, *Solitary* and *lonely State*; hidden and as it were out of Sight of Men, though not out of the World: Which shows that her wonted *Visibility* was not *Essential* to the Being of a *True Church* in the Judgment of the *Holy Ghost*; she being as True a Church in the *Wilderness*, though not as *Visible* and *Lustrous*, as when she was in her former Splendor of Profession. In this State many Attempts she made to return, but the Waters were yet too High, and her way blocked up, and many of her excellent Children in several *Nations* and *Centuries* fell by the Cruelty of *Superstition*, because they would not fall from their *Faithfulness* to the Truth.

The PREFACE.

The last Age did set some steps towards it, both as to *Doctrine, Worship and Practice*. But *Practice* quickly failed, for *Wickedness* flowed in a little time, as well among the Professors of the *Reformation* as those they reformed from; so that by the *Fruits of Conversation* they were not to be distinguished. And the Children of the *Reformers*, if not the *Reformers* themselves, betook themselves very early to *Earthly Policy and Power* to uphold and carry on their *Reformation* that had been begun with *Spiritual Weapons*; which I have often thought, has been one of the greatest reasons the *Reformation* made no better *Progress*, as to the *Life and Soul of Religion*: For whilst the *Reformers* were *Lowly and Spiritually Minded*, and trusted in *God*, and lookt to *Him*, and lived in his *Fear*, and consulted not with *Flesh and Blood*, nor sought Deliverance in their own way, there were daily added to the Church such as, one might reasonably say, should be saved. For they were not so careful to be safe from *Persecution* as to be Faithful under it.

Being more concerned to spread the *Truth* by their *Faith and Patience in Tribulation*, than to get the worldly Power out of their Hands that inflicted their Sufferings upon them; and it will be well if the Lord suffer them not to fall by the *very same way* they took to stand. In *Doctrine* they were in some things short, in other things, to avoid one extream they run into another: And for *Worship*, there was for the generality, more of *Man* than *God*. They owned the *Spirit, Inspiration and Revelation* indeed, and grounded their *Seperation and Reformation* upon the *Sense and Understanding* they received from it, in the *Reading of the Scriptures of Truth*; and this was their Plea, *the Scripture was the Text, the Spirit the Interpreter, and that to every one for himself*. But yet there was too much of humane *Invention, Tradition and Art* that remained both in *Praying and Preaching*, and of worldly *Authority and worldly Greatness* in their *Ministers*, especially in this Kingdom, *Sweden, Denmark* and some Parts of *Germany*. God was therefore pleased among us, to shift from *Vessel to Vessel*: And the next remove humbled the *Ministry*, so that they were more *Strict in Preaching, Devout in Praying*, and *Zealous for keeping the Lords-day, and Catechising of Children and Servants*, and *Repeating at Home in their Families* what they had heard in publick.

But even as these grew into *Power*, they were not only for *Whipping* some out, but others into the *Temple*: And they appeared *Rigid* in their *Spirits*, rather than *Severe* in their *Lives*, and more for a *Party* then for *Piety*: Which brought forth another *People*, that were yet *more retired and select*. They would not communicate at large, or in common with others; but formed *Churches* among themselves of such as could give some account of their *Conversion*, at least, of very promising experiences of the Work of *God's Grace* upon their Hearts, and under mutual

Agra.

The PREFACE.

Agreements and Covenants of fellowship they kept together. These *People* were somewhat of a *Softer Temper*, and seemed to recommend *Religion* by the *Charms* of its *Love, Mercy* and *Goodness* rather than by the *Terrours* of its *Judgments* and *Punishment*; by which the former Party would have terrified *People* into *Religion*.

They also allowed greater liberty to *Prophecy* than those before them; for they admitted any Member to *Speak* or *Pray*, as well as their *Pastor* (whom they always *Chose*, and not the *Civil Magistrate*). If such found any thing pressing upon them to either *Duty*, even without the *Distinction* of *Clergy* or *Laiety*; Persons of any *Trade*, be it never so *Low* and *Mechanical*. But alas! even these *People* suffered great loss: For tasting of *Worldly Empire*, and the favour of *Princes*, and the gain that ensued, they degenerated but too much. For though they had cried down *National Churches* and *Ministry* and *Maintenance* too, some of them, when it was their own turn to be *Tried*, fell under the *Weight* of *Worldly Honour* and *Advantage*, got into profitable *Parsonages* too much, and *outlived* and *contradicted* their own *Principles*: And, which was yet worse, turned some of them *absolute Persecutors* of other Men for *God's* Sake, that but so lately came themselves out of the *Furnace*, which drove many a step farther, and that was into the *Water*. Another *Baptism*, as believing they were not *Scripturally Baptised*; and hoping to find that *Presence* and *Power* of *God* in submitting to that *Ordinance*, which they desired and wanted.

These *People* made also *Profession* of *Neglecting*, if not *Renouncing* and *Censuring*, not only the *Necessity* but use of all *Human Learning* as to the *Ministry*; and all other *Qualifications* to it besides the *Helps* and *Gifts* of the *Spirit of God*, and those natural and common to *Men*; and for a time they seemed like *John* of *Old*, a *Burning* and a *Shining Light*, to other *Societies*.

They were very *Diligent*, *Plain* and *Serious*, strong in *Scripture*, and bold in *Profession*, bearing much *Reproach* and *Contradiction*: But that which others fell by, proved their *Hurt*. For worldly *Power* spoiled them too; who had enough of it to try them what they would do if they had more; and they rested also too much upon their *Watry Dispensation*, instead of passing on more fully to the *Fire* and *Holy Ghost*, which was his *Baptism*, who came with a *Fax* in his *Hand*, that he might thoroughly (and not in part only) *purge his Floor*, and take away the *Dross* and the *Tin* of his *People* and make a *Man* *finer than Gold*. Withall, they grew *High*, *Rough* and *Self-righteous*, opposing further attainment; too much forgetting the *Day* of their *Infancy* and *Littleness*, which gave them something of a real *Beauty*; in so much that many left them and all visible *Churches* and *Societies*, and *Wandred* up and down, as
Sheep

The PREFACE.

Sheep without a *Shepherd*, and as *Doves* without their *Mates*; seeking their *Beloved* but could not find *Him*, as their *Souls* desired to know *Him*; whom their *Souls* loved above their chiefest *Joy*.

These *People* were called *Seekers* by some, and the *Family of Love* by others; because, as they came to the knowledge of one another, they sometimes met together, not formally to *Pray* or *Preach*, at appointed times or *Places*, in their own *Wills*, as in times past they were accustomed to do; but waited together in *Silence*, and as any thing rose in any one of their *Minds* that they thought savoured of a *Divine Spring*, so they sometimes *Spoke*. But so it was that some of them not keeping in *Humility* and in the *Fear of God*, after the *Abundance of Revelation*, were exalted above *Measure*, and for want of staying their *Minds* in an humble *Dependence* upon him that opened their *Understandings* to see great things in his *Law*; they run out in their own *Imaginations*, and mixing them with those *Divine Openings*, brought forth a *Monstrous Birth*; to the *Scandal* of those that feared *God*, and waited daily in the *Temple*, not made with *Hands*, for the *Consolation* of *Israel*; the *Jew inward*, and *Circumcision in Spirit*.

This *People* obtained the *Name of Ranters* from their extravagant *Discourses* and *Practices*. For they interpreted *Christ's* fulfilling of the *Law* for us, to be a discharging of us from any *Obligation* and *Duty* the *Law* required, instead of the *Condemnation* of the *Law* for sins past, upon *Faith* and *Repentance*, and that now it was no *Sin* to do that which before it was a *Sin* to commit; the slavish *Fear* of the *Law* being taken off by *Christ*, and all things good that *Man* did, if he did but do them with the *Mind* and *Perfwasion* that it was so. Inso-much that divers fell into *Gross* and *Enormous Practices*; pretending in excuse thereof that they could, without *Evil*, commit the same *Act* which was *Sin* in another to do; thereby distinguishing between the *Action* and the *Evil* of it; by the *Direction* of the *Mind* and *Intention* in the doing of it. Which was to make *Sin* *Super-abound* by the aboundings of *Grace*, and to turn from the *Grace of God* into *Wantonness*, a securer way of *Sinning* than before: As if *Christ* came not to take away *Sin*, but that we might *Sin more freely* at his *Cost*, and with less *Danger* to our selves. I say, this ensnared *Divers*, and brought them to an utter and lamentable *Loss* as to their *Eternal State*; and they grew very troublesome to the better sort of *People*, and furnished the looser with an occasion to *Prophane*.

It was about that very same time, as you may see in the ensuing *Annales*, that the *Eternal, Wise, and Good God* was pleased, in his *Infinite Love*, to Honour and Visit this benighted

The PREFACE.

ted and bewildered Nation with his *Glorious Day-spring from on High*; yea with a most sure and certain sound of the Word of *Light and Life*, through the Testimony of a *Chosen Vessel*, to an effectual and blessed purpose, can many thousands say, *Glory be to the Name of the Lord for ever.*

For as it reached the *Conscience* and brook the *Heart*, and brought many to a *Sense* and *Search*, so what People had been vainly seeking without, with much *Pains* and *Cost*, they by this Ministry found *within*; where it was they wanted what they sought for, *viz. The right way to Peace with God.* For they were directed to the *Light of Jesus Christ within them*, as the *Seed and Leaven of the Kingdom of God*; near *All*, because in *All*, and God's Talent to *All.* A *Faithful* and *True Witness* and *Just Monitor* in every *Bosom.* The *Gift and Grace of God to Life and Salvation* that appears to *all*, though few regard it. This, the *Traditional Christian*, conceited of himself, and strong in his own *Will* and *Righteousness*, and overcome with blind *Zeal* and *Passion*, either despised as a *low* and *common* thing, or opposed as a *Novelty*, under many hard *Names* and opprobrious *Terms*; denying, in his ignorant and angry *Mind*, any fresh Manifestation of God's *Power* and *Spirit* in Man in these days, though never more needed to make true *Christians*: Not unlike those *Jews* of Old that rejected the *Son of God* at the very same time that they blindly professed to wait for the *Messiah* to come; because, alas, he appeared not among them according to their *Carnal Mind and Expectation.*

This brought forth many abusive *Books*, which filled the greater sort with *Envy*, and lesser with *Rage*, and made the way and progress of this Blessed Testimony *Straight* and *Narrow* indeed to those that received it. However, God owned his own *Work*, and this Testimony did *effectually* Reach, Gather, Comfort and Establish the *Weary* and *Heavy Laden*, the *Hungry* and *Thirsty*, the *Poor* and *Needy*, the *Mournful* and *Sick* of many *Maladys*, that had spent all upon *Physicians* of no *Value*, and waited for *Relief* from *Heaven*; Help only from above: Seeing upon a serious Tryal of all things, nothing else would do but *Christ* himself, the *Light of his Countenance*, a *Touch of his Garment* and *Help from his Hand*, who cured the poor *Womans Issue*, raised the *Centurions Servant*, the *Widows Son*, the *Rulers Daughter*, and *Peter's Mother*, and like Her, they no sooner felt his *Power* and *Efficacy* upon their *Souls*; but they gave up to obey him in a Testimony to his *Power*, and with resigned *Wills* and faithful *Hearts*, through all *Mockings*, *Contradictions*, *Beatings*, *Prisons*, and many other *Jeopardies* that attended them for his Blessed Name Sake.

And truly, they were very many and very Great; so that in all *Humane Probability* they must have been *swallowed up* Quick of the Proud and Boisterous *Waves* that swelled and beat against them;

The PREFACE.

them; but that the God of all their tender *Mercies* was with them in his *Glorious Authority*, so that the *Hills* often *Fled* and the *Mountains* melted before the *Power* that filled them; working mightily for them as well as in them, one ever following the other. By which they saw plainly, to their exceeding great *Confirmation* and *Comfort*, that all things were possible with him with whom they had to do. And that the more that which God required seemed to cross *Man's Wisdom*, and expose them to *Man's Wrath*, the more God appeared to help and carry them through all to his *Glory*: Infomuch that if ever any *People* could say in Truth, *Thou art our Sun and our Shield, our Rock and Sanctuary, and by thee we have leaped over a Wall, and by thee we have run through a Troop, and by thee we have put the Armies of the Aliens to Flight*, these *People* had Right to say it. And as God had delivered their *Souls* of the warlike Burthens of *Sin* and *Vanity*, and enriched their poverty of *Spirit*, and satisfied their great *Hunger* and *Thirst* after *Eternal Righteousness*, and filled them with the *Good Things* of his own *House*, and made them *Stewards* of his *Manifold Gifts*; so they went forth to all *Quarters* of these *Nations*, to *Declare* to the *Inhabitants* thereof, *what God had done for them*; what they had found, and where and how they had found it; viz. *The way to Peace with God*: Inviting them to come and see and taste, for themselves, the *Truth* of what they *Declared* unto them.

And as their *Testimony* was to the *Principle of God in Man*, the *precious Pearl* and *Leven* of the *Kingdom*, as the only blessed means appointed of God to *Quicken*, *Convince* and *Sanctifie* Man; so they opened to them what it was in it self, and what it was given to them for: *How* they might know it from their own *Spirit*, and that of the *Subtil* appearance of the *Evil one*; and what it would do for all those whose minds are turned off from the *Vanity* of the *World* and its *Lifeless* ways and *Teachers*, and ad-hear to this blessed *Light* in themselves, which discovers and condemns *Sin* in all its appearances, and shows how to overcome it, if minded and obeyed in its holy *Manifestations* and *Convictions*: Giving *Power* to such to *Avoid* and *Resist* those things that do not please God, and to grow *Strong* in *Love*, *Faith*, and *Good Works*: That so Man, whom *Sin* hath made as a *Wilderness*, over-run with *Briers* and *Thorns*, might become as the *Garden of God*, cultivated by his divine *Power*, and replenisht with the most *Virtuous* and *Beautiful Plants* of God's own *Right Hand* Planting, to his *Eternal Praise*.

But these *Experimental Preachers* of *Glad Tydings* of God's *Truth* and *Kingdom* could not run when they *List*, or *Pray* or *Preach* when they *Pleased*, But as the *Christ* their *Redeemer* prepared and moved them by his own *Blessed Spirit*, for which they waited in their *Services* and *Meetings*, and Spoke as that gave them
them

The PREFACE.

them utterance, and which was as those having *Authority*, and not like the *Dreaming*, *Dry* and formal *Pharisees*. And so it plainly appeared to the serious *Minded*, whose *Spiritual Eye* the *Lord Jesus* had in any measure opened; so that to one was given the Word of *Exhortation*, to another the Word of *Reproof*, to another the Word of *Consolation*, and all by the same *Spirit* and in the good *Order* thereof, to the *Convincing* and *Edifying* of many.

And truly, they waxed *Strong* and *Bold* through *Faithfulness*; and by the *Power* and *Spirit* of the *Lord Jesus* became very *Fruitful*; thousands, in a short time, being turned to the *Truth* through their *Testimony* in *Ministry* and *Sufferings*, inasmuch as in most *Counties*, and many of the considerable *Towns* of *England*, Meetings were settled, and daily there were added such as should be saved. For they were *Diligent* to *Plant* and to *Water*, and the *Lord* blessed their *Labours* with an *Exceeding great Increase*; notwithstanding all the opposition made to their blessed *Progress*, by false *Rumors*, *Calumnies* and bitter *Persecutions*; not only from the *Powers* of the *Earth*, but from every one that lifted to *injure* and *abuse* them: So that they seemed indeed to be as *poor Sheep* appointed to the *Slaughter*, and as a *People* killed all the *Day* long.

It were fitter for a *Volume* than a *Preface*, but so much as to repeat the *Contents* of their cruel *Sufferings* from *Professors* as well as from *Prophane*, and from *Magistrates* as well as the *Rabble*, that it may well be said of this *abused* and *despised People*, they went forth *Weeping* and sowed in *Tears*, bearing *Testimony* to the *Precious Seed*, the *Seed* of the *Kingdom*, which stands not in *Words*, the *Finest* the *Highest* that *Man's Wit* can use, but in *Power*; the *Power* of *Christ Jesus*, to whom *God the Father* hath given all *Power* in *Heaven* and in *Earth*, that he might rule *Angels* above, and *Men* below; who impowered them, as their *Work* witnesseth, by the many that were turned through their *Ministry* from *Darkness* to the *Light*, and out of the *Broad* into the *Narrow Way*, bringing *People* to a *Weighty*, *Serious* and *God-like* *Conversation*; the *Practice* of that *Doctrine* which they *Taught*.

And as without this *Secret Divine Power* there is no *Quickning* and *Regenerating* of dead *Souls*, so the want of this *Generating* and *begetting Power* and *Life*, is the *Cause* of the little *Fruit* that the many *Ministries* that have been, and are in the *World* bring forth. O that both *Ministers* and *People* were sensible of this! My *Soul* is often troubled for them, and *Sorrow* and *Mourning* compass me about for their *Sakes*. O! that they were *Wise*, O! that they would consider, and lay to *Heart* the things that truly and substantially make for their lasting *Peace*.

The PREFACE.

Two things are to be briefly toucht upon, the *Doctrine* they *Taught*, and the *Example* they lead among all *People*. I have already toucht upon their *Fundamental Principle*, which is as the *Corner stone* of their *Fabrick*: And to speak eminently and properly, their *Characteristick*, or main distinguishing *Point* or *Principle*, viz. the *Light of Christ within*, as God's Gift for Man's *Salvation*. This I say, is as the *Root* of the goodly Tree of *Doctrines* that grew and branched out from it, which I shall now mention in their *Natural* and *Experimental* Order.

First, *Repentance from dead Works to serve the Living God*. Which comprehends three Operations. *First*, a fight of *Sin*. *Secondly*, A *Sense* and *Godly Sorrow* for it. *Thirdly*, An *Amendment* for the Time to come. This was the *Repentance* they preached and pressed, and a *Natural* result from the *Principle* they turned all *People* unto. For of *Light* came *Sight*; and of *Sight* came *Sense* and *Sorrow*; and of *Sense* and *Sorrow*, came *Amendment of Life*: Which *Doctrine* of *Repentance* leads to *Justification*; that is, *Forgiveness of the Sins that are past through Christ the alone Propitiation and the Sanctification or Purgation of the Soul from the defiling Nature and Habits of sin present*; which is justification in the compleat *Sense* of that *Word*; comprehending both justification from the *Guilt* of the *Sins* that are past, as if they had never been committed, through the *Love* and *Mercy of God in Christ Jesus*; and the *Creatures* being made inwardly just through the *Cleansing* and *Sanctifying Power* and *Spirit of Christ* revealed in the *Soul*; which is commonly called *Sanctification*..

From hence sprang a *Second Doctrine* they were led to declare, as the *Mark of the Price of the High Calling* of all true *Christians*, viz. *Perfection from sin*, according to the *Scriptures of Truth*, which testify it to be the *end of Christ's coming* and the *Nature of his Kingdom*, and for which his *Spirit* was given. But they never held a *Perfection* in *Wisdom* and *Glory* in this *Life*, or from *Natural Infirmities* or *Death*, as some have with a weak or ill mind, imagined and insinuated against them.

This they called a *Redeemed State*, *Regeneration*, or the *New-Birth*: Teaching every where, according to their *Foundation*, that without this *Work* were known, there was no inheriting the *Kingdom of God*.

Third, To an acknowledgment of *Eternal Rewards and Punishment*, as they have good Reason; for else of all *People*, certainly they must be the *most Miserable*: Who for about *Forty Tears*, have been exceeding great Sufferers for their *Profession*, and in some Cases, treated *worse* then the *worst* of Men; yea, as the *Refuse* and *Off-scouring* of all things.

This

The PREFACE.

This was the *Purport* of their *Doctrine* and *Ministry*; which, for the most part, is what other *Professors* of Christianity pretend to hold in *Words* and *Forms*, but not in the *Power* of *Godliness*; that has been long lost by Mens departing from that *Principle* and *Seed of Life*, that is in Man and which Man has not regarded, but lost the *Sense* of; and in and by which he can only be quickned in his *Mind* to serve the *living God* in *Newness*, of *Life*. For as the *Life* of *Religion* was lost, and the generality lived and *Worshipped God* after their own *Wills*, and not after the *Will* of *God*, nor the *mind* of *Christ*, which stood in the *Works* and *Fruits* of the *Holy Spirit*; so that which they prest, was not *Notion* but *Experience*, no *Formality* but *Godliness*; as being sensible in themselves, through the *Work* of *God's* *Righteous Judgments*, that *without Holiness* no Man should ever see the *Lord* with *Comfort*.

Besides these *Doctrines*, and out of them, as the larger *Branches*, there sprang forth several particular *Doctrines*, that did exemplifie and further explain the *Truth* and *Efficacy* of the General *Doctrine* before observed, in their *Lives* and *Examples*. As,

I. *Communion* and *loving one another*. This is a noted *Mark* in the *Mouth* of all sorts of People concerning them. *They will meet; They will help and stick one to another*. Whence it is common to hear some say, *Look how the Quakers love and take care of one another*. Others less Moderate will say, *The Quakers love none but themselves*, and if *loving one another* and having an *Intimate Communion* in *Religion*, and constant care to meet to *Worship God* and help one another, be any *Mark* of *Primitive Christianity*, they had it, *Blessed be the Lord*, in an ample manner.

II. *To love Enemies*: This they both *Taught* and *Practised*: For they did not only refuse to be revenged for *Injuries* done them, and condemned it as of an *Unchristian Spirit*, but they did freely *Forgive*, yea, *Help* and *Relieve* those that had been *Cruel* to them, when it was in their *Power* to have been even with them; of which many and singular *Instances* might be given: Endeavouring, through *Patience*, to overcome all *Injustice* and *Oppression*, and *Preaching* this *Doctrine* as *Christian* for others to follow.

III. *The Sufficiency of Truth speaking*, according to *Christ's* own form of *Words*, of *Yea, Yea, and Nay, Nay*, among *Christians* without *Swearing*, both from *Christ's* express *Prohibition to Swear at all*. *Mat. 5*. And for that they being under the *Tye and Bond of Truth* in themselves, there was both no *Necessity* for an *Oath*, and it would be a *Reproach* to their *Christian Veracity* to *Assure* their *Truth* by such an *Extraordinary* way of *Speaking*: But offering at the same time, to be punisht to the full, for false *Speaking*, as others for *Perjury*, if ever guilty of it; and hereby they exclude, with all *True*, all *False* and *Prophane Swearing*; for which the *Land* did and doth *Mourn*, and the great *God* was and is not a little offended with it.

The PREFACE.

IV. *Not Fighting but Suffering*, is another Testimony peculiar to this People: They affirm that Christianity teacheth People To beat their Swords into Plough Shears, and their Spears into Pruning Hooks, and to learn War no more, that so the Wolf may lie down with the Lamb, and the Lyon with the Calf, and nothing that destroys be entertained in the Hearts of People; exhorting them to employ their Zeal against Sin, and turn their Anger against Satan, and no longer War one against another; because, all Wars and Fightings come of Mens own Hearts Lusts, according to the Apostle James, and not of the Meek Spirit of Christ Jesus who is Captain of another Warfare, and which is carried on with other Weapons. Thus, as Truth speaking succeeded Swearing, so Faith and Truth succeeded Fighting, in the Doctrine and Practice of this People. Nor ought they for this to be Obnoxious to Civil Government, since if they cannot Fight for it, neither can they Fight against it; which is no mean security to the State: Nor is it reasonable that People should be blamed for not doing more for others than they can do for themselves. And Christianity set aside, if the Costs and Fruits of War were well considered, Peace, with its Inconveniencies, is generally Preferable. But though they were not for Fighting, they were for submitting to Government; and that, not only for Fear, but for Conscience Sake, where Government doth not interfere with Conscience: Believing it to be an Ordinance of God, and where it is justly administered, a great Benefit to Mankind: Tho' it has been their Lot, through blind Zeal in some, and Interest in others, to have felt the Strokes of it with greater Weight and Rigour than any other Persuasion in this Age; whilst they, of all others (Religion set aside) have given the Civil Magistrate the least occasion of Trouble in the Discharge of his Office.

V. Another part of the Character of this People is, They refuse to pay Tythes, or Maintenance to a National Ministry, and that for two Reasons; The one is, that they believe all compelled Maintenance, even to Gospel Ministers, to be Unlawful, because expressly contrary to Christ's Command, who said, *Freely you have received, freely give*: At least, that the Maintenance of Gospel Ministers should be free and not forced. The other Reason of their Refusal is, Because those Ministers are not Gospel ones, in that the Holy Ghost is not their Foundation, but Humane Arts and Parts: So that it is not matter of Humor or Sullenness, but pure Conscience towards God, that they cannot help to support National Ministers where they dwell, which are but too much and too visibly become ways of Worldly Advantage and Preferment.

VI. *Not to respect Persons*, was another of their Doctrines and Practices, for which they were often Buffeted and Abused. They Affirmed it to be sinful to give Flattering Titles, or to use Vain Gestures and Complements of Respect; tho' to Virtue and Authority they ever made a Difference, but after their Plain and Homely Manner, yet sincere and substantial way; well remembering the Example

The PREFACE.

Example of *Mordecai* and *Elibu*, but more especially the *Command* of their Lord and Master *Jesus Christ*, who forbid his Followers to call Men *Rabby*, which implies *Lord* and *Master*, altho the *fashionable Greetings* and *Salutations* of those Times; that so *Self-love* and *Honour*, to which the proud Mind of Man is incident, in his fallen Estate, might not be Indulged but Rebuked.

They also used the Plain *Language* of *Thou* and *Thee* to a single Person, whatever was his *Degree* among Men. And indeed the *Wisdom of God* was much seen, in bringing forth this People in so Plain an *Appearance*; for it was a *Close* and *Distinguishing Test* upon the Spirit of those they came among; shewing their *Insides* and what predominated, notwithstanding their High and Great Profession of *Religion*. This, among the rest, sounded so harsh to many of them, and they took it so ill, that they would say, *Thou me, Thou my Dog: If thou thouest me, I'll thou thy Teeth down thy Throat*, forgetting the *Language* they use to God in their own *Prayers*, and the common *Stile* of the *Scriptures*, and that it is an absolute and essential *Propriety of Speech*: And what good had their *Religion* done them, who were so sensibly toucht with *Indignation* for the use of this *Plain, Honest, and True Speech*?

VI. They recommended *Silence* by their Example, having very few words upon all Occasions: They were at a *Word* in *Dealing*; nor could their *Customers* many Words tempt them from it; having more regard for *Truth* than *Custom*, to Example then *Gain*, they sought *Solitude*; but when in *Company*, they would neither use nor willingly hear *Unnecessary* as well as *Unlawful Discourses*; whereby they preserved their Minds pure and undisturbed from unprofitable *Thoughts* and *Diversions*: Nor could they humour the Custom of *Good Night, Good Morrow, God Speed*; for they knew the *Night* was *Good*, and the *Day* was *Good*, without wishing of either; and that in the other Expression, the *Holy Name of God* was too lightly and unthinkingly used, and therefore taken in *Vain*. Besides, they were Words and Wishes of *Course*, and are usually as little meant, as are *Love* and *Service* in the Custom of *Cap* and *Knee*; and superfluity in those as well as in other things was *Burthen* to them; and therefore They did not only decline to use them, but found themselves often prest to reprove the Practice.

For the same reason they forbore *Drinking to People, or Pledging of them*, as the manner of the World is: A Practice that is not only *Unnecessary*, but they thought *Evil* in the *Tendencies* of it; being a *Provocation* to *Drinking* more than did *People Good*, as well as that it was in it self *Vain* and *Heathenish*.

VII. Their way of *Marriage* is peculiar to them; and is a *distinguishing Practice* from all other Societies professing *Christianity*. They say that *Marriage* is an *Ordinance of God*, and that *God only can rightly join Man and Woman in Marriage*. Therefore they use
neither

The PREFACE.

neither *Priest* nor *Magistrate*, but the *Man* and *Woman* concern'd take each other as *Husband* and *Wife* in the presence of divers *Credible Witnesses*, promising unto each other with *God's Assistance*, to be *Loving* and *Faithful* in that *Relation* till *Death* shall separate them. But, antecedent to all this, They first present themselves to the *Monthly Meeting* for the Affairs of the *Church*, where they reside, There declaring their *Intentions* to take one another as *Man* and *Wife*, if the said Meeting have nothing material to object against it. They are constantly askt the necessary *Questions*, as in Case of *Parents*, or *Guardians* if they have acquainted them with their *Intention*, and have their *Consent*, &c. The Method of the *Meeting* is to take a Minute thereof, and to appoint *Proper Persons* to enquire of their *Conversation* and *Cleanness* from all others, and whether they have discharged their *Duty* to their *Parents* or *Guardians*; and make report thereof the next *Monthly Meeting*; where the same Parties are desired to give their Attendance. In case it appears they proceeded Orderly, the Meeting passes their *Proposal*, and so *Records* it in their Meeting Book; and in Case the *Woman* be a *Widow* and hath Children, due care is there taken, that Provision also be made by her for the *Orphans* before the said *Marriage*; advising the Parties concerned to appoint a convenient Time and place, and to give fitting Notice to their *Relations*, and such *Friends* and *Neighbours*, as they desire should be the *Witnesses* of their *Marriage*: Where they take one another by the Hand, and by Name promising Reciprocally after the Manner before expressed. Of all which *Proceedings*, a *Narrative*, in a way of *Certificate*, is made, to which the said Parties first set their Hands, thereby making it their *Act* and *Deed*; and then divers of the *Relations*, *Spectators* and *Auditors* set their Names as *Witnesses* of what they Said and Signed. Which *Certificate*, is afterward *Registered* in the *Record* belonging to the *Meeting*, where the *Marriage* is Solemnized. Which Regular Method has been, as it deserves, adjudged in *Courts of Law* a good *Marriage*, where it has been Disputed and Contested, for want of the accustomed Formality of *Priest* and *Ring*, &c. which *Ceremonies* they have Refused, not out of *Humour*, but *Conscience* reasonably grounded, in as much as no Scripture Example tells us, that the *Priest* had any other part of *Old Time*, than that of a *Witness* among the rest, before whom the *Jews* used to take one another: And therefore this People look upon it as an *Imposition*, to advance the *Power* and *Profits* of the *Clergy*. And for the use of the *Ring*, it is enough to say that it was an *Heathen* and vain *Custom*. and never in Practice among the People of God, *Jews* or *Primitive Christians*. The words of the Usual form, as *With my Body I thee Worship*, &c. are hardly defensible: In short, they are more Careful, Exact and Regular than any Form now used, and it is Free of the inconveniencies other Methods are attended with. Their *Care* and *Checks* being so many, and such, as no *Clandestine Marriages* can be perform'd among them.

The PREFACE.

VIII. It may not be unfit to say something here of their *Births* and *Burials*, which make up so much of the *Pomp* and *Solemnity* of too many called *Christians*. For *Births*, the Parents Name their own Children, which is usually some days after they are *Born*, in the presence of the *Midwife* (if she can be there) and those that were at the *Birth*, &c. who afterward sign a *Certificate*, for that purpose prepared, of the *Birth* and *Name* of the Child, or Children, which is Recorded in a proper Book, in the *Monthly Meeting*, to which the *Parents* belong; avoiding the accustomed Cerimonies and Feastivals.

IX. Their *Burials* are performed with the same *Simplicity*. If the *Corps* of the Deceased be near any publick *Meeting Place*, it is usually carried thither, for the more convenient *Reception* of those that Accompany it to the *Ground* they *Bury* in, and it so falls out sometimes, that while the *Meeting* is gathering for the *Burial*, some or other have a *Word of Exhortation*, for the sake of the People there met together: After which, the *Body* is borne away by the Young Men, or those that are of their Neighbourhood, or that were most of the Intimacy of the *Deceased Party*: The *Corps* being in a plain *Coffin*, without any *Covering* or *Furniture* upon it. At the *Ground*, they pause some time before they put the *Body* into its *Grave*, that if any one there should have any thing upon them to exhort the *People*, they may not be disappointed, and that the *Relations* may the more *Retiredly* and *Solemnly* take their last leave of the *Corps* of their departed *Kindred*, and the *Spectators* have a *Sense* of *Mortality*, by the occasion then given them to reflect upon their own *Latter End*. Otherways, they have no set *Rites* or *Ceremonies* on those Occasions; neither do the *Kindred* of the *Deceased* ever wear *Mourning*; they looking upon it as a *Wordly Ceremony* and piece of *Pomp*, and that what *Mourning* is fit for a Christian to have at the Departure of a beloved *Relation* or *Friend*, should be worn in the *Mind* which is only sensible of the *Loss*, and the Love they had to them, and Remembrance of them, to be outwardly exprest by a respect to their Advice, and care of those they have left behind them, and their Love of that they Loved. Which *Conduct* of theirs, though unmodish or unfashionable, leaves nothing of the Substance of things neglected or undone; and as they aim at no more, so that simplicity of *Life* is what they observe with great Satisfaction, though it sometimes happens not to be without the *Mockeries* of the vain World they live in.

These things gave them a *Rough* and *Disagreeable* Appearance with the Generality; who thought them *Turners of the World upside down*, as indeed, in some Sense they were; but in no other than that wherein *Paul* was so charged, viz. *To bring things back into their Primitive and right Order again*. For these and such like *Practices* of theirs were not the *Result* of *Humour*, as some have fancied, but a *Fruit* of *Inward Sense*, which God,

E

through

The PREFACE.

through his *Fear*, had begotten in them. They did not consider how to contradict the *World*, or distinguish themselves; being none of their *Business*, as it was not their *Interest*, no, it was not the Result of *Consultation*, or a framed design to declare or recommend *Schism* or *Novelty*. But God having given them a sight of themselves, they saw the *whole World* in the same *Glass* of *Truth*; and sensibly discerned the *Affections* and *Passions* of Men, and the *Rise* and *Tendency* of *Things*. What gratified the *Lust of the Flesh*, the *Lust of the Eye* and the *Pride of Life* which are not of the *Father*, but of the *World*; and from thence Sprang in that *Night* of *Darkness* and *Apostacy*, which hath been over People, through their Degeneration from the *Light* and *Spirit* of God, these and many other vain Customs; which are seen by the Heavenly day of *Christ* which dawns in the Soul, to be, either wrong in their *Original*, or, by *Time* and *Abuse*, Hurtful in their *Practice*. And though these things seemed *Trivial* to some, and rendered this People *Stingy* and conceited in such Persons *Opinions*; there was and is more in them than they were aware of. It was not very easie to our *Primitive Friends*, to make themselves *Sights* and *Spectacles*, and the *Scorn* and *Derision* of the *World*; which they easily foresaw must be the Consequence of so *Unfashionable* a *Conversation* in it. But herein was the *Wisdom* of God seen in the *Foolishness* of these things; *First*, That they discovered the *Satisfaction* and *Concern* that People had in and for the *Fashions* of this *World*, notwithstanding their *Pre-tences* to another; in that any disappointment about them came so very near them; that the greatest *Honesty*, *Virtue*, *Wisdom* and *Ability*, were unwelcom without them. *Secondly*, It seasonably and profitably divided *Conversation*; for making their Society *uneasie* to their *Relations* and *Acquaintance*, it gave them the opportunity of more *Retirement* and *Solitude*, wherein they met with better *Company*, even the Lord, God their Redeemer, and grew strong in his *Love*, *Power* and *Wisdom*, and were thereby better qualified for his Service; and the success abundantly shew'd it: *Blessed be the Name of the Lord*.

And though they were not *Great* and *Learned* in the *Esteem* of this *World* (for then they had not wanted *Followers* upon their own *Credit* and *Authority*) yet they were generally of the most *Sober* of the several *Persuasions* they were in, and of the most *Repute* for *Religion*; and many of them of good *Capacity*, *Substance* and *Account* among Men.

And also some among them neither wanted for *Parts*, *Learning* nor *Estate*; though then, as of Old, not many *Wise*, nor *Noble*, &c. were called, or at least received the *Heavenly Call*; because of the *Cross* that attended the Profession of it in *Sincerity*: But neither do *Parts* or *Learning* make Men the better *Christians*, though the better *Orators* and *Disputants*; and it is the Ignorance of People about the *Divine Gift* that causes that vulgar
and

The PREFACE.

and mischievous mistake. *Theory and Practice, Expression and Enjoyment; Words, and Life;* are two things. Oh! 'tis the *Penitent, the Reformed, the Lowly, the Watchful, the Self-denyng and Holy Soul* that is the Christian; and that Frame is the *Fruit and Work of the Spirit*, which is the *Life of Jesus*; whose Life, though *hid in God the Father*, is *shed abroad in the Hearts of them* that truly Believe. Oh! that People did but know this to *cleanse* them, to *circumcise* them, to *quicken* them, and to make them *New Creatures* indeed; *Re-created or Regenerated* after Christ Jesus unto good Works. That they might live to God and not to themselves; and offer up living *Prayers* and living *Praises*, to the living God, through his own living *Spirit*, in which he is only to be Worshipped in this *Gospel Day*. Oh! that they that read me could but feel me; for my *Heart* is affected with this *Merciful Visitation* of the Father of *Lights and Spirits*, to this poor *Nation*, and the whole World through the same Testimony. Why should the *Inhabitants* thereof reject it? Why should they loose the *Blessed Benefit* of it? Why should they not turn to the Lord with all their *Hearts*, and say from the Heart, *Speak Lord, for now thy poor Servants hear*. Oh! that thy will may be done, thy *Great, thy Good and Holy will in Earth as it is in Heaven*: Do it in us, do it upon us, do what thou wilt with us, for we are thine and desire to glorifie thee our *Creator*, both for that, and because thou art our *Redeemer*; for thou art redeeming us from the *Earth*; from the *Vanities and Pollutions* of it, to be a *Peculiar People* unto thee. Oh! this were a *Brave Day* for *England*, if so she could say in *Truth*. But alas, the Case is otherwise, for which some of thine *Inhabitants*, O Land of my *Nativity!* have mourned over thee with *bitter Wailing and Lamentation*. Their *Heads* have been indeed as *Waters*, and their *Eyes* as *Fountains of Tears*, because of thy *Transgression and Stiffneckedness*; because thou wilt not *Hear*, and *Fear and Return to the Rock*, even thy *Rock*, O *England!* from whence thou wert *Haven*. But be thou warned, O Land of great *Profession*, to receive him into thy *Heart*; Behold at that *Door* it is, he hath stood so long *Knocking*, but thou wilt yet have none of him. Oh! be thou awakened, lest *Jerusalem's Judgments* do swiftly overtake thee, because of *Jerusalem's Sins* that abound in thee. For she *abounded in Formality*, but *made void the Weighty things of God's Law* as thou daily doest.

She withstood the *Son of God* in the *Flesh*, and thou *resisteth the Son of God in the Spirit*. He would have gathered her as an *Hen gathereth her Chickens under her Wings*, and she would not; so would he have gathered thee out of thy *Life-less Profession*, and have brought thee to inherit *Substance*, to have known his *Power and Kingdom*, for which he often knockt *within*, by his *Grace and Spirit*, and without by his *Servants and Witnesses*; but thou wouldest not be gathered: But on the Contrary, as *Jerusalem* of old *persecuted the Manifestation of the Son of God in the Flesh*;

The PREFACE.

Flesh, and *Crucified* him and *Whipt* and *Imprisoned* his Servants; so hast thou, O *Land*, *Crucified* to thy self afresh the *Lord of Life and Glory*, and done *dispite* to his Spirit of Grace; *slighting* the *Fatherly Visitation*, and *persecuting* the blessed Dispensers of it by thy *Laws* and *Magistrates*; though they have *Early* and *Late* *pleaded* with thee in the *Power* and *Spirit* of the Lord; in *Love* and *Meekness*, that thou mightest know the Lord and serve him, and become the *Glory* of all *Lands*.

But thou hast *Evilly* entreated and requited them. Thou hast set at naught all their *Counsel*, and would have none of their *Reproof*, as thou shouldest have done. Their appearance was too *Straight*, and their qualifications were to *Mean* for thee to receive them; who like the *Jews of Old*, that cryed, *Is not this the Carpenters Son*, and are not his *Brethren among us*; which of the *Scribes*, of the *Learned* (the *Orthodox*) believe in him? Propheying their *fall* in a year or two, and making and executing of severe *Laws* to bring it to pass; by endeavouring to terrifie them out of their *Holy way*, or destroying them for abiding *Faithful* to it. But thou hast seen how many *Governments* that rise against them, and determined their *Downfal*, have been *overturned* and *extinguished*, and that they are *still* preserved, and become a *great* and a considerable *People*, among the *Middle* sort of thy numerous *Inhabitants*. And notwithstanding the many difficulties *without* and *within*, which they have *Laboured under*, since the Lord God *Eternal* first gathered them, they are an *increasing People*, the Lord still adding unto them, in divers *Parts*, such as shall be saved, if they persevere to the End. And to thee; were they and are they lifted up as a *Standard*, and as a *City* set upon a *Hill*, and to the Nations round about thee, that in *their Light*, thou may'st come to see *Light*, even in *Christ Jesus*, the *Light of the World*; and therefore thy *Light*, and *Life* too, if thou wouldst but turn from thy many evil ways, and receive and obey it. For in the *Light of the Lamb*, *must the Nations of them that are saved walk*, as the *Scriptures* Testify.

Remember, O Nation of great *Profession*! How the Lord has waited upon thee since the Days of *Reformation*, and the many *Mercies* and *Judgments* with which he has pleaded with Thee; and *awake* and *arise* out of thy *deep Sleep*, and yet hear (his *Word* in thy *Heart*) that thou may'st live.

Let not this thy day of *Visitation* pass over thy Head, nor neglect thou so great *Salvation* as is this which is come to thy House, Oh *England*! For why should'st thou die, Oh *Land* that God desires to Bless? Be assured it is he that has been in the mid'st of this *People*, in the mid'st of thee; and no Delusion, as thy mistaken *Teachers* have made thee believe. And this thou shalt find by their *Marks* and *Fruits*, if thou wilt consider them in the *Spirit of Moderation*. For,

I. They

The PREFACE.

I. They were *changed* Men themselves before they went about to *change* others. Their *Hearts* were rent as well as their *Garments*; and they knew the *Power* and *Work* of *God* upon them. And this was seen by the great *Alteration* it made, and their stricter *Course* of *Life*, and more *Godly* *Conversation*, that immediately followed upon it.

II. They went not forth or *Preached* in their own *Time* or *Will*, but in the *Will* of *God*, and Spoke not their own *studded Matter*, but as they were opened and moved of his *Spirit*, with which they were well acquainted in their own *Conversion*; which cannot be express to *Carnal Men* so as to give them any intelligible account; for to such it is as *Christ* said, *like the blowing of the Wind, which no Man knows whence it cometh, or whether it goeth*: Yet this *Proof* and *Seal* went along with their *Ministry*, that many were turned from their *Life-less* *Professions*, and the *Evil* of their *Ways*, to the knowledge of *God*, and an *Holy Life*, as thousands can witness. And as they *Freely* received what they had to say from the *Lord*, so they *Freely* administered it to others.

III. The *Bent* and *Stress* of their *Ministry* was *Conversion* to *God*, *Regeneration* and *Holiness*; not *Schemes* of *Doctrines* and *Verbal Creeds*, or new *Forms* of *Worship*; but a leaving off in *Religion* the *Superfluous*, and reducing the *Ceremonious* and *Formal* part, and pressing earnestly the *Substantial*, the *Necessary* and *Profitable* part; as all upon a serious *Reflection* must and do acknowledge.

IV. They directed *People* to a *Principle*, by which all that they asserted, *Preached* and *Exhorted* others to, might be wrought in them and known, through *Experience*, to them to be true; which is a high and distinguishing *Mark* of the *Truth* of their *Ministry*; both that they *knew* what they said, and were not afraid of coming to the *Test*. For as they were bold from *Certainty*, so they required *Conformity* upon no *Humane Authority*, but upon *Conviction*, and the *Conviction* of this *Principle*, which they asserted was in them that they *Preached unto, and unto that directed them*, that they might *examine* and *prove* the *Reality* of those things which they had affirmed of it, and its *Manifestation* and *Work* in *Man*. And this is more than the many *Ministries* in the *World* pretend to. They declare of *Religion*, say many things true; in words of *God*, *Christ*, and the *Spirit*; of *Holiness* and *Heaven*; that all *Men* should *Repent* and *mend their Lives*, or they will go to *Hell*, &c. but which of them all pretend to speak of their own *Knowledge* and *Experience*? Or ever directed Men to a *Divine Principle*, or *Agent*, placed of *God* in *Man*, to help him; and how to know it, and wait to feel its *Power* to work that good and acceptable *Will* of *God* in them.

The PREFACE.

Some of them indeed have *Spoke* of the *Spirit*, and the *Operations* of it to *Sanctification*, and *Performance* of *Worship* to God; but *where* and *how* to find it and wait in it to perform, was yet as a *Mystery* reserved for *this further degree of Reformation*. So that this People did not only in words, more than equally press *Repentance*, *Conversion* and *Holiness*, but did it *knowingly* and *experimentally*; and directed those to whom they preach'd, to a sufficient *Principle*, and told them where it is, and by what *Tokens* they might know it, and which way they might experience the *Power* and *Efficacy* of it to their *Soul's Happiness*. Which is more than *Theory* and *Speculations*, upon which most other *Ministries* depend; for here is *certainly*, a *bottom* upon which Man may boldly appear before God in the great Day of Account.

V. They reached to the *Inward State* and *Condition* of *People*, which is an Evidence of the *Virtue* of their *Principle*, and of their *Ministring* from it, and not their own *Imaginations*, *Glosses* or *Comments* upon *Scripture*. For nothing reaches the *Heart*, but what is *from the Heart*, or pierces the *Conscience*, but what comes from a living *Conscience*. Inſomuch as it hath often happened, where *People* have under *Secrecy* revealed their *State* or *Condition* to ſome choice *Friends*, for *Advise* or *Eaſe*, they have been ſo particularly directed in the *Ministry* of this *People*, that they have challenged their *Friends* with diſcovering their *Secrets*, and telling the *Preachers* their *Caeſes*. Yea, the very *Thoughts* and *Purpoſes* of the hearts of many have been ſo plainly detected; that they have (like *Nathaniel*) cryed out of this inward appearance of *Chriſt*, *Thou art the Son of God, thou art the King of Iſrael*. And thoſe that have embraced this *Divine Principle*, have found this *Mark* of its *Truth* and *Divinity* (that the *Woman of Samaria* did of *Chriſt* when in the *Fleſh*, to be the *Meſſiah*,) viz. *It had told them all that ever they did*; ſhowed them their *inſides*, the *moſt inward* ſecrets of their *Hearts*, and laid *Judgment* to the *Line*, and *Righteouſneſs* to the *Plummet*; of which *Thousands* can, at this day give in their *Witneſs*. So that nothing has been affirmed by this *People*, of the *Power* and *Virtue* of this *Heavenly Principle*, that ſuch as have turned to it have not found true, and more; and that one half had not been told to them of what they have ſeen of the *Power*, *Purity*, *Wiſdom*, *Mercy* and *Goodneſs* of God herein.

VI. The Accompliſhments with which this *Principle* fitted, even ſome of the meanest of this *People*, for their *Work* and *Service*: Furniſhing ſome of them with an *Extraordinary Underſtanding* in *Divine Things*, and an admirable *Fluency* and *Taking* way of expreſſion, which gave occaſion to ſome to wonder, ſaying of them, as of their *Maſter*, *is not this ſuch a Mechanick's Son, how came he by this Learning?* As from thence others took occaſion to ſuſpect and inſinuate they were *Jefuites* in *Diſguiſe*;

The PREFACE.

guise; who have had the *Reputation* of learned Men for an Age past; though there was not the least ground of *Truth* for any such *Reflection*.

VII. That they rise *Low*, and *Dispised* and *Hated*, as the *Primitive Christians* did, and not by the help of *Worldly Wisdom* or *Power*, as former *Reformations*, in part did: But in *all things* it may be said, this *People* were brought forth in the *Cross*, in a *Contradiction* to the *Ways*, *Worship*, *Fashion* and *Customs* of this *World*; yea, against *Wind* and *Tide*, that so no *Flesh* might *Glory* before *God*.

They could have no design to themselves in this *Work*, thus to expose themselves to *Scorn* and *Abuse*; to spend and be spent: Leaving *Wife* and *Children*, *House* and *Land*, and all that can be accounted dear to Men, *with their lives in their Hands*, being daily in *Jeopardy*, to declare this *Primitive Message*, 1 Jo. 1. 5. revived in their *Spirits*, by the good *Spirit* and *Power* of *God*. viz. That *God is Light*, and in him is no *darkness* at all; and that he has sent his *Son* a *Light* into the *World* to enlighten all Men in order to *Salvation*; and that they that say they have *Fellowship* with *God* and are his *Children* and *People*, and yet walk in *Darkness*, viz. in *Disobedience* to the *Light* in their *Consciences*, and after the *Vanity* of this *World*, they lie and do not the *Truth*. But that all such as love the *Light* and bring their *Deeds* to it, and walk in the *Light*, as *God is Light*, the blood of *Jesus Christ* his *Son* should cleanse them from all *Sin*.

VIII. Their known great *Constancy* and *Patience* in *Suffering* for their *Testimony*, in all the *Branches* of it, and that, sometimes unto *Death*, by *Bearings*, *Bruisings*, long and crowded *Imprisonments*, and *Noisom Dungeons*. Four of them in *New England* Dying by the *Hands* of the *Executioner*, purely for *Preaching* amongst that *People*; besides *Banishments* and *Excessive Plunders* and *Sequestrations* of their *Goods* and *Estates*, almost in all parts; not easily to be expressed, and less to be endured, but by those that have the support of a good and glorious Cause; refusing *Deliverance* by any indirect ways or means, as often as it was offered to them.

IX. That they did not only, not show any disposition to *Revenge*, when it was at any time in their *Power*; but forgave their cruel *Enemies*; shewing *Mercy* to those that had none for them.

X. Their *Plainness* with those in *Authority*: not unlike the *Antient Prophets*, not fearing to tell them to their *Faces* of their *Private* and *Publick Sins*, and their *Prophecies* to them of their *Afflictions* and *Downfall*, when in the *Top* of their *Glory*; also of some *National Judgments*, as of the *Plague*, and *Fire*
of

The PREFACE.

of *London*, in exprefs Terms, and likewise particular ones to divers *Persecutions*, which accordingly overtook them; and which were very remarkable in the Places where they dwelt, and in time they may be made publick for the Glory of God.

Thus *Reader*, thou seest this People in their *Rise, Principles, Ministry* and *Progress*, both their General and Particular *Testimony*, by which thou maist be informed how and upon what foot they *Sprung* and became so considerable a *People*. It remains next that I shew also their *Care, Conduct* and *Discipline*, as a Christian and *Reformed Society*, that they might be found living up to their own *Principles* and *Profession*. And this, the rather, because they have hardly suffered more in their Character from the *Unjust Charge of Error*, than by the false *Imputation of Disorder*: Which *Calumny* indeed has not failed to follow all the true steps that were ever made to *Reformation*, and under which Reproach none suffered more than the *Primitive Christians* themselves, that were the Honour of *Christianity*, and the great Lights and Examples of their own and succeeding Ages.

This People encreasing daily both in Town and Country, an Holy Care fell upon some of the *Elders* among them, for the Benefit and Service of the Church. And the first Business in their View, after the Example of the *Primitive Saints*, was the Exercise of *Charity*, to supply the Necessities of the *Poor*, and answer the like Occasions: Wherefore *Collections* were early and liberally made for that, and divers other Services in the Church, and intrusted with Faithful Men, fearing God, and of good Report, who were not weary in well-doing; adding often of their own, in large Proportions, which they never brought to account, or desired should be known, much less restored to them, that none might want, nor any Service be retarded or disappointed.

They were also very careful, that every one that belonged to them, answered their Profession in their Behaviour among Men, upon all Occasions; that they lived Peaceably, and were in all things good Examples. They found themselves engaged to record their Sufferings and Services; and in case of Marriage, which they could not perform in the usual Methods of the Nation, but among themselves; they took care that all things were clear between the Parties and all others, and it was then rare that any one entertain'd such Inclination to a Person on that account, till he or she had communicated it secretly to some very Weighty and Eminent Friends among them, that they might have a sense of the Matter; looking to the Council and Unity of their Brethren, as of great Moment to them. But because the Charge of the Poor, the Number of Orphans, Marriages, Sufferings and other Matters multiplied, and that it was good that the Churches

The PREFACE.

Churches were in some way and Method, of proceeding in such Affairs among them, to the end they might the better correspond upon occasion, where a Member of one Meeting might have to do with one of another: It pleased the Lord in his Wisdom and Goodness, to open the Understanding of the first Instrument of this Dispensation of Life, about a Good and Orderly way of Proceeding; and he felt an Holy Concern to visit the Churches in Person throughout this Nation, to begin and establish it among them; and by his Epistles the like was done in other Nations and Provinces abroad; which he also afterwards Visited, and helped in that Service, as shall be observed when I come to speak of him.

Now the *Care, Conduct and Discipline*, I have been speaking of, and which is now practised among this People, is as followeth.

III. This Godly Elder, in every County where he travelled, exhorted them, that some out of every Meeting of Worship, should meet together once in the Month, to confer about the Wants and Occasions of the Church. And as the Case required, so those Monthly Meetings were fewer or more in number in every respective County; Four or Six Meetings of Worship, usually making one *Monthly Meeting* of Business. And accordingly the Brethren met him from place to place, and began the said Meetings, viz. *For the Poor, Orphans orderly Walking, Integrity to their Profession, Births, Marriages, Burials, Sufferings &c.* And that these *Monthly Meetings* should, in each County make up one *Quarterly Meeting*, where the most Zealous and *Eminent Friends* of the County should assemble to *Communicate, Advise and Help* one another, especially when any *Business* seemed difficult, or a *Monthly Meeting* was tender of determining a Matter.

Also these *Quarterly Meetings* should digest the Reports of the *Monthly Meetings*, and prepare one for the *County*, against the *Yearly Meeting*; in which the *Quarterly Meetings* resolve, which is held Yearly in *London*; where the Churches in this *Nation*, and other *Nations*, and *Provinces* Meet, by chosen Members of their Respective Counties, both mutually to communicate their *Church Affairs*, and to advise and be advised in any depending Case to *Edification*. Also to provide a requisite Stock, for the discharge of general *Expences* for general *Services* in the *Church*, not needful to be here particularized.

At these Meetings any of the *Members* of the *Churches* may come if they please, and speak their *Minds* freely, in the *Fear of God*, to any matter; but the Mind of each Meeting therein represented is chiefly understood, as to particular *Cases*, in the Sense delivered by the Persons deputed or chosen for that Service.

G

During

The PREFACE.

During their Yearly Meeting, to which their other Meetings refer in their Order and Resolve themselves; care is taken by a Select Number, for that service chosen by the General Assembly, to draw up the Minutes of the said Meeting, upon the several matters that have been under Consideration therein, to the end that the Respective Quarterly and Monthly Meetings may be informed of all Proceedings, together with a general Exhortation to Holiness, Unity and Charity: Of all which Proceedings in Yearly, Quarterly and Monthly Meetings, due Record is kept by some One appointed for that Service, or that hath voluntarily undertaken it. These Meetings are opened, and usually concluded in their Solemn waiting upon God, who is sometimes graciously pleased to answer them with as signal Evidences of his Love and Presence, as in any other their Meetings of Worship.

It is further to be Noted, that in these Solemn Assemblies, for the Church's Service, there is no one presides among them after the manner of the Assemblies of other People; Christ only being their President, as he is pleased to appear in Life and Wisdom in any one or more of them, to whom, whatever be their Capacity or Degree, the rest adhere with a Firm Unity, not of Authority but Conviction, which is the Divine Authority and way of Christ's Power and Spirit in his People; Making good his blessed Promise, *That he would be in the Midst of his, where and whenever they were met together in his Name, even to the End of the World.* So be it.

Now it may be expected, I should here set down what sort of Authority is exercised by this People, upon such Members of their Society, as correspond not in their Lives with their Profession, and that are Refractory to this good and wholesome Order settled among them; and the rather because they have not wanted their Reproach and Suffering from some Tongues, upon this occasion in a plentiful manner.

The Power they exercise is such as Christ has given to his own People, to the End of the World, in the Persons of his Disciples, viz. To Oversee, Exhort, Reprove, and after long Suffering and Waiting upon the Disobedient and Refractory, to disown them, as any more of their Communion, or that they will any longer stand Charged in the Sight and Judgment of God or Men, with their Conversation or Behaviour as one of them, untill they Repent. The subject matter about which this Authority, in any of the foregoing Branches of it, is Exercised; is First, in Relation to common and general Practice, and Secondly, about those things that more strictly refer to their own Character and Profession, and distinguish them from all other Professors of Christianity; avoiding two Extrems upon which many Split, viz. Persecution and Libertinism. A Coercive Power to Whip People into the Temple, that

The PREFACE.

that such as will not Conform, though against *Faith* and *Conscience*, shall be punished in their *Persons* or *Estates*; or leaving all loose and at large, as to *Practice*, unaccountable to all but God and the *Magistrate*. To which hurtful Extream, nothing has more contributed than the *Abuse of Church Power*, by such as suffer their *Passions* and private *Interests* to prevail with them to carry it to outward Force and *Corporal Punishment*. A Practice they have been taught to dislike, by their extream *Sufferings*, as well as their known Principle for an universal *Liberty of Conscience*.

On the other hand, they equally dislike an *Independency* in *Society*. An unaccountableness in *Practice* and *Conversation* to the Terms of their own *Communion*, and to those that are the *Members* of it. They distinguish between Imposing any Practice that immediately regards *Faith* or *Worship*, (which is never to be done nor suffered or submitted unto) and requiring *Christian Compliance* with those Methods that *only respect Church Business* in its more *Civil* part and *Concern*, and that regard the Discreet and Orderly Maintenance of the Character of the *Society* as a *Sober and Religious Community*. In short, what is for the Promotion of *Holiness* and *Charity*, that Men may Practice what they profess, live up to their own *Principles*, and not be at Liberty to give the Lie to their own *Profession*, without *Rebuke*. They compell none to them, but oblige those that are of them to walk *Suitably*, or they are denied by them: That is all the Mark they set upon them, and the *Power* they Exercise, or Judge a Christian Society, can Exercise upon those that are the Members of it.

The way of their Proceedings against such as have *Lapsed* or *Transgressed*, is this. He is visited by some of them, and the matter of *Fact* laid *Home* to him, be it any evil *Practice* against known and general *Virtue*, or any Branch of their *Particular Testimony*, which he, in *Common*, professeth with them. They labour with him in much *Love* and *Zeal* for the good of his *Soul*, the Honour of God, and Reputation of their *Profession*, to own his *Fault* and condemn it, in as ample a Manner as the *Evil or Scandal* was given by him; which for the most part, is performed by some *Written Testimony* under the Partys Hand; and if it so happen that the Party prove *Refractory*, and is not willing to clear the *Truth* they profess, from the *Reproach* of his or her evil doing or *Unfaithfulness*, they, after repeated *Entreaties* and due waiting for a *Token of Repentance*, give forth a *Paper* to disown such a *Fact*, and the *Party* offending; recording the same as a *Testimony* of their care for the Honour of the *Truth* they profess.

And if he or she shall clear their Profession and themselves, by sincere Acknowledgment of their *Fault*, and Godly sorrow
for

The PREFACE.

for so doing, they are received and looked upon again as *Members* of their *Communion*. For as God, so his true People upbraid no Man after *Repentance*.

This is the account I had to give of the People of God called *Quakers*, as to their *Rise, Appearance, Principles and Practices*, in this Age of the *World*, both with Respect to their *Faith and Worship, Discipline and Conversation*. And I Judge it very proper in this place, because it is to *Preface* the *Journal* of the first *Blessed and Glorious Instrument* of this *Work*, and for a *Testimony* to him in his singular *Qualifications and Services*, in which he abundantly excelled in this day, and are worthy to be set forth as an Example to all succeeding Times; to the *Glory* of the *Most High God*, and for a just *Memorial* to that *Worthy and Excellent Man, his Faithful Servant and Apostle* to this Generation of the *World*.

I am now come to the Third Head or Branch of my *Preface*, viz. The *Instrumental Author*. For it is Natural for some to say, Well, here is the *People and Work*, but where and who was the *Man, the Instrument*; he that in this Age was sent to begin this *Work and People*. I shall, as God shall enable me, declare who and what he was, not only by report of others, but from my own long and most inward *Converse* and intimate knowledge of him; for which my Soul blesteth God, as it hath often done; and I doubt not, but by that time I have discharged my self of this part of my *Preface*, my serious *Readers* will believe I had good Cause so to do.

The Blessed Instrument of and in this day of God, and of whom I am now about to Write, was **George Fox**, distinguished from another of that Name, by that Other's addition of *Younger* to his Name in all his *Writings*; not that he was so in Years, but that he was so in the *Truth*, but he was also a *Worthy Man, Witness and Servant of God* in his time.

But this *George Fox* was Born in *Leicestershire*, about the Year 1624. He descended of *Honest and Sufficient Parents*, who endeavoured to bring him up, as they did the rest of their Children, in the *Way and Worship* of the *Nation*; especially his Mother, who was a Woman accomplisht above most of her Degree in the place where she lived. But from a *Child* he appeared of another *Frame of Mind* than the rest of his *Brethren*; being more *Religious, Inward, Still, Solid and Observing* beyond his Years, as the *Answers* he would give, and the *Questions* he would put upon occasion, manifested to the Astonishment of those that heard him, especially in *Divine Things*.

His Mother taking Notice of his *Singular Temper*, and the *Gravity, Wisdom and Piety* that very early shined through him, refusing

The PREFACE.

refusing *Childish* and *Vain Sports and Company*, when very *Young*; she was *Tender* and *Indulgent* over him, so that from her he met with little Difficulty. As to his *Employment* he was brought up in *Country Business*, and as he took most delight in *Sheep*, so he was very skillful in them, an *Employment* that very well suited his mind in several *Respects*, both for its *Innocency* and *Solitude*; and was a just *Figure* of his after *Ministry* and *Service*.

I shall not break in upon his own Account, which is by much the best that can be given, and therefore desire, what I can, to avoid saying any thing of what is said already, as to the particular *Passages* of his coming forth; but, in general, when he was somewhat above *Twenty*, he left his *Friends*, and visited the most *Retired* and *Religious* People in those *Parts*; and some there were short of few, if any, in this *Nation*, who waited for the *Consolation* of *Israel* Night and Day; as *Zacharias*, *Anna* and good Old *Simeon* did of Old Time. To these he was sent, and these he sought out in the Neighbouring *Countrys*, and among them he Sojourned till his more ample *Ministry* came upon him. At this time he taught and was an Example of *Silence*, endeavouring to bring them from *Self-performances*, Testifying and turning to the *Light* of *Christ* within them, and encouraging them to wait in *Patience* to feel the Power of it to stir in their *Hearts*, that their *Knowledge* and *Worship* of *God* might stand in the *Power* of an Endless *Life*, which was to be found in the *Light*, as it was obeyed in the *Manifestation* of it in *Man*. For in the *Word* was *Life*, and that *Life* is the *Light* Men. Life in the *Word*, *Light* in *Men*, and Life in *Men* as the *Light* is obeyed; the Children of the *Light* living by the *Life* of the *Word*, by which the word begets them again to *God*, which is the *Regeneration* and *New Birth*, without which there is no coming unto the *Kingdom* of *God*; and which, whoever comes to, is greater than *John*, that is, than *John's* Dispensation, which was not that of the *Kingdom*, but the *Consummation* of the *Legal*, and *Forerunning* of the *Gospel Times*. Accordingly, several *Meetings* were gathered in those *Parts*, and thus his *Time* was employed for some *Years*.

In 1652. He being in his usual *Retirement* to the Lord upon a very *High Mountain*, in some of the hither parts of *Yorkshire*, as I take it, his Mind exercised towards the Lord, he had a *Vision* of the great Work of *God* in the *Earth*, and of the way that he was to go forth to begin it. He saw People as thick as *Motes in the Sun*, that should in time, be brought Home to the Lord; that there might be but one *Shepherd* and one *Sheepfold* in all the *Earth*. There his Eye was directed *Northward*, beholding a great People that should receive him and his *Message* in those *Parts*. Upon this *Mountain* he was moved of the Lord,

The PREFACE.

to sound out his Great and notable Day, as if he had been in a great *Auditory*, and from thence went North, as the Lord had shewn him; and in every place where he came, if not before he came to it, he had his particular *Exercise* and *Service* shewn to him, so that the Lord was his *Leader* indeed; for it was not in vain that he *Travailled*, God in most places sealing his *Commission* with the Convincement of some of all sorts, as well *Publicans* as sober Professors of *Religion*. Some of the first and most Eminent of them, which are at Rest, were *Richard Farnsworth*, *James Nayler*, *William Dewsberry*, *Francis Howgil*, *Edward Burroughs*, *John Camm*, *John Audland*, *Richard Hubbert*, *John T. Taylor*, *John Aldam*, *T. Holmes*, *Alexander Parker*, *William Simpson*, *William Caton*, *John Stubbs*, *Robert Widders*, *John Burnyeat*, *Robert Lodge*, *Thomas Salthouse*, and many more Worthies, that cannot be well here Named, together with divers yet living of the first and great Convincement, who after the knowledge of God's purging Judgments in themselves, and some time of waiting in silence upon him, to feel and receive Power from on High to speak in his Name, (which none else rightly can, though they may use the same Words.) They felt the *Divine Motions*, and were frequently drawn forth, especially to visit the *Publick Assemblies*, to reprove, inform and exhort them, sometimes in *Markets*, *Fairs*, *Streets*, and by the *High-way-side*, calling People to *Repentance*, and to turn to the Lord with their Hearts as well as their Mouths; directing them to the *Light of Christ* within them, to see and examine and consider their ways by, and to eschew the *Evil* and do the *Good* and *Acceptable Will* of God. And they suffered great *Hardships* for this their Love, and *Good-will*, being often *Stockt*, *Stoned*, *Beaten*, *Whipt* and *Imprisoned*, though *Honest Men* and of *Good Report* where they lived, that had left *Wives* and *Children*, and *Houses* and *Lands* to visit them with a living Call to *Repentance*. And though the *Priests* generally set themselves to oppose them, and write against them, and insinuated most *False* and *Scandalous Stories* to *Defame* them, stirring up the *Magistrates* to suppress them, especially in those *Northern Parts*; yet God was pleased so to fill them with his living Power, and give them such an open Door of utterance in his *Service*, that there was a mighty Convincement over those Parts.

And through the tender and singular Indulgence of Judge *Bradshaw* and Judge *Fell*, who were wont to go that *Circuit*, in the Infancy of things, the *Priests* were never able to gain the point they laboured for, which was to have proceeded to *Blood*, and if possible, *Herod* like, by a *Cruel* exercise of the *Civil Power*, to have cut them off and rooted them out of the *Country*. Especially Judge *Fell*, who was not only a Check to their *Rage* in the Courie of *Legal Proceedings*, but otherwise upon occasion, and finally countenanced this People; for his *Wife* receiving the *Truth* with the First, it had that *Influence* upon his Spirit, being

The PREFACE.

being a *Just* and *Wise Man*, and seeing in his own *Wife* and *Family*, a full Confutation to all the popular Clamours against the *Way of Truth*, that he covered them what he could, and freely opened his *Doors*, and gave up his *House* to his *Wife* and her *Friends*, not valuing the *Reproach* of Ignorant or *Evil Minded People*, which I here mention, to His and her *Honour*, and which will be I believe, an *Honour* and a *Blessing* to such of their *Name* and *Family*, as shall be found in that *Tenderness*, *Humility*, *Love* and *Zeal* for the *Truth* and *People* of the Lord.

That House was for some Years at first, till the *Truth* had opened its way in the *Southern* parts of this Island, an Eminent Receptacle of this *People*. Others of good Note and Substantance in those *Northern* Countrys, had also opened their Houses with their Hearts, to the many *Publishers*, that in a short time the Lord had raised to declare his *Salvation* to the *People*, and where Meetings of the Lord's *Messengers* were frequently held, to communicate their *Services* and *Exercises*, and *Comfort* and *Edify* one another in their *Blessed Ministry*.

But least this may be thought a Digression, having touched upon this before, I return to this *Excellent Man*: And for his *Personal Qualities*, both *Natural*, *Moral* and *Divine* as they appeared in his *Converse* with *Brethren* and in the *Church of God*; take as follows.

I. He was a Man that God endued with a *Clear* and *Wonderful Depth*, a discerner of others *Spirits*, and very much a *Master* of his own. And though the side of his *Understanding* which lay next to the World, and especially the *Expression* of it might sound *Uncouth* and *Unfashionable* to *Nice Ears*, his matter was nevertheless very profound; and would not only bear to be often considered, but the more it was so, the more *Weighty* and *Instructing* it appeared. And as *abruptly* and *brokenly* as sometimes his Sentences would fall from him, about *Divine Things*, it is well known they were often as *Texts* to many fairer *Declarations*. And indeed it showed beyond all *Contradiction* that God sent him, that no *Arts* or *Parts* had any share in his matter or manner of his *Ministry*; and that so many *Great*, *Excellent* and *Necessary Truths* as he came forth to Preach to *Mankind*, had therefore nothing of Man's *Wit* or *Wisdom* to recommend them. So that as to *Man* he was an *Original*, being no Man's *Copy*. And his *Ministry* and *Writings* show they are from one that was not Taught of Man, nor had Learned what he said by *Study*. Nor were they *Notional* or *Speculative*, but sensible and *Practical Truths*, tending to *Conversion* and *Regeneration*, and the setting up the Kingdom of God in the *Hearts of Men*, and the way of it was his *Work*. So that I have many times been overcome in my self, and

The PREFACE.

and been made to say, with my Lord and Master upon the like Occasion; *I thank thee O Father Lord of Heaven and Earth, that thou hast hid these things from the Wise and Prudent of this World, and revealed them to Babes.* For many times hath my Soul bowed in an Humble Thankfulness to the Lord, that he did not choose any of the Wise and Learned of this World to be the first Messenger in our Age, of his blessed Truth to Men; but that he took one that was not of High Degree, or Elegant Speech, or learned after the way of this World, that his Message and Work he sent him to do, might come with less Suspicion or Jealousie of Humane Wisdom and Interest, and with more Force and Clearness upon the Consciences of those, that sincerely Sought the way of Truth in the Love of it. I say, beholding with the Eye of my mind which the God of Heaven had opened in me, the Marks of God's Finger and Hand visibly in this Testimony, from the Clearness of the Principle, the Power and Efficacy of it in the Exemplary Sobriety, Plainness, Zeal, Steadiness, Humility, Gravity, Punctuality, Charity and Circumspect care in the Government of Church Affairs, which shined in his and their Life and Testimony that God employed in this Work, it greatly confirmed me that it was of God, and engaged my Soul in a Deep Love, Fear, Reverence and Thankfulness for his Love and Mercy therein to Mankind; in which Mind I remain, and shall, I hope, to the end of my Daies.

II. In his Testimony or Ministry, he much laboured to open Truth, to the Peoples Understandings, and to bottom them upon the Principle, and Principal, Christ Jesus, the Light of the World, that by bringing them to something that was of God in themselves, they might the better know and judge of him and themselves.

He had an Extraordinary Gift in opening the Scriptures. He would go to the Marrow of things, and shew the Mind, Harmony and Fullfilling of them with much Plainness, and to great Comfort and Edification.

The Mystery of the first and second Adam, of the Fall and Restoration, of the Law and Gospel, of Shadows and Substance, of the Servant and Sons State, and the fullfilling of the Scriptures in Christ, and by Christ the True Light, in all that are his, through the Obedience of Faith, were much of the Substance and Drift of his Testimonies. In all which he was witnessed to be of God, being sensibly felt to speak that which he had received of Christ, and was his own Experience, in that which never Ers nor Fails.

But above all, he excelled in Prayer. The Inwardness and Weight of his Spirit, the Reverence and Solemnity of his Address and Behaviour, and the Firmness and Fullness of his Words, have often

The PREFACE.

often struck, even *Strangers*, with *Admiration*, as they used to reach others with *Consolation*. The most *Amfull*, *Living*, *Reverent Frame* I ever Felt or Beheld, I must say was his in *Prayer*. And truly it was a *Testimony* he knew and lived nearer to the Lord than other Men; for they that know him most will see most reason to approach him with Reverence and Fear.

He was of an *Innocent Life*, no *Busy Body*, nor *Self Seeker*, neither *Touchy*, nor *Critical*: What fell from him was very *Inoffensive*, if not very *Edifying*. So *Meek*, *Contented*, *Modest*, *Easie*, *Steady*, *Tender*, it was a pleasure to be in his *Company*. He exercised no *Authority* but over *Evil*, and that every where and in all; but with *Love*, *Compassion* and *Long Suffering*. A most *Merciful Man*, as ready to *Forgive* as unapt to take or give an *Offence*. Thousands can truly say, he was of an *Excellent Spirit* and *Savour* among them, and because thereof, the most *Excellent Spirits* loved him with an unfained and unfading *Love*.

He was an *Incessant Labourer*; for in his Younger time, before his many great and deep *Sufferings* and *Travels* had enfeebled his *Body* for *Itinerant Services*, he laboured much in the *Word*, and *Doctrine* and *Discipline* in *England*, *Scotland* and *Ireland*, turning many to God, and confirming those that were convinced of the *Truth*, and settling Good Order as to *Church Affairs* among them. And towards the Conclusion of his *Travelling Services*, between the Years Seventy One, and Seventy Seven, he Visited the Churches of *Christ* in the Plantations in *America*, and in the *United Provinces*, and *Germany* as his following *Journal* Relates, to the Convincement and Consolation of many. After that time he chiefly resided in and about the *City of London*, and besides the *Services* of his *Ministry* which were Frequent and Serviceable, he writ much both to them that are within, and those that are without the *Communion*. But the care he took of the *Affairs* of the *Church* in General was very great.

He was often where the *Records* of the Affairs of the *Church* are kept, and the Letters from the many *Meetings* of God's People over all the World where settled, come upon Occasions, which *Letters* he had read to him, and Communicated them to the *Meeting* that is Weekly held there for such *Services*, he would be sure to stir them up to discharge them, especially in *Suffering Cases*. Showing great *Sympathy* and *Compassion* upon all such Occasions, carefully looking into the *Respective Cases*, and endeavouring *Speedy Relief* according to the Nature of them. So that the Churches and any of the *Suffering Members* thereof, were sure not to be forgotten or delayed in their Desires if he were there.

The PREFACE.

As he was *Unwearied*, so he was *Undaunted* in his *Services* for God and his People, he was no more to be moved to *Fear* than to *Wrath*. His Behaviour at *Darby*, *Litchfield*, *Appleby*, before *Oliver Cromwell* at *Launston*, *Scarborough*, *Worcester* and *Westminster-Hall*, with many other Places and Exercises, did abundantly evidence it to his Enemies as well as his Friends.

But as in the *Primitive Times*, some rise up against the blessed *Apostles* of our Lord *Jesus Christ*, even from among those that they had turned to the Hope of the *Gospel*, and who became their greatest Trouble; so this *Man of God* had his share of *Suffering* from some that were convinced by him, who through prejudice or mistake run against him, as one that sought Dominion over *Conscience*; because he prest by his Presence or Epistles, a ready and zealous compliance with such good and wholesome things, as tended to an *Orderly Conversation* about the Affairs of the *Church*, and in their walking before Men. That which contributed much to this ill *Work*, was in some a begrudging of this *Meek Man*, the love and esteem he had and deserved in the Hearts of the People, and weakness in others, that were taken with their groundless Suggestions of *Imposition* and blind *Obedience*.

They would have had every Man *Independent*, that as he had the *Principle* in himself, he should only stand and fall to that and no Body else; not considering that the *Principle* is *One* in all; and though the Measure of *Light* or *Grace* might differ, yet the Nature of it was the same, and being so, they struck at the *Spiritual Unity*, which a People, guided by the same *Principle*, are naturally led into: So that what is an evil to *One*, is so to *All*, and what is *Vertuous*, *Honest* and of good *Report* to *One*, is so to *All*, from the Sense and Savour of the one *Universal Principle* which is common to all, (and which the disaffected profess to be) the Root of all *True Christian Fellowship*, and that Spirit into which the People of God drink and come to be *Spiritually Minded*, and of one *Heart* and one *Soul*.

Some weakly mistook good *Order* in the *Government of Church Affairs*, for *Discipline in Worship*, and that it was so prest or recommended by Him and other Brethren: And they were ready to reflect the same things that *Dissenters* had very reasonably objected upon the *National Churches*, that have coercively pressed Conformity to their *Respective Creeds* and *Worships*: Whereas these things related wholly to *Conversation*, and the *Outward* (and as I may say) *Civil* part of the *Church*, that Men should walk up to the Principles of their *Belief*, and not be wanting in *Care* and *Charity*. But though some have stumbled and fallen through *Mistakes*, and an unreasonable *Obstinacy*, even to a *Prejudice*; yet blessed be God, the Generality have returned to their *First Love*, and seen the *Work of the Enemy*,
that

The PREFACE.

that looses no *Opportunity* or *Advantage* by which he may check or hinder the *Work* of God, and disquiet the *Peace* of his *Church*, and chill the *Love* of his People to the *Truth* and one to another; and there is hope of divers that are yet at a *Distance*.

In all these Occasions, though there was no Person the Discontented struck so sharply at, as this *Good Man*, he bore all their *Weakness* and *Prejudice*, and returned not *Reflection* for *Reflection*; but forgave them their weak and bitter *Speeches*, praying for them that they might have a Sense of their hurt, and see the *Subtily* of the *Enemy* to Rend and Devide, and return into their *First Love*, that thought no Ill.

And truly, I must say, that though God had visibly cloathed him with a *Divine Preference* and *Authority*, and indeed his very Presence exprest a *Religious Majesty*; yet he never abused it, but held his Place in the *Church of God* with great Meakness and a most engaging *Humility* and *Moderation*. For upon all Occasions, like his blessed *Master*, he was a *Servant* to all; holding and exercising his *Eldership*, in the *Invisible Power* that had gathered them, with Reverence to the Head and Care over the Body: And was received only in that *Spirit* and *Power* of Christ as the *First* and *Chief Elder* in this *Age*; who, as he was therefore worthy of double *Honour*, so for the same Reason it was given by the *Faithful* of this day; because his *Authority* was inward and not outward, and that he got it and kept it by the Love of God and Power of an *Endless Life*. I write my *Knowledge* and not *Report*, and my *Witness is True*, having been with him for *Weeks* and *Months* together on divers *Occasions*, and those of the nearest and most exercising Nature, and that by Night and by Day, by Sea and by Land; in this and in *Foreign Countrys*: And I can say, I never saw him out of his Place, or not a Match for every Service or Occasion.

For in all things he acquitted himself like a Man, yea a strong Man, a *New* and *Heavenly* minded Man. A *Divine* and a *Naturalist*, and all of God Almighty's making. I have been surpris'd at his *Questions* and *Answers* in Natural things; that whilst he was Ignorant of useless and Sophistical *Science*, he had in him the *Foundation* of useful and commendable *Knowledge*, and cherish'd it every where. *Civil* beyond all Forms of *Breeding*, in his *Behaviour*. Very *Temperate*, eating *Little*, and sleeping *Less*, though a *Bulky Person*.

Thus he Lived and Sojourn'd among us, and as he lived, so he died; feeling the same *Eternal Power* that had rais'd and preserv'd him in his last *Moments*. So full of assurance was he, that he Triumph'd over *Death*; and so even to the last, as if *Death* were hardly worth *Notice* or a *Mention*: Recommending

ing

The PREFACE.

ing to some with him, the *Dispatch* and *Dispersion* of an *Epistle*, just before Written to the *Churches of Christ*, throughout the World, and his own Books; but above all, *Friends*, and of all *Friends*, those in *Ireland* and *America*, twice over. Saying, mind poor *Friends* in *Ireland* and *America*.

And to some that came in and enquired how he found himself, he answered, *Never heed, the Lord's Power is over all Weakness and Death, the Seed reigns, Blessed be the Lord*: Which was about Four or Five Hours before his Departure out of this World. He was at the great Meeting near *Lombard-street* on the First day of the Week, and it was the Third following about Ten at Night when he left us; being at the House of *H. Goldney* in the same Court. In a good Old Age he went, after having lived to see his *Childrens Children* to many Generations in the Truth. He had the Comfort of a short *Illness*, and the Blessing of a clear *Sense* to the last; and we may truly say, with a Man of God of Old, *that being Dead, he yet Speaketh*; and though absent in *Body*, he is *Present* in *Spirit*; neither *Time* nor *Place* being able to interrupt the *Communion* of *Saints*, or dissolve the *Fellowships* of the *Spirits* of the *Just*. His *Works* praise him, because they are to the *Praise* of him that worked by him; for which his *Memorial* is, and shall be *Blessed*. I have done, as to this part of my *Preface*, when I have left this short *Epitaph* to his Name. **Many Songs have done virtuously in this Day, but Dear George thou Excellest them All.**

And now, *Friends*, you that profess to walk in the way, this *Blessed Man* was sent of God to turn us into, suffer I beseech you the word of *Exhortation*, as well *Fathers* as *Children*, and *Elders* as *Young Men*. The Glory of this Day and Foundation of the Hope that has not made us ashamed since we were a *People*, you know is that *Blessed Principle* of Light and Life of *Christ* which we Profess, and Direct all *People* to, as the great *Instrument* and *Agent* of Man's Conversion to God: It was by this we were first Touched, and effectually enlightened as to our Inward State, which put us upon the *Consideration* of our *Latter End*, causing us to set the Lord before our *Eyes*, and to Number our *Days*, that we might apply our *Hearts* to *Wisdom*. In that Day we judged not after the Sight of the *Eye*, or after the *Hearing* of the *Ear*, but according to the *Light* and *Sense* this *Blessed Principle* gave us; we judged and acted in reference to Things and Persons, our selves and others, yea, towards God our *Maker*. For being quickened by it in our *Inward Man*, we could easily discern the difference of things, and feel what was *Right*, and what was *Wrong*, and what was *Fit* and what not, both in reference to *Religion* and *Civil Concerns*. That being the ground of the *Fellowship* of all *Saints*, it was in that our *Fellowship* stood. In this we desired

The PREFACE.

fired to have a *Sense* one of another, acted towards one another, and all Men, in *Love, Faithfulness* and *Fear*.

In the feeling of the *Motions* of this *Principle* we drew near to the Lord, and waited to be prepared by it, that we might feel those *Drawings* and *Movings*, before we approached the Lord in Prayer, or open'd our *Mouths* in *Ministry*. And in our Beginning and Ending with this, stood our *Comfort, Service* and *Edification*. And as we run faster, or fell short we made *Burdens* for our selves to bear; our Services finding in our selves a *Rebuke* instead of an *Acceptance*, and in lieu of *Well done, who has required this at your Hands?* In that day we were an *Exercised People*, our very Countenances and Deportment declared it.

Care for others was then much upon us, as well as for our selves, especially the *Young Convinced*. Often had we the *Burthen* of the Word of the Lord to our *Neighbours, Relations* and *Acquaintance*; and sometimes *Strangers* also, We were in *Tra-vail* for one anothers *Preservation*: Not seeking, but shunning Occasions of any *Coldness* or *Misunderstanding*, treating one another as those that believed and felt God present. Which kept our Conversation *Innocent, Serious* and *Weighty*, guarding our selves against the *Cares* and *Friendships* of the World. We held the *Truth* in the *Spirit* of it, and not in our own *Spirits*, or after our own *Wills* and *Affections*.

They were bowed and brought into *Subjection*, in so much that it was visible to them that knew us, we did not think our selves at our own *Dispose*, to go where we *List*, or say or do what we *List*, or when we *List*. Our *Liberty* stood in the *Liberty* of the *Spirit of Truth*, and no *Pleasure*, no *Profit*, no *Fear* no *Favour* could draw us from this retired, strict and watchful *Frame*. We were so far from seeking occasions of *Company*, that we avoided them what we could; pursuing our own Business with *Moderation*, instead of meddling with other Peoples *Unnecessarily*.

Our *Words* were *Few* and *Savoury*, our *Looks* *Composed* and *Weighty*, and our whole *Deportment* very *Observable*. True it is, that this Retired and strict sort of *Life* from the *Liberty* of the *Conversation of the World*, exposed us to the *Censures* of many, as *Humourists, Conceited* and *Self-righteous Persons, &c.* But it was our *Preservation* from many *Snares*, to which others were continually exposed by the *Prevalency* of the lust of the *Eye*, the lust of the *Flesh*, and the *Pride of Life*, that wanted no Occasions or Temptations to excite them abroad in the *Converse* of the World.

The PREFACE.

I cannot forget the *Humility* and *Chast Zeal* of that Day. Oh! how *Constant* at *Meetings*, how *Retired* in them, how *firm* to *Truth's Life*, as well as *Truth's Principles*; and how *Entire* and *United* in our *Communion*, as indeed became those that profess *One Head*, even *Christ Jesus the Lord*.

This being the *Testimony* and *Example* the *Man of God*, before mentioned, was sent to *Declare* and *Leave* amongst us, and we having *Embraced* the same as the *Merciful Visitation* of God to us, the *Word of Exhortation* at this time is, that we continue to be found in the *Way* of this *Testimony* with all *Zeal* and *Integrity*, and so much the more, by how much the *Day* draweth near.

And First, as to you, my *Beloved* and much *Honoured Brethren* in *Christ*, that are in the *Exercise* of the *Ministry*: Oh, feel *Life* in the *Ministry*! Let *Life* be your *Commission*, your *Well-spring* and *Treasury*; in all such *Occasions*, else you well know, there can be no begetting to God, since nothing can quicken or make *People* alive to God, but the *life of God*: And it must be a *Ministry* in and from *Life*, that enlivens any *People* to God. We have seen the *Fruit* of all other *Ministries* by the few that are turned from the *Evil* of their *Ways*. It is not our *Parts*, or *Memory*, the repetition of former *Openings* in our own will and time, that will do God's *Work*. A dry *Doctrinal Ministry*, however sound in *Words*, can reach but the *Ear*, and is but a *Dream* at the Best: There is another *Soundness*, that is soundest of all, viz. *Christ* the power of God. This is the *Key of David*, that *Opens* and none *Shuts*, and *Shuts*, and none can *Open*; as the *Oil* to the *Lamp*, and the *Soul* to the *Body*, so is that to the best of *Words*. Which made *Christ* to say, *My Words they are Spirit, and they are Life*; that is, they are from *Life*, and therefore they make you alive, that receive them. If the *Disciples* that had lived with *Jesus*, were to stay at *Jerusalem* till they received it; so must we wait to receive, before we *Minister*, if we will turn *People* from *Darkness* to *Light*, and from *Satan's* power to God.

I fervently bow my *Knees* to the God and *Father* of our *Lord Jesus Christ*, that you may always be like minded, that you may ever wait *Reverently* for the coming and opening of the *Word of Life*, and tend upon it in your *Ministry* and *Service*, that you may serve God in his *Spirit*. And be it little, or be it much, it is well; for much is not too much, and the least is enough, if from the motion of *God's Spirit*; and without it, verily, never so little is too much, because to no profit.

For it is the *Spirit of the Lord* immediately, or through the *Ministry* of his *Servants*, that teacheth his *People* to profit; and
to

The PREFACE.

to be sure, so far as we take him, along with us in our *Ser-vices*, so far we are profitable and no farther. For if it be the Lord that must work all things in us and for our selves; much more is it the *Lord*, that must work in us for the *Con-version* of others. If therefore it was once a *Cross* to us to *Speak*, though the Lord required it at our Hands; let it never be so to be silent, when he does not.

It is one of the most dreadful *Sayings* in the *Book of God*, That he that adds to the *Words* of the *Prophecy* of this *Book*, God will add the *Plagues* written in this *Book*. To keep back the Counsel of God, is as Terrible; for he that takes away from the *Words* of the *Prophecy* of this *Book*, God shall take away his part out of the *Book of Life*. And truly, it has great *Caution* in it to those, that use the Name of the Lord, to be well assured, the *Lord Speaks*, that they may not be found of the Number of those, that add to the *Words* of the *Testimony* of *Prophecy*, which the *Lord* giveth them to bear; nor yet to mince or diminish the same, both being so very offensive to God.

Wherefore, *Brethren*, let us be careful neither to out-go our *Guide*, nor yet loiter behind him; since he that makes *Haste*, may miss his *Way*, and he that stays behind, loose his *Guide*: For even those, that have Received the *Word of the Lord*, had need wait for *Wisdom*, that they may see how to divide the *Word* aright; which plainly implieth that it is possible for one, that hath received the *Word of the Lord*, to miss in the *Di- vision* and *Application* of it, which must come from an *Impati- ency* of *Spirit*, and a *Self-working*, which makes an unsound and dangerous *Mixture*; and will hardly beget a right minded li- ving People to God.

I am earnest in this, above all other Considerations, as to publick *Brethren*, well knowing how much it concerns the present and future *State*, and preservation of the *Church of Christ Jesus*, that has been gathered and built up by a *Living* and *Powerful Ministry*, that the *Ministry* be held, preserved and continued in the *Manifestations*, *Motions* and *Supplies* of the same *Life* and *Power* from time to time.

And where ever it is observed, that any one does *Minister* more from *Gifts* and *Parts*, than *Life* and *Power*, though they have an *Inlightned* and *Doctrinal Understanding*; let them in time be advised and admonished for their *Preservation*, because insensibly such will come to depend upon a *Self-sufficiency*; to forsake Christ the living *Fountain*, and to hew out unto them- selves *Cisterns* that will hold no living *Waters*; and by degrees draw others from waiting upon the *Gift of God* in themselves, and to feel it in others, in order to their *Strength* and *Refresh- ment*

The PREFACE.

ment to wait upon them, and to turn from God to Man again, and so to make Shipwreck of the Faith once delivered to the Saints, and of a good Conscience towards God; which are only kept by that Divine Gift of life, that begat the one and awaken'd and sanctified the other in the Beginning.

Nor is it enough that we have known the Divine Gift, and in it have reached to the Spirits in Prison, and been the Instruments of the Convincing of others of the way of God, if we keep not as low and poor in our selves, and as depending upon the Lord as ever; since no Memory, no Repetitions of former Openings, Revelations or Enjoyments will bring a Soul to God, or afford Bread to the Hungry, or Water to the Thirsty, unless Life go, with what we say, and that must be waited for.

O that we may have no other Fountain, Treasury or Dependence! that none may presume at any rate to Act of themselves for God! Because they have long acted from God, that we may not supply want of waiting with our own Wisdom, or think that we may take less Care, and more liberty in speaking, than formerly; and that where we do not feel the Lord by his Power to open us and enlarge us, whatever be the Expectation of the People, or has been our Customary Supply and Character, we may not exceed or fill up the time with our own.

I hope, we shall ever Remember, who it was that said, *Of your selves you can do nothing*, our sufficiency is in Him: And if we are not to speak our own Words, or take Thought what we should say to Men in our Defence, when exposed for our Testimony, surely, we ought to speak none of our own Words, or take Thought what we shall say in our Testimony and Ministry in the Name of the Lord to the Souls of the People; for then of all Times, and of all other Occasions should it be fulfilled in us; for it is not you that speak, but the Spirit of my Father that speaketh in you.

And indeed, the Ministry of the Spirit must and does keep its Analogy and Agreement with the Birth of the Spirit; that as no Man can Inherit the Kingdom of God, unless he be born of the Spirit; so no Ministry can beget a Soul to God, but that which is from the Spirit. For this, as I said before, the Disciples waited before they went forth; and in this our Elder Brethren, and Messengers of God in our Day, waited, visited and reached to us. And having begun in the Spirit, let none ever hope or seek to be made perfect in the Flesh: For what is the Flesh to the Spirit, or the Chaff to the Wheat? And if we keep in the Spirit, we shall keep in the Unity of it, which is the ground of true Fellowship. For by Drinking into that one Spirit, we are made one People to God, and by it we are continued

The PREFACE.

tinued in the *Unity* of the *Faith*, and the *Bond* of *Peace*. No *Envy*, no *Bitterness*, no *Strife* can have place with us. We shall watch always for *Good*, and not for *Evil* over one another, and *rejoice* exceedingly, and not begrudge at one another's increase in the *Riches* of the *Grace*, with which God replenisheth his *Faithful Servants*.

And, *Brethren*, as to you is committed the *Dispensation* of the *Oracles* of *God*, which give you frequent *Opportunities*, and great *Place* with the *People* among whom you *Travail*, I beseech you that you would not think it sufficient to declare the *Word* of *Life* in their *Assemblies*, however *Edifying* and *Comfortable* such opportunities may be to you and them: But as was the *Præctice* of the *Man* of *God* before mentioned, in great *Measure*, when among us, inquire the *State* of the several *Churches* you *Visit*; who among them are *Afflicted* or *Sick*, who are *Tempted*; if any are *Unfaithful* or *Obstinate*, and endeavour to *Issue* those things in the *Wisdom* and *Power* of *God*, which will be a glorious *Crown* upon your *Ministry*. As that prepares your way in the *Hearts* of the *People* to receive you as *Men* of *God*, so it gives you *Credit* with them to do them good by your *Advice* in other *Respects*. The *Afflicted* will be *Comforted* by you, the *Tempted* *Strengthened*, the *Sick* *Refreshed*, the *Unfaithful* *Convicted* and *Restored*, and such as are *Obstinate* *Softened* and fitted for *Reconciliation*, which is *Clenching the Nail*, and applying and *Fastning* the general *Testimony* by that particular *Care* of the several *Branches* of it, in reference to them more immediately concerned in it.

For though *Good* and *Wise Men* and *Elders* too, may reside in such places, who are of *Worth* and *Importance* in the general, and in other *Places*; yet it does not always follow, that they may have the *Room* they deserve in the hearts of the *People* they live among; or some particular occasion may make it unfit for him or them to use that *Authority*. But you that *Travail* as *God's Messengers*, if they receive you in the *Greater*, shall they refuse you in the *Less*? And if they own the general *Testimony*, can they withstand the particular *Application* of it in their own *Cases*? Thus, ye will shew your selves *Workmen* indeed, and carry your *Business* before you, to the praise of his *Name* that hath called you from *Darkness* to *Light*, that you might turn others from *Satan's Power* unto *God* and his *Kingdom*, which is within. And Oh that there were more of such *Faithful Labourers* in the *Vineyard* of the *Lord*! Never more need since the day of *God*!

Wherefore I cannot but *Cry* and *Call* aloud to you, that have been long *Professors* of the *Truth*, and know the *Truth* in the convincing *Power* of it, and have had a sober *Conversation* among *Men*, yet content your selves only to know *Truth* for

L

YOUR

The PREFACE.

your selves; to go to *Meetings*, and Exercise an ordinary *Charity* in the *Church*, and an honest *Behaviour* in the *World*, and limit your selves within those Bounds, feeling little or no concern upon your *Spirits* for the Glory of the Lord in the prosperity of his *Truth* in the Earth, more than to be glad that others succeed in such Service; Arise ye in the Name and Power of the Lord *Jesus*! Behold, how white the *Fields* are unto *Harvest* in this and other *Nations*, and how few Able and *Faithful Labourers* there are to work therein! Your *Country Folks*, *Neighbours* and *Kindred* want to know the Lord and his *Truth*, and to Walk in it. Does nothing lie at your Door upon their Account? Search and see, and loose no time, I beseech you, for the Lord is at Hand. I do not Judge you, there is one that Judgeth all Men, and his Judgment is true: You have mightily increased in your outward *Substance*; may you equally increase in your inward *Riches*, and do good with both, while you have a day to do Good. Your Enemies would once have taken what you had from you, for his Names Sake, in whom you have believed; wherefore he has given you much of the *World* in the Face of your Enemies. But Oh let it be your *Servant* and not your *Master*, your *Diversion* rather than your *Business*! Let the Lord be chiefly in your Eye, and ponder your Ways, and see if God has nothing more for you to do; and if you find your selves short in your Account with him, then wait for his *Preparation*, and be ready to receive the word of Command, and be not weary of *well doing*, when you have put your Hand to the *Plow*; and assuredly you shall Reap (if you faint not) the Fruit of your Heavenly Labour in God's Everlasting Kingdom.

And you, Young Convinced Ones, be you Entreated and Exhorted to a Diligent and Chast waiting upon God, in the way of his *Blessed Manifestation* and appearance of himself to you. Look not out, but within: Let not anothers *Liberty* be your Snare. Neither Act by *Imitation*, but *Sense* and *Feeling* of God's Power in your selves: Crush not the tender *Buddings* of it in your *Souls*, nor over run in your desires, and your warmth of *Affections* the Holy and Gentle Motions of It. Remember it is a still *Voice* that Speaks to us in this Day, and that it is not to be heard in the *Noises* and *Hurries* of the *Mind*; but is distinctly understood in a retired Frame. *Jesus* loved and chose out *Solitudes*; often going to *Mountains*, to *Gardens* and *Sea-sides* to avoid *Crowds* and *Hurries*, to shew his *Disciples* it was good to be *Solitary*, and fit loose to the *World*. Two Enemies lie near your *States*, *Imagination* and *Liberty*, but the plain, practical, Living, Holy Truth, that has convinced you will preserve you, if you mind it in your selves, and bring all Thoughts, Imaginations and Affections to the Test of it, to see if they are wrought in God, or of the Enemy, or your own selves: So will a true *Tast*, *Discerning* and *Judgment* be

The PREFACE

be preserved to you, of what you should do and leave undone: And in your diligence and Faithfulness in this way you will come to inherit Substance; and Christ, the Eternal Wisdom, will fill your *Treasury*. And when you are Converted, as well as Convinced, then confirm your *Brethren*, and be ready to every good *Word* and *Work*, that the Lord shall call you to; that you may be to his Praise, who has chosen you to be partakers with the *Saints* in *Light* of a Kingdom that cannot be shaken, an Inheritance incorruptible, in *Eternal Habitations*.

And now, as for you that are the Children of God's People, a Great Concern is upon my Spirit for your good; and often are my Knees Bowed to the God of your *Fathers* for you, that you may come to be partakers of the same *Divine Life* and *Power*, that has been the *Glory* of this Day; that a Generation you may be to God, an *Holy Nation* and a *Peculiar People*, *Zealous* of Good Works, when all our *Heads* are laid in the *Dust*. Oh you *Young Men* and *Women*, let it not suffice you, that you are the Children of the People of the Lord! you must also be born again, if you will inherit the Kingdom of God. Your Fathers are but such after the *Flesh*, and could but beget you into the likeness of the first *Adam*; but you must be begotten into the likeness of the second *Adam* by a *Spiritual Generation*. And therefore look carefully about you, Oh ye *Children* of the *Children* of God, Consider your *Standing*, and see what you are in Relation to this *Divine Kindred, Family* and *Birth*! Have you obeyed the *Light*, and received and walked in the Spirit, that is the *incorruptible Seed* of the *Word* and *Kingdom* of God, of which you must be born again: God is no respecter of Persons. The Father cannot save or answer for the *Child*, the *Child* for the Father; *but in the Sin thou Sinnest, thou shalt die; and in the Righteousness thou doest, through Christ Jesus, thou shalt live*; for it is the *Willing* and *Obedient* that shall eat the *Good* of the *Land*. Be not deceived, God is not mocked, such as all *Nations* and *People* Sow, such they shall reap at the hand of the just God. And then your many and great Privileges, above the Children of other People, will add weight in the scale against you, if you choose not the way of the Lord. For you have had Line upon Line, and Precept upon Precept, and not only good *Doctrine*, but good *Example*; and which is more, you have been turned to and acquainted with a Principle in your selves, which others have been ignorant of; and you know, you may be as Good as you please, without the Fear of Frowns and Blows, or being turned out of doors and forsaken of *Father* and *Mother* for God's Sake, and his Holy Religion, as has been the Case of some of your *Fathers* in the day they first entred into this *Holy Path*: And if you, after hearing and seeing the Wonders that God has wrought in the deliverance and preservation of them, through a *Sea of Troubles*, and the manifold Temporal, as well as spiritual Blessings, that he has filled them with in the
fight

The PREFACE.

fight of their Enemies, you should neglect and turn your backs upon so great and so near a *Salvation*, you would not only be most ungrateful *Children* to God and them, but must expect that God will call the *Children* of those that knew him not, to take the *Crown* out of your Hands, and that your lot will be a dreadful Judgment at the hand of the Lord. But Oh that it may never be so with any of you! The Lord forbid, saith my *Soul*.

Wherefore, Oh ye *Young Men* and *Women*, look to the Rock of your *Fathers*! chuse the God of your *Fathers*: There is no other God but him; no other *Light* but his; no other *Grace* but his, nor *Spirit*, but his to Convince you, Quicken and Comfort you; to Lead, Guide and Preserve you to God's *Everlasting Kingdom*: So will you be Possessors, as well as Professors of the *Truth*; embracing it not only by *Education* but *Judgment* and *Conviction*, from a Sense begotten in your *Souls*, through the operation of the *Eternal Spirit* and *Power* of God in your hearts, by which you may come to be the Seed of *Abraham* through Faith, and the circumcision not made with Hands, and so heirs of the promise made to the *Fathers* of an Incorruptible *Crown*: That (as I said before) a *Generation* you may be to God, holding up the Profession of the blessed *Truth* in the *Life* and *Power* of it. For *Formality* in *Religion* is Nauseous to God and good Men; and the more so, where any Form or Appearance has been new and peculiar, and begun and practised upon a Principle, with an Uncommon *Zeal* and *Strictness*. Therefore I say, for you to fall flat and formal, and continue the profession without that *Salt* and *Savour*, by which it is come to obtain a good Report among Men, is not to answer God's Love, nor your Parents Care, nor the mind of *Truth* in your selves, nor in those that are without; who tho' they will not obey the Truth, have *Sight* and *Sense* enough to see if they do that make a Profession of it. For where the *Divine Virtue* of it is not felt in the *Soul*, and waited for, and lived in, imperfections will quickly break out, and shew themselves, and detect the Unfaithfulness of such Persons, and that their insides are not seasoned with the Nature of that holy *Principle* which they profess.

Wherefore, Dear *Children*, let met intreat you to shut your Eyes at the *Temptations* and *Allurements* of this low and perishing World, and not suffer your affections to be captivated by those *Lusts* and *Vanities* that your *Fathers*, for Truths Sake, long since turned their Backs upon: But as you believe it to be the *Truth*, receive it into your Hearts, that you may become the *Children* of God: So that it may never be said of you, as the *Evangelist* Writes of the *Jews* of his time, That Christ, the true *Light*, came to his own, but his own received him not; but to as many as received him, to them he gave *Power* to become the *Children* of God; which were born, not of Blood, nor of the
Will

The PREFACE.

Will of the Flesh, nor of the Will of Man, but of God. A most close and comprehensive Passage to this occasion: You exactly and peculiarly answer to those professing *Jews*, in that you bear the Name of God's People, by being the Children and wearing of the Form of God's People: So that he by his *Light* in you, may be said to come to his own, and if you obey it not, but turn your Back upon it, and walk after the *Vanities* of your *Minds*, you will be of those that receive him not, which, I pray God, may never be your *Case* and *Judgment*; but that you may be thoroughly sensible of the many and great Obligations you lie under to the Lord for his *Love*, and your Parents for their *Care*: And with all your *Heart* and all your *Soul*, and all your *Strength* turn to the Lord, to his *Gift* and *Spirit* in you, and hear his *Voice* and obey it, that you may Seal to the *Testimony* of your *Fathers*, by the *Truth* and *Evidence* of your own *Experience*; that your *Childrens Children* may bless you, and the Lord for you, as those that delivered a faithful *Example*, as well as *Record* of the *Truth* of God unto them. So will the *Gray Hairs* of your Dear Parents yet alive, go down to the *Grave* with *Joy*, to see you the posterity of *Truth*, as well as theirs, and that not only their Natures but Spirit shall live in you when they are gone.

I shall conclude this *Preface* with a few Words to those that are not of our *Communion*, into whose hands this may come, especially those of our own *Nation*.

Friends, As you are the *Sons* and *Daughters* of *Adam*, and my Brethren after the *Flesh*, often and earnest have been my *Desires* and *Prayers* to God on your behalf, that you may come to know him that has Made you to be your *Redeemer* and *Restorer* to the *Image* that, through Sin, you have lost, by the power and *Spirit* of his Son *Jesus Christ*, whom he hath given for the *Light* and *Life* of the *World*. And Oh that you, who are called *Christians*, would receive him into your Heart! for there it is you want him, and at that *Door* he stands knocking, that you should let him in, but you do not open to him; You are full of other *Guests*, so that a Manger is his Lot among you Now, as well as of Old: Yet you are full of Profession, as were the *Jews* when he came among them, who knew him not, but rejected and evilly intreated him. So that if you come not to the Possession and Experience of what you profess, all your *Formality* in *Religion* will stand you in no stead in the Day of God's Judgment.

I beseech you ponder with your selves your *Eternal Condition*, and see what *Title*, what *Ground* and *Foundation* you have for your *Christianity*: If more than a *Profession*, and an Historical Belief of the *Gospel*. Have you known the *Baptism* of *Fire*, and the *Holy Ghost*, and the *Fan* of Christ that winnows away the Chaff; The *Carnal Lusts* and *Affections*? That Divine *Leaven* of the Kingdom, that being received, *Leavens* the whole Lump of

M

Man;

The PREFACE.

Man, sanctifying him throughout in *Body, Soul and Spirit*? If this be not the *Ground* of your Confidence, you are in a Miserable Estate.

You will say perhaps, that though you are *Sinners*, and live in the daily Commission of *Sin*, and are not Sanctified, as I have been Speaking, yet you have Faith in *Christ*, who has borne the Curse for you, and in him you are Compleat by *Faith*; his *Righteousness* being imputed to you.

But my *Friends*, let me intreat you not to deceive your selves, in so Important a Point, as is that of your *Immortal Souls*. If you have true *Faith* in *Christ*, your *Faith* will make you Clean, it will Sanctifie you; for the *Saints* Faith was their *Victory*: By this they over came *Sin within*, and *Sinful Men without*. And if thou art in *Christ* thou walkest not after the *Flesh*, but after the *Spirit*, whose Fruits are Manifest. Yea, thou art a *New Creature, New Made, New Fashioned* after God's *Will and Mold*: Old things are done away, and behold, all things are become *New*: *New Love, Desires, Will, Affections and Practices*. It is not any longer *Thou* that livest, *Thou Disobedient, Carnal, Worldly One*; but it is *Christ* that liveth in thee, and to live is *Christ* and to die is thy *Eternal Gain*; because thou art assured, *That thy Corruptible shall put on Incorruption, and thy Mortal, Immortality*; and that thou hast a Glorious House Eternal in the Heavens that will never wax Old or pass away. All this follows being in *Christ*, as Heat follows Fire and Light the Sun.

Therefore have a Care how you presume to *Rely* upon such a *Notion*, as that you are in *Christ*, whilst in your old fallen *Nature*. For what *Communion* hath *Light* with *Darkness*, or *Christ* with *Belial*? Hear what the beloved Disciple tells you: *If we say we have fellowship with God, and walk in Darkness, we lie, and do not the Truth*. That is, if we go on in a sinful way, are Captivated by our *Carnal Affections*, and are not Converted to God, we walk in *Darkness*, and cannot possibly have any fellowship with God. *Christ* Cloths them with his *Righteousness* that receive his Grace in their Hearts, and deny themselves, and take up his *Cross* daily, and follow him. *Christ's Righteousness* makes Men inwardly *Holy*, of Holy Minds, Wills and Practices. It is nevertheless *Christ's*, because we have it; for it is ours, not by *Nature*, but by *Faith* and *Adoption*: It is the Gift of God: But still tho' not ours, as of or from our selves, for in that Sense it is *Christ's*, for it is of and from him, yet it is ours; and must be ours in *Possession, Efficacy and Enjoyment* to do us any Good, or *Christ's Righteousness* will profit us nothing. It was after this manner, That he was made to the primitive Christians, *Righteousness, Sanctification, Justification and Redemption*; and if ever you will have the *Comfort, Kernel and Marrow* of the *Christian Religion*, thus you must come to learn and obtain it.

Now

The PREFACE.

Now, my *Friends*, by what you have Read, and will Read in what Follows, you may perceive, that God has visited a *Poor People* among you with this saving *Knowledge* and *Testimony*; whom he has upheld and encreased to this Day, notwithstanding the fierce opposition they have met withal. Despise not the meanness of this *Appearance*: It was, and yet is (we know) a day of small things, and of small Account with too many; and many hard and ill Names are given to it; but it is of God, it came from him because it leads to him. This we know, but we cannot make another know it, as we know it, unless he will take the same way to know it, that we took. The World talks of God; but what do they do? They pray for *Power*, but reject the Principle in which it is. If you would know God and Worship and serve God, as you should do, you must come to the means he has ordained and given for that purpose. Some seek it in *Books*, some in *Learned Men*, but what they look for, is in themselves, but they overlook it. The *Voice* is too still, the *Seed* too small, and the *Light* shineth in *Darkness*. They are abroad, and so cannot divide the *Spoil*; but the *Woman*, that lost her *Silver* found it at *Home*, after she had light her Candle and swept her House. Do you so too, and you shall find what *Pilate* wanted to know, *viz. Truth*.

The light of Christ within, who is the Light of the World, (and so a Light to you, that tells you the Truth of your Condition) leads all, that take heed unto it, out of *Darkness* into God's marvellous *Light*; for *Light* grows upon the *Obedient*. It is sown for the *Righteous*, and their way is a shining *Light*, that shines forth more and more to the perfect day.

Wherefore, O *Friends*, Turn in, Turn in, I beseech you! Where is the *Poison*, there is the *Antidote*: There you want Christ, and there you must find him; and blessed be God, there you may find him. *Seek and you shall find*, I testify for God: But then you must seek aright, with your whole *Heart*, as Men that seek for their *Lives*, yea, for their *Eternal Lives*: Diligently, Humbly, Patiently, as those that can taste no Pleasure, Comfort or Satisfaction in any thing else, unless you find him whom your *Souls* want, and desire to know and love above all. O it is a *Travail*, a Spiritual *Travail*! Let the Carnal, Profane World think and say as it will. And through this Path you must walk to the City of God, that has *Eternal Foundations*, if ever you will come there.

Well! And what does this blessed *Light* do for you? Why, 1. it sets all your sins in order before you: It detects the Spirit of this World in all its *Bates* and *Allurements*, and shews how Man came to fall from God, and the fallen Estate he is in. 2. It begets a Sense and Sorrow, in such as believe in it, for this fearful Laps. You will then see him Distinctly, whom you have *Pierced* him, and all the *Blows* and *Wounds* you have given him by your *Disobedience*;

The PREFACE.

ence; and how you have made him to serve with your Sins, and you will *Weep* and *Mourn* for it, and your *Sorrow* will be a *Godly Sorrow*. 3. After this it will bring you to the *Holy Watch*, to take *Care* that you do so no more, that the Enemy surprise you not again: Then *Thoughts*, as well as *Words* and *Works*, will come to *Judgment*, which is the way of *Holiness*, in which the *Redeemed* of the Lord do Walk. Here you will come to love God above all, and your Neighbours as your selves. Nothing *Hurts*, Nothing *Harms*, Nothing makes *Afraid* on this *Holy Mountain*: Now you come to be Christ's indeed, for you are his in *Nature* and *Spirit*, and not your own. And when you are thus Christ's, then Christ is yours, and not before: And here *Communion* with the *Father* and with the *Son* you will know, and the Efficacy of the *Blood* of Cleansing, even the *Blood* of Jesus Christ, that *Immaculate Lamb*, which speaketh better things than the *Blood* of *Abel*, and which cleanseth from all Sin the *Consciences* of those that, through the living Faith, come to be sprinkled with it from dead Works to serve the living God.

To Conclude, Behold the *Testimony* and *Doctrine* of the People called *Quakers*! Behold their *Practice* and *Discipline*! And behold the blessed *Man* and *Men* that were sent of God in this Excellent *Work* and *Service*! All which will be more particularly expressed in the Ensuing *Annals* of the Man of God; which I do heartily recommend to my *Readers* most serious Perusal, and beseech Almighty God, that his Blessing may go along with it, to the Convincing of many, as yet Strangers to this *Holy Dispensation*, and also to the Edification of the Church of God in General: Who, for his manifold and repeated Mercies and Blessings to his People in this day of his great Love, is worthy ever to have the *Glory*, *Honour*, *Thanksgiving* and *Renown*; and be it rendred and ascribed, with Fear and Reverence, through him in whom he is well pleased, his beloved *Son* and *Lamb*, our *Light* and *Life*, that sits with him upon the Throne, World without End. *Amen*,

Says One that God has long since Mercifully favoured with his Fatherly Visitation, and who was not Disobedient to the Heavenly Vision and Call, to whom the Way of Truth is more Lovely and Precious than ever, and that knowing the Beauty and Benefit of it above all Worldly Treasure, has chosen it for his Chiefest Joy, and therefore recommends it to thy Love and Choice, because he is with great Sincerity and Affection thy Souls Friend.

William Penn.

A
JOURNAL,
 OR
Historical Account
 OF THE
Life, Travels, Sufferings,
 And CHRISTIAN
EXPERIENCES, &c.
 OF
GEORGE FOX.

THAT all may know the Dealings of the Lord with me, and the various *Exercises, Trials* and *Troubles*, through which he led me, in order to prepare and fit me for the *Work*, unto which he had appointed me ; and may thereby be drawn to admire and glorify his Infinite Wisdom and Goodness ; I think fit (before I proceed to set forth my *Publick Travels* in the *Service of Truth*) briefly to mention, how it was with me in my *Youth* ; and how the *Work* of the Lord was begun, and gradually carried on in me, even from my *Childhood*.

I was born in the Month called *July*, in the Year 1624. at *Drayton in the Clay*, in *Leicestershire*. My Father's Name was *Christopher Fox* : He was by Profession a *Weaver*, an honest Man ; and there was a *Seed of God* in him. The Neighbours called him *Righteous Christer*. My Mother was an upright Woman ; her Maiden-name was *Mary Lago*, of the Family of the *Lago's*, and of the Stock of the *Martyrs*.

Drayton
in Leice-
stershire,
the Place
of G. F's
Birth.

W In my very *Young Years*, I had a Gravity and staydness of Mind and Spirit, not usual in *Children*; infomuch, that when I have seen *Old Men* carry themselves lightly and wantonly towards each other, I have had a Dislike thereof risen in my Heart, and have said within my self; *If ever I come to be a Man, surely, I should not do so, nor be so wanton.*

When I came to *Eleven Years of Age*, I knew *Pureness* and *Righteousness*: For while I was a *Child*, I was taught how to walk to be kept pure. The Lord taught me to be faithful in all Things, and to act faithfully two ways; viz. *Inwardly* to God, and *Outwardly* to Man; and to keep to *Yea* and *Nay* in all Things. For the Lord shewed me, that though the People of the World have Mouths full of *Deceit*, and changeable Words, yet I was to keep to *Yea* and *Nay* in all Things; and that my Words should be few and savory, seasoned with Grace: And that I might not *Eat* and *Drink* to make my self Wanton, but for *Health*; using the Creatures in their Service, as Servants in their Places, to the Glory of him that hath created them: they being in their *Covenant*, and I being brought up into the *Covenant*, as sanctified by the *Word*, which was in the Beginning, by which all things are upheld; wherein is *Unity* with the *Creation*.

But People, being Strangers to the *Covenant* of Life with God, they *Eat* and *Drink* to make themselves wanton with the *Creatures*, devouring them upon their own Lusts, and living in all Filthiness, loving foul ways, and devouring the *Creation*; and all this in the World, in the *Pollutions* thereof without God: And therefore I was to shun all such.

Afterwards, as I grew up, my *Relations* thought to have made me a *Priest*; but others perswaded to the Contrary. Whereupon I was put to a Man, that was a *Shoo-maker* by Trade, and that dealt in *Wooll* and used *Grazing*, and sold *Cattel*; and a great deal went through my Hands. While I was with him, he was blest: But after I left him, he broke, and came to nothing. I never wronged Man or Woman in all that Time: For the *Lord's Power* was with me, and over me, to preserve me. While I was in that Service, I used in my Dealings the Word [*Verily*,] and it was a common Saying among People, that knew me, *If George says verily, there is no altering him.* When Boys and rude People would laugh at me, I let them alone, and went my Way: But People had generally a Love to me, for my *Innocency* and *Honesty*.

When I came towards *Nineteen Years of Age*, I being upon Business at a *Fair*, one of my Cousins, whose Name was *Bradford*, (being a *Professor*, and having another *Professor* with him) came to me, and asked me to drink part of a Jug of Beer with them; and I, being Thirsty, went in with them: For I loved any, that had a *Sense* of Good, or that did seek after the Lord. And when we had drunk a *Glass* a picce, they began to drink *Healths*, and called for more Drink; agreeing together, That he that would not drink, should pay all. I was grieved, that any, that made *Profession* of *Religion*, should offer to do so. They grieved me very much, having never had such a thing put to me before, by any sort of People.

Wherefore

Wherefore I rose up to be gone; and putting my Hand into my Pocket, I took out a *Groat*, and laid it down upon the Table before them, and said, *If it be so, I'll leave you.* So I went away: And when I had done, what Business I had to do, I returned home: But did not go to Bed that Night, nor could not Sleep; but sometimes walked up and down, and sometimes *prayed*, and *cried* to the Lord, who said unto me; *Thou seest, how Young People go together into Vanity, and Old People into the Earth; and thou must forsake all, both Young and Old, and keep out of all, and be as a Stranger unto all.*

Then at the Command of God, on the *Ninth Day* of the *Seventh Month*, 1643. I left my *Relations*, and brake off all Familiarity or Fellowship with Young or Old. And I passed to *Lutterworth*, where I stay'd some Time: And from thence I went to *Northampton*, where also I made some stay: Then passed from thence to *Newport-Pagnel* in *Buckinghamshire*; where, after I had stay'd a while, I went unto *Barnet*, and came thither in the *Fourth Month*, called *June*, in the Year, 1644. And as I thus travelled through the Countries, *Professors* took notice of me, and sought to be acquainted with me; but I was afraid of them: For I was sensible, they did not *Possess*, what they *Profess'd*. Now during the time, that I was at *Barnet*, a strong *Temptation* to *Despair* came upon me: and then I saw, how Christ was *Tempted*; and mighty *Troubles* I was in. And sometimes I kept my self retired in my Chamber, and often walked solitary in the *Chace* there, to *Wait* upon the Lord.

And I wondered. why these Things should come to me, and I looked upon my self, and said, *Was I ever so before?* Then I thought, because I had forsaken my *Relations*, I had done amiss against them. So I was brought to call to Mind all my Time, that I had spent, and to consider, whether I had *wrong'd* any? But *Temptations* grew more and more, and I was tempted *almost to Despair*. And when *Satan* could not effect his Design upon me that way, then he laid *Snares* for me, and *Baits* to draw me to commit some *Sin*, whereby he might take advantage to bring me to *Despair*. I was about *Twenty Years* of Age, when these Exercises came upon me; and some Years I continued in that Condition, in great *Troubles*; and fain I would have put it from me. And I went to many a *Priest* to look for *Comfort*, but found no *Comfort* from them.

From *Barnet* I went to *London*, where I took a Lodging, and was under great Misery and Trouble there: For I looked upon the great *Professors* of the City of *London*, and I saw all was *dark*, and under the Chain of *Darkness*. And I had an Uncle there, one *Pickering*, a *Baptist* (and they were tender then:) Yet I could not impart my Mind to him, nor join with them: For I saw all, *Young* and *Old*, where they were. Some tender People would have had me stayed, but I was fearful, and returned homewards in *Leicestershire* again, having a Regard upon my Mind unto my *Parents* and *Relations*, lest I should grieve them, who, I understood, were troubled at my Absence.

When I was come down into *Leicestershire*, my *Relations* would have had me Married: But I told them, I was but a *Lad*, and I must get *Wisdom*. Others would have had me into the *Auxiliary Band*,

1643.
Lutter-
worth.
Northam-
pton.
Newport-
pagnel in
Bucks.
Barnet.

1644.

London.

Leicester-
shire.

1644. among the *Soldiery*; but I refused: and I was grieved, that they proffered such Things to me, being a tender *Youth*. Then I went to *Coventry*, where I took a Chamber for a while at a *Professor's* House, till People began to be acquainted with me; for there were many tender People in that Town. And after some time, I went into my own Country again, and was there about a Year, in great *Sorrows* and *Troubles*, and walked many Nights by my self.

Leicester-shire.

1645.

Then the *Priest* of *Drayton* (the Town of my *Birth*) whose Name was *Nathaniel Stevens*, would come often to me, and I went often to him; and another *Priest* sometimes would come with him: And they would have given place to me, to hear me; and I would ask them Questions, and reason with them. And this *Priest Stevens* asked me a Question, *viz. Why Christ cryed out upon the Cross, My God, my God, why hast thou forsaken me? And why he said, If it be possible, let this Cup pass from me; yet not my Will, but thine be done?* And I told him; At that time, the *Sins* of all Mankind were upon him, and their *Iniquities* and *Transgressions*, with which he was wounded; which he was to bear, and to be an *Offering* for them, as he was *Man*, but died not, as he was *God*. And so, in that he died for all Men, and tasted Death for every Man, he was an *Offering* for the *Sins* of the whole World. (This I spake, being at that time in a measure sensible of *Christ's* *Sufferings*, and what he went through.) And the *Priest* said, *It was a very good, full Answer; and such an one, as he had not heard.* And at that time, he would applaud and speak highly of me to others: And what I said in Discourse to him on the *Week-days*, that he would Preach of on the *First-days*; for which I did not like him. And this *Priest* afterwards became my great *Persecutor*.

Manfetter in Warwick-shire.

After this, I went to another Ancient *Priest* at *Manfetter* in *Warwick-shire*, and reasoned with him about the Ground of *Despair* and *Temptations*; but he was ignorant of my Condition: And he bid me *Take Tobacco*, and *Sing Psalms*. *Tobacco* was a thing I did not love; and *Psalms* I was not in an Estate to *Sing*: I could not *Sing*. Then he bid me come again, and he would tell me many Things. But when I came again, he was angry and pettish: For my former Words had displeased him. And he told my *Troubles*, and *Sorrows* and *Griefs* to his Servants, so that it was got among the *Milk-Lasses*; which grieved me, that I should open my Mind to such an one. I saw, they were all *Miserable Comforters*: And this brought my *Troubles* more upon me. Then I heard of a *Priest* living about *Tamworth*, who was accounted an *Experienced Man*; and I went *Seven Miles* to him: But I found him but like an *Empty, hollow Cask*. Then I heard of one called *Doctor Cradock* of *Coventry*; and I went to him, and I asked him the Ground of *Temptations* and *Despair*; and how *Troubles* came to be wrought in Man? He asked me, *Who was Christ's Father and Mother?* I told him, *Mary* was his Mother, and that he was supposed to be the *Son* of *Joseph*; but he was the *Son* of *God*. Now as we were walking together in his *Garden*, the *Ally* being narrow, I chanced, in turning, to set my Foot on the side of a *Bed*; at which the Man was in such a Rage, as if his House had been on Fire. And thus all our Discourse was lost, and I went away in Sorrow,

Tamworth.

Sorrow, worse than I was, when I came. I thought them *Miserable Comforters*: And I saw, they were all as Nothing to me; for they could not reach my Condition. After this I went to another, one *Macham*, a *Priest* in high Account: And he would needs give me some *Physick*, and I was to have been let *Blood*: But they could not get one drop of *Blood* from me, either in *Arms* or *Head* (though they endeavoured it) my Body being, as it were, dried up with *Sorrows*, *Grief* and *Troubles*, which were so great upon me, that I could have wished, I had never been born to see *Vanity* and *Wickedness*; or that I had been born *Blind*, that I might never have seen *Wickedness* nor *Vanity*; and *Deaf*, that I might never have heard *vain* and *wicked Words*, or the Lord's Name blasphemed. And when the time, called *Christmas*, came, while others were Feasting and Sporting themselves, I would have gone, and looked out *poor Widows* from House to House, and have given them some Money. And when I was invited to *Marriages* (as I sometimes was) I would go to none at all; but the *next* day or soon after I would go, and visit them: And if they were *Poor*, I gave them some Money; for I had, wherewith both to keep my self from being Chargeable to others, and to administer something to the *Necessities* of Others.

About the beginning of the Year, 1646. as I was going to *Coventry*, and entring towards the Gate, a Consideration arose in me, how it was said, That *All Christians are Believers*, both *Protestants* and *Papists*. And the Lord opened to me, that if all were *Believers*, then they were all *born of God*, and passed from Death to Life; and that none were true *Believers*, but such: And though Others said, they were *Believers*, yet they were not. At another time, as I was walking in a Field on a *First-day* Morning, the Lord opened unto me, 'That *being bred at Oxford or Cambridge, was not enough to fit and qualifie Men to be Ministers of Christ*: And I stranged at it, because it was the common Belief of People. But I saw it clearly, as the Lord opened it to me, and was satisfied; and admired the Goodness of the Lord, who had opened this thing unto me that Morning: Which struck at *Priest Stevens* his *Ministry*, namely, that *To be bred at Oxford or Cambridge, was not enough to make a Man fit to be a Minister of Christ*. So that which opened in me, I saw, struck at the *Priest's Ministry*. But my *Relations* were much troubled at me, that I would not go with them to hear the *Priest*: For I would get into the Orchard, or the Fields, with my *Bible*, by my self. And I told them, did not the Apostle say to *Believers*, That they needed no Man to *teach* them, but as the *Anointing* teacheth them? And though they knew, this was Scripture, and that it was true; yet they would be grieved, because I could not be subject in this Matter, to go to *hear the Priest* with them: For I saw, that a true *Believer* was another thing, than they looked upon it to be. And I saw, that being bred at *Oxford or Cambridge*, did not qualifie or fit a Man to be a *Minister of Christ*; and what then should I follow such for? So neither them, nor any of the *Dissenting People*, could I join with; but was as a *Stranger* to all, relying wholly upon the Lord Jesus Christ.

1646.

At another time it was opened in me, "That God, who made the World, did not dwell in Temples made with Hands. This, at the first, seemed a strange Word, because both Priests and People use to call their Temples or Churches, dreadful Places, and Holy Ground, and the Temples of God. But the Lord shewed me, so that I did see clearly, that he did not dwell in these Temples, which Men had commanded and set up; but in People's Hearts. For both Stephen and the Apostle Paul bore Testimony, That he did not dwell in Temples made with Hands; not even in that, which he had once commanded to be built; since he put an End to it: But that his People were his Temple; and he dwelt in them. This opened in me, as I walked in the Fields to my Relations House. And when I came there, they told me, That Nath. Stevens, the Priest, had been there, and told them, He was afraid of me, for going after New Lights. And I smiled in my self, knowing, what the Lord had opened in me concerning him and his Brethren: But I told not my Relations; who though they saw beyond the Priests, yet they went to hear them, and were grieved, because I would not go also. But I brought them Scriptures, and told them, There was an Anointing within Man, to teach him; and that the Lord would teach his People himself. And I had great Openings concerning the Things written in the Revelations; and when I spake of them, the Priests and Professors would say, That was a sealed up Book; and would have kept me out of it. But I told them, Christ could open the Seals; and that they were the nearest things to us: For the Epistles were written to the Saints, that lived in former Ages; but the Revelations were written of things to come.

After this I met with a sort of People, that held, Women have no Souls; (adding in a light manner) no more than a Goose. But I re-proved them, and told them, that was not right: For Mary said, My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour.

And removing again to another Place, I came among a People, that relied much on Dreams. And I told them; Except they could distinguish between Dream and Dream, they would reach or confound altogether: For there were Three sorts of Dreams; for Multitude of Business sometimes caused Dreams: And there were Whisperings of Satan in Man in the Night-Season; and there were Speakings of God to Man in Dreams. But these People came out of these Things, and at last became Friends.

Now though I had great Openings, yet great Trouble and Temptation came many Times upon me; so that when it was Day, I wished for Night, and when it was Night, I wished for Day. And by reason of the Openings I had in my Troubles, I could say as David said, Day unto Day uttereth Speech, and Night unto Night sheweth Knowledge. And when I had Openings, they answered one another, and answered the Scriptures: For I had great Openings of the Scriptures. And when I was in Troubles, one Trouble also answered to another.

1647.

Darbyshire.

About the beginning of the Year 1647. I was moved of the Lord to go into Darbyshire, where I met with some Friendly People, and had many Discourses with them. Then passing further, into the

Peak-

Peak-Country, I met with more friendly People, and with some in empty, high Notions. And travelling on through some Parts of Leicestershire, and into Nottinghamshire, there I met with a tender People, and a very Tender Woman, whose Name was Elizabeth Houston; and with these I had some Meetings and Discourses. But my Troubles continued, and I was often under great Temptations; and I fasted much, and walked abroad in solitary Places many Days, and often took my Bible, and went and sat in hollow Trees, and lonesome Places, till Night came on; and frequently, in the Night, walked mournfully about by my self: For I was a Man of Sorrows in the Times of the first Workings of the Lord in me.

1647.
Peak-
Country.
Leicester-
shire.
Notting-
hamshire.

Now, during all this Time I was never joined in Profession of Religion with any, but gave up my self to the Lord; having forsaken all evil Company, and taken leave of Father and Mother, and all other Relations, and travelled up and down as a Stranger in the Earth, which Way the Lord inclined my Heart; taking a Chamber to my self in Town, where I came, and tarrying sometimes a Month, sometimes more, sometimes less in a Place: For I durst not stay long in any Place, being afraid both of Professor and Profane, lest, being a tender Young-Man, I should be hurt by conversing much with either. For which Reason I kept my self much as a Stranger, seeking heavenly Wisdom, and getting Knowledge from the Lord; and was brought off from outward Things, to rely wholly on the Lord alone. And though my Exercises and Troubles were very great, yet were they not so continual, but that I had some Intermissions; and was sometimes brought into such an Heavenly Joy, that I thought, I had been in Abraham's Bosom. As I cannot declare the Misery I was in, it was so great and heavy upon upon me; so neither can I set forth the Mercies of God unto me in all my Misery. Oh! the everlasting Love of God to my Soul, when I was in great Distress! when my "Troubles and Torments were great, then was his Love exceeding great. "Thou, Lord, makest a fruitful Field a barren Wilderness, and a barren Wilderness a fruitful Field! thou bringest down and settest up! "Thou killest and makest alive! all Honour and Glory be to thee, O Lord "of Glory! The Knowledge of thee in the Spirit is Life: But that "Knowledge which is fleshly, works Death. And while there is this Knowledge in the Flesh, Deceit and Self will conform to any thing, and will say Yes, yes, to that it doth not know. The Knowledge which the World hath, of what the Prophets and Apostles spake, is a fleshly Knowledge; and the Apostates from the Life, in which the Prophets and Apostles were, have gotten their Words, the Holy Scriptures, in a Form, but not in their Life, nor Spirit; that gave them forth. And so they all lie in Confusion, and are making Provision for the Flesh, to fulfil the Lusts thereof; but not to fulfil the Law and Command of Christ in his Power and Spirit: For that, they say, they cannot do; but to fulfil the Lusts of the Flesh, that they can do with Delight.

Now

1647. Now after I had received that *Opening* from the Lord, that *To be bred at Oxford or Cambridge, was not sufficient to fit a Man to be a Minister of Christ*, I regarded the *Priests* less, and looked more after the *Dissenting People*. And among them I saw, there was some *Tendernels*: And many of them came afterwards to be *Convinced*; for they had some *Openings*. But as I had forsaken all the *Priests*, so I left the *Separate Preachers* also, and those called the *Most-Experienced People*: For I saw, there was none among them all, that could speak to my *Condition*. And when all my hopes in them, and in all Men was gone, so that I had nothing outwardly to help me, nor could tell what to do; Then, O! then I heard a Voice, which said, "*There is one, even Christ Jesus, that can speak to thy Condition*: And when I heard it, my Heart did leap for Joy. Then the Lord did let me see, why there was none upon the Earth, that could speak to my *Condition*? namely, that I might give him all the Glory. For all are concluded under *Sin*, and shut up in *Unbelief*, as I had been; that *Jesus Christ* might have the Pre-heminence; who enlightens, and gives *Grace*, and *Faith* and *Power*. Thus when God doth work, who shall let it? And this I knew experimentally. My Desires after the Lord grew stronger, and Zeal in the pure knowledge of God, and of Christ alone, without the help of any *Man*, *Book* or *Writing*. For though I read the *Scriptures*, that spake of *Christ*, and of *God*; yet I knew him not, but by *Revelation*, as he, who hath the *Key*, did open, and as the *Father* of *Life* drew me to his *Son* by his Spirit. And then the Lord did gently lead me along, and did let me see his *Love*, which was Endless and Eternal, and surpasseth all the *Knowledge*, that Men have in the natural State, or can get by *History*, or *Books*. And that *Love* did let me see my self, as I was without him; and I was afraid of all Company: For I saw them perfectly, where they were, through the *Love* of *God*, which let me see my self. And I had not Fellowship with any *People*, *Priests* nor *Professors*, nor any sort of *separated People*; but with *Christ*, who hath the *Key*, and opened the Door of *Light* and *Life* unto me. And I was afraid of all *Carnal Talk* and *Talkers*; for I could see nothing but *Corruptions*, and the *Life* lay under the Burden of *Corruptions*. And when I my self was in the *Deep*, under all shut up, I could not believe, that I should ever *Overcome*; my *Troubles*, my *Sorrows* and my *Temptations* were so great, that I thought many times, I should have despaired, I was so tempted. But when Christ opened to me, how he was tempted by the same *Devil*, and had *Overcome* him, and bruised his *Head*; and that through him and his *Power*, *Light*, *Grace* and *Spirit*, I should *Overcome* also; I had Confidence in him. So he it was, that opened to me, when I was shut up, and had not hope, nor Faith. Christ it was (who had enlightened me) that gave me his *Light* to believe in, and gave me *Hope*, which is himself, *Revealed* himself in me, and gave me his *Spirit*, and gave me his *Grace*; which I found sufficient in the *Deep*s and in *Weakness*. Thus in the deepest *Miseries*, and in the greatest *Sorrows* and *Temptations*, that many times beset me, the Lord in his Mercy did keep me. And I found, that there were *Two Thirsts* in me; the one after the *Creatures*, to have gotten Help and Strength

Strength there ; and the other after the *Lord*, the *Creator*, and his *Son Jesus Christ*. And I saw, all the *World* could do me no good. If I had had a *King's Diet, Palace and Attendance*, all would have been as nothing : For nothing gave me Comfort, but the *Lord* by his Power. And I saw *Professors, Priests and People* were whole and at ease in that Condition, which was my *Misery*; and they loved that, which I would have been rid of. But the *Lord* did stay my Desires upon himself, from whom my help came, and my care was cast upon him alone. Therefore all *Wait* patiently upon the *Lord*, whatsoever Condition you be in ; wait in the *Grace and Truth*, that comes by *Jesus* : For if ye so do, there is a Promise to you, and the *Lord God* will fulfil it in you. And *Blessed are all they* indeed, that do indeed *hunger and thirst after Righteousness* ; they shall be satisfied with it : I have found it so, praised be the *Lord*, who filleth with it, and satisfieth the desires of the hungry Soul. O let the House of the *Spiritual Israel* say, *His Mercy endureth for ever !* It is the great Love of *God*, to make a *Wilderness* of that, which is pleasant to the outward Eye and fleshly Mind ; and to make a *fruitful Field* of a *barren Wilderness* : This is the great Work of *God*. But while *People's Minds* do run in the *Earthly*, after the *Creatures*, and changeable Things, and changeable Ways and Religions, and changeable, uncertain Teachers, their Minds are in Bondage, and they are brittle and changeable, and tossed up and down with windy Doctrines and Thoughts, and Notions and Things ; their Minds being from the unchangeable *Truth* in the inward Parts, the *Light* of *Jesus Christ*, which would keep their Minds to the Unchangeable, who is the Way to the Father ; who in all my *Troubles* did preterve me by his *Spirit and Power*, praised be his Holy Name for ever !

Again I heard a *Voice*, which did say, "*Thou Serpent ! Thou dost seek to destroy the Life ; but canst not : For the Sword, which keepeth the Tree of Life, shall destroy thee.*" So *Christ*, the *Word of God*, that bruised the *Head* of the *Serpent*, the *Destroyer*, preserved me ; my inward Mind being joined to his good Seed, that bruised the *Head* of this *Serpent*, the *Destroyer*. And this inward *Life* did spring up in me, to answer all the Opposing *Professors and Priests*, and did bring in *Scriptures* to my Memory to refute them with.

At another time I saw the great *Love of God* ; and I was filled with admiration at the *Infiniteness* of it. And then I saw, what was *Cast out* from *God* ; and what *Entred* into *God's Kingdom* : And how by *Jesus*, the *Opener* of the Door by his *Heavenly Key*, the Entrance was given. And I saw *Death*, how it had passed upon all Men, and oppressed the *Seed of God* in Man, and in me : And how I in the *Seed* came forth ; and what the Promise was to. Yet it was so with me, that there seemed to be *Two Pleading* in me ; and *Questionings* arose in my Mind about *Gifts and Prophecies* : and I was tempted again to *Despair*, as if I had sinned against the *Holy Ghost*. And I was in great *Perplexity and Trouble* for many Days ; Yet I gave up my self to the *Lord* still. And one day, when I had been walking solitarily abroad, and was come home, I was taken up in the *Love of God*, so that I could not but admire the greatness of his *Love* : And while I

1647. was in that Condition, it was opened unto me by the Eternal *Light* and *Power*, and I therein clearly saw, “ *That all was done, and to be done in and by Christ ; and how he conquers and destroys this Tempter, the Devil, and all his Works, and is a top of him ; And that all these Troubles were good for me, and Temptations for the Trial of my Faith, which Christ had given me.* And the Lord opened me, that I saw through all these *Troubles and Temptations*: My living Faith was raised, that I saw, *All was done by Christ, the Life*, and my Belief was in him. And when at any time my Condition was veiled, my secret *Belief* was stayed firm, and *Hope* underneath held me, as an *Anchor* in the bottom of the Sea, and Anchored my Immortal Soul to its Bishop, causing it to swim above the Sea, the *World*, where all the raging Waves, foul Weather, Tempests and Temptations are. But oh ! then did I see my *Troubles, Trials and Temptations* more than ever I had done. As the *Light* appeared, all appeared, that is out of the *Light, Darknes, Death, Temptations, the Unrighteous, the Ungodly ;* all was manifest and seen in the *Light* : Then, after this, there did a *pure Fire* appear in me : Then I saw, how he sate as a *Refiner’s Fire*, and as the *Fuller’s Sope*. And then the *Spiritual Discerning* came into me, by which I did discern my own *Thoughts, Groans and Sighs ;* and what it was, that did veil me, and what it was, that did open me. And that which could not abide in the *Patience*, nor endure the *Fire*, in the *Light* I found to be the *Groans of the Flesh* (that could not give up to the *Will of God*) which had veiled me ; and that could not be patient in all *Trials, Troubles, and Anguishes and Perplexities*, and could not give up *Self* to die by the *Cross*, the *Power of God*, that the Living and Quickened might follow him, and that that, which would cloud and veil from the Presence of Christ, that which the *Sword of the Spirit* cuts down, and which must die, might not be kept alive. And I discern’d the *Groans of the Spirit*, which did open me, and made Intercession to God : In which *Spirit* is the true *Waiting* upon God, for the Redemption of the Body, and of the whole Creation. And by this true *Spirit*, in which the true Sighing is, I saw over the false Sighings and Groanings. And by this Invisible *Spirit* I discerned all the false *Hearing*, and the false *Seeing*, and the false *Smelling*, which was a top, above the *Spirit*, quenching and grieving it ; and that all they, that were there, were in *Confusion and Deceit*, where the false Asking and Praying is, in *Deceit* and a top, in that Nature and Tongue, that takes Gods holy Name in vain, and wallows in the *Egyptian Sea*, and asketh, but hath not ; for they hate his *Light*, and resist the Holy Ghost, and turn the *Grace* into Wantonness, and rebel against the *Spirit*, and are erred from the *Faith* they should ask in, and from the *Spirit* they should pray by : He that knoweth these things in the true *Spirit*, can witness them. The divine *Light of Christ* manifesteth all things, and the spiritual *Fire* tryeth all things, and severeth all things. Several things did I then see, as the Lord opened them to me : For he shewed me that, which can live in his holy *Refining Fire*, and that can live to God under his *Law*. And he made me sensible, how the *Law* and the *Prophets* were until *John* ; and how the least in the Everlasting *Kingdom of God*, is greater than *John*.

John. The pure and perfect Law of God is over the *Flesh*, to keep it, and its *Works*, which are not perfect, under, by the perfect Law: And the Law of God, that is perfect, answers the perfect Principle of God in every one: And this Law the *Jews*, and the *Prophets*, and John were to perform and do. None knows the *Giver* of this Law, but by the *Spirit* of God; neither can any truly read it, or hear its Voice, but by the *Spirit* of God: He that can receive it, let him. John, who was the greatest Prophet, that was born of a Woman, did bear Witness to the *Light*, which Christ, the Great heavenly Prophet, hath *Enlightned every Man, that cometh into the World*, withal, that they might believe in it, and become the Children of *Light*, and so have the *Light* of Life; and not come into Condemnation. For the true *Belief* stands in the *Light*, that condemns all Evil, and the *Devil*, who is the Prince of Darkness, who would draw out of the *Light* into Condemnation. And they that walk in this *Light*, come to the *Mountain* of the House of God, established above all Mountains, and to *God's Teaching*, who will teach them his ways. These things were opened to me in the *Light*. 1647.

And I saw the *Mountains* burning up, and the *Rubbish*; and the rough and crooked Ways and Places made smooth and plain, that the *Lord* might come into his *Tabernacle*. These things are to be found in Man's Heart: But to speak of these things being *within*, seemed strange to the rough and crooked, and mountainous Ones. Yet the *Lord* saith, *O Earth, hear the Word of the Lord!* The Law of the *Spirit* crosseth the fleshly Mind, Spirit and Will, which lives in Disobedience, and doth not keep within the Law of the *Spirit*. And I saw, this Law was the pure Love of God, which was upon me, and which I must go through; though I was troubled, while I was under it: For I could not be dead to the Law, but through the Law, which did judge and condemn that, which is to be condemned. I saw, many talked of the Law, who had never known the Law to be their *School-master*: And many talked of the *Gospel* of Christ, who had never known Life and Immortality brought to Light in them by it. You that have been under that *School-master*, and the Condemnation of it, know these things (for tho' the *Lord* in that day opened these things unto me in secret, they have since been published, by his *Eternal Spirit*, as on the House top.) And as you are brought into the Law, and through the Law to be dead to it, and witness the *Righteousness* of the Law fulfilled in you; ye will afterwards come to know, what it is, to be brought into the *Faith*, and through *Faith* from under the Law. And abiding in the *Faith*, which Christ is the Author of, ye will have Peace and Access to God. But if ye look out from the *Faith*, and from that which would keep you in the *Victory*, and look after fleshly Things or Words, ye will be brought into Bondage to the *Flesh* again; and to the Law, which takes hold upon the *Flesh* and Sin, and worketh Wrath, and the Works of the *Flesh* will appear again. The Law of God takes hold upon the Law of Sin and Death: But the Law of *Faith*, or the Law of the Spirit of Life, which is the Love of God, and which comes by Jesus (who is the end of the Law for Righteousness-sake) this makes free from the Law of Sin and Death. This Law of Life fleshly-

1647. minded Men do not know ; yet they will tempt you, to draw you from the *Spirit* into the *Flesh*, and so into Bondage. Therefore ye, who know the Love of God, and the *Law* of his *Spirit*, and the freedom that is in Jesus Christ, stand fast in him, in that divine *Faith*, which he is the Author of in you ; and be not entangled with the Yoke of Bondage. For the *Ministry* of Christ Jesus, and his Teaching, bringeth into Liberty and Freedom : But the *Ministry* that is of *Man*, and by *Man*, and which stands in the Will of *Man*, bringeth into Bondage, and under the shadow of Death and Darkeness. And therefore none can be a *Minister* of Christ Jesus, but in the Eternal *Spirit*, which was before the *Scriptures* were given forth : For if they have not his *Spirit*, they are none of his. Though they may have his *Light* to condemn them, that hate it ; yet they can never bring any into Unity and Fellowship in the *Spirit*, except they be in it. For the *Seed* of God is a burdensome Stone to the selfish, fleshly, earthly Will, which reigns in its own Knowledge and Understanding, that must perish, and in its *Wisdom*, that is *Devilish*. And the *Spirit* of God is grieved, and vexed, and quenched with that which brings into the fleshly Bondage ; and that which wars against the *Spirit* of God, must be mortified by it : For the *Flesh* lusteth against the *Spirit*, and the *Spirit* against the *Flesh* ; and these are contrary the one to the other. The *Flesh* would have its Liberty ; and the *Spirit* would have its Liberty : But the *Spirit* is to have its Liberry ; and not the *Flesh*. If therefore ye quench the *Spirit*, and join to the *Flesh*, and be Servants of it, then ye are judged and tormented by the *Spirit* : But if ye join to the *Spirit*, and serve God in it, ye have Liberty, and Victory over the *Flesh*, and its Works. Therefore keep in the daily *Cross*, the *Power* of God, by which ye may witness all that to be Crucified, which is contrary to the *Will* of God, and which shall not come into his Kingdom. These things are here mentioned and opened for Information, Exhortation and Comfort to others, as the Lord Opened them unto me in that day. And in that day I wondred, that the *Children* of *Israel* should murmur for *Water* and *Victuals* ; for I could have fasted long without murmuring, or minding *Victuals*. But I was judged sometimes, that I was not contented to be sometimes without the *Water* and *Bread* of *Life*, that I might learn to know, how to *Want*, and how to *Abound*.

Lancashire. And I heard of a *Woman* in *Lancashire*, that had *Fasted Two and twenty Days* : And I traveled to see her ; but when I came to her, I saw, that she was under a *Temptation*. And when I had spoken to her what I had from the Lord, I left her ; her Father being one high in *Profession*. And passing on, I went among the *Professors* at *Duckensfield* and *Manchester*, where I stay'd a while, and declared *Truth* among them : And there were some *Convinced*, who received the *Lord's Teaching*, by which they were confirmed, and stood in the *Truth*. But the *Professors* were in a *Rage*, all pleading for *Sin* and *Imperfection* ; and could not endure to hear talk of *Perfection*, and of an holy and *sinless Life*. But the *Lord's Power* was over all ; though they were chained under *Darkness* and *Sin*, which they pleaded for, and quenched the tender Thing in them.

Duckensfield.
Manchester.

About

About this time there was a great Meeting of the Baptists, at Broughton in Leiceſter-ſhire, with ſome that had ſeparated from them; and People of other Notions went thither: And I went thither alſo. Not many of the Baptiſts came; but abundance of other People were there. And the Lord opened my Mouth, and his Everlaſting Truth was declared amongſt them; and the Power of the Lord was over them all. For in that day the Lord's Power began to ſpring, and I had great Openings in the Scriptures, and ſeveral were Convinced in thoſe Parts, and were turned from Darkneſs to Light, and from the Power of Satan unto God; and his Power they did receive, and by it many were raiſed up to praiſe God. And when I reaſoned with Profeſſors and other People, ſome were Convinced, and did ſtand. Yet I was under great Temptations ſometimes, and my inward Sufferings were heavy; but I could find none to open my Condition to, but the Lord alone, unto whom I cryed Night and Day. And I went back into Nottingham-ſhire, and there the Lord ſhewed me, that the Natures of thoſe things, which were *hurtful without*, were *within* in the Hearts and Minds of Wicked Men. The Natures of Dogs, Swine, Vipers, of Sodom and Egypt, Pharaoh, Cain, Iſhmael, Eſau, &c. the Natures of theſe I ſaw *within*, though People had been looking *without*. And I cryed to the Lord, ſaying, *Why ſhould I be thus, ſeeing I was never addicted to commit thoſe Evils?* And the Lord answered, *That it was needful, I ſhould have a ſenſe of all Conditions; how elſe ſhould I ſpeak to all Conditions?* And in this I ſaw the Infinite Love of God. I ſaw alſo, that there was an Ocean of Darkneſs and Death; but an infinite Ocean of Light and Love, which flowed over the Ocean of Darkneſs: And in that alſo I ſaw the Infinite Love of God; and I had great Openings. And as I was walking by the Steeple-houſe ſide, in the Town of Mansfield, the Lord ſaid unto me, *That which People do trample upon, muſt be thy Food.* And as the Lord ſpoke, he opened it to me, how that People and Profeſſors did trample upon the Life, even the Life of Chriſt was trampled upon; and they fed upon Words, and fed one another with Words; but trampled upon the Life: And trampled under Foot the Blood of the Son of God (which Blood was my Life;) and they lived in their airy Notions, talking of him. It ſeemed ſtrange to me at the firſt, that I ſhould feed on that, which the high Profeſſors trampled upon; but the Lord opened it clearly to me by his Eternal Spirit and Power.

Then came People from far and near to ſee me: And I was fearful of being drawn out by them; yet I was made to ſpeak, and open things to them. "There was one Brown, who had great Prophecies and Signs upon his Death-bed of me. And he ſpoke openly, of what I ſhould be made Inſtrumental by the Lord to bring forth. And of others he ſpoke, that they ſhould come to nothing: "Which was fulfilled on ſome, that then were ſomething in ſhew. And when this Man was buried, a great Work of the Lord fell upon me, to the admiration of many, who thought I had been Dead: And many came to ſee me for about fourteen Days time; for I was very much altered in Countenance and Perſon, as if my Body had been New-moulded or changed. And while I was in that Condition,

I had

1647.
Broughton
in Leice-
ſter-ſhire.

Notting-
ham-ſhire.

Mansfield.


1647.
 ~~~~~  
 Notting-  
 hamshire.

I had a sense and discerning given me by the Lord, through which I saw plainly, that when many People talked of God and of Christ, &c. the *Serpent* spake in them: But this was hard to be born. Yet the *Work* of the Lord went on in some, and my Sorrows and Troubles began to wear off, and *Tears* of Joy dropped from me, so that I could have wept Night and Day with *Tears* of Joy to the Lord, in Humility and Brokenness of Heart. And I saw into that, which was without End, and things which cannot be uttered, and of the Greatness and Infiniteness of the *Love* of God, which cannot be expressed by Words. For I had been brought through the very *Ocean* of *Darkness* and *Death*, and through the *Power*, and over the *Power* of *Satan*, by the Eternal, Glorious *Power* of *Christ*; even through that *Darkness* was I brought, which covered over all the Word, and which chained down all, and shut up all in the *Death*. And the same Eternal *Power* of God, which brought me through these Things, was that, which afterwards shook the *Nations*, *Priests*, *Professors* and *People*. Then could I say, I had been in *Spiritual Babylon*, *Sodom*, *Egypt* and the *Grave*; but by the Eternal *Power* of God I was come out of it, and was brought over it, and the *Power* of it, into the *Power* of *Christ*. And I saw the *Harvest* WHITE, and the *Seed* of God lying thick in the Ground, as ever did *Wheat*, that was sown outwardly; and none to gather it: And for this I mourned with *Tears*. And a Report went abroad of me, That I was a *Young Man*, that had a *discerning Spirit*: Whereupon many came to me, from far and near, *Professors*, *Priests* and *People*; and the *Lord's Power* brake forth: And I had great *Openings* and *Prophecies*; and spake unto them of the *Things* of God, and they heard with Attention and Silence; and went away, and spread the Fame thereof. Then came the *Tempter*, and set upon me again, charging me; That I had *sinned against the Holy Ghost*: But I could not tell in what. And then *Paul's Condition* came before me, how, after he had been taken up into the *Third Heavens*, and seen things not lawful to be uttered, a *Messenger* of *Satan* was sent to buffet him again. Thus by the *Power* of *Christ* I got over that *Temptation* also.

1648.

In the Year 1648, as I was sitting in a *Friend's House* in *Nottinghamshire* (for by this time the *Power* of God had opened the Hearts of some to receive the *Word* of *Life* and *Reconciliation*) I saw, there was a great *Crack* to go throughout the *Earth*, and a great *Smoke* to go, as the *Crack* went; and that after the *Crack* there should be a great *Shaking*: This was the *Earth* in *People's Hearts*, which was to be shaken, before the *Seed* of God was raised out of the *Earth*. And it was so; for the *Lord's Power* began to shake them, and great *Meetings* we began to have, and a mighty *Power* and *Work* of God there was amongst *People*, to the Astonishment of both *People* and *Priests*.

And there was a *Meeting* of *Priests* and *Professors* at a *Justice's House*, and I went among them. And there they discoursed, how *Paul* said, *He had not known Sin, but by the Law, which said, Thou shalt not lust*: And they held that to be spoken of the outward *Law*. But I told them, *Paul* spake that, after he was *Convinced*: For he had the outward *Law* before, and was bred up in it, when he was in the

the *Lust* of *Persecution*; but this was the *Law* of *God* in his *Mind*, 1648.  
 which he served, and which the *Law* in his *Members* warred against:   
 For that which he thought had been *Life* to him, proved *Death*. So  
 the more sober of the *Priests* and *Professors* yielded, and consented,  
 that it was not the *Outward Law*, but the *Inward*, which shewed the  
*Inward Lust*, which *Paul* spake of, after he was *Convinced*: For the  
*outward Law* took hold upon the *outward Action*; but the *Inward Law*  
 upon the *Inward Lust*.

After this I went again to *Mansfield*, where was a great *Meeting* Mansfield.  
 of *Professors* and *People*: And I was moved to *Pray*. And the  
*Lord's Power* was so great, that the *House* seemed to be *shaken*. And  
 when I had done, some of the *Professors* said, *It was now, as in*  
*the Days of the Apostles, when the House was shaken, where they were*:  
 After I had *prayed*, one of the *Professors* would *pray*; which brought  
*Deadness* and a *Vail* over them: And others of the *Professors* were  
 grieved at him, and told him, *It was a Temptation upon him*. Then  
 he came to me, and desired, that I would *pray* again: But I could not  
*pray* in *Man's Will*.

Soon after there, was another great *Meeting* of *Professors*, and a  
*Captain* (whose Name was *Amor Stoddard*) came in: And they  
 were discoursing of the *Blood* of *Christ*. And as they were dis-  
 coursing of it, I saw, through the immediate Opening of the *Invi-*  
*sible Spirit*, the *Blood* of *Christ*. And I cryed out among them, and  
 said; *Do ye not see the Blood of Christ? See it in your Hearts, to*  
*sprinkle your Hearts and Consciences from Dead Works, to serve the*  
*Living God*: For I saw it, the *Blood* of the *New Covenant*, how it  
 came into the *Heart*. This startled the *Professors*, who would have  
 the *Blood* only *without* them, and not in them. But *Captain Stoddard*  
 was reached, and said; *Let the Youth speak; hear the Youth speak*;  
 when he saw, they endeavoured to bear me down with many  
 Words.

There were also a Company of *Priests* that were looked upon to  
 be tender (one of their Names was *Kellet*) and several *People*, that  
 were tender, went to hear them. And I was moved to go after  
 them, and bid them, *Mind the Lord's Teaching in their inward Parts*.  
 That *Priest Kellet* was against *Parsonages* then; but afterwards he  
 got a great *One*, and turned a *Persecutor*.

Now, after I had had some Service in these Parts, I went through Derbyshire.  
*Derbyshire* into my own Country *Leicestershire* again, and several Leicester-  
 tender *People* were *Convinced*. And passing thence, I met with a shire.  
 great Company of *Professors* in *Warwickshire*, who were *Praying*, Warwick-  
 and *Expounding* the *Scriptures* in the *Fields*; and they gave shire.  
 the *Bible* to me, and I opened it on the *Fifth* of *Matthem*,  
 where *Christ* expounded the *Law*: And I opened the *In-*  
*ward State* to them, and the *Outward State*; and they fell in-  
 to a fierce *Contention*, and so parted: But the *Lord's Power* got  
 Ground.

Then I heard of a great *Meeting* to be at *Leicester*, for a *Dispute*, Leicester.  
 wherein both *Presbyterians*, *Independents*, *Baptists* and *Common-*  
*Prayer-Men* were said to be all concerned. The *Meeting* was in a  
*Steeple-house*; and thither I was moved by the *Lord God* to go, and  
 be

1648.

Leicester.

be amongst them. And I heard their Discourse and Reasonings, some being in *Pews*, and the *Priest* in the *Pulpit*; abundance of People being gathered together. At last one *Woman* asked a Question out of *Peter*, *What that Birth was*, viz. *A being born again of Incorruptible Seed, by the Word of God, that liveth and abideth for ever?* And the *Priest* said to her, *I permit not a Woman to speak in the Church*; though he had before given liberty for any to speak. Whereupon I was wrapt up, as in a *Rapture*, in the *Lord's Power*; and I stepped up in a Place, and asked the *Priest*; *Dost thou call this Place (the Steeple-house) a Church? Or dost thou call this mixt Multitude a Church?* For the *Woman* asking a Question, he ought to have answered it, having given liberty for any to speak. But he did not answer me neither; but asked me, *What a Church was?* I told him, *The Church was the Pillar and Ground of Truth, made up of living Stones, living Members, a spiritual Household, which Christ was the Head of: But he was not the Head of a mixt Multitude, or of an old House made up of Limie, Stones and Wood: This set them all on Fire.* The *Priest* came down out of his *Pulpit*, and others out of their *Pews*, and the *Dispute* there was marr'd. But I went to a great *Inn*, and there disputed the thing with the *Priests* and *Professors* of all sorts; and they were all on a Fire. But I maintained the true *Church*, and the true *Head* thereof, over the Heads of them all, till they all gave out, and fled away. And there was one Man, that seemed loving, and appeared for a while to join with me; but he soon turned against me, and joined with a *Priest*, in pleading for *Infant's Baptism*; tho' he himself had been a *Baptist* before: And so left me alone. Howbeit there were several *Convinced* that day; and the *Woman*, that asked the Question aforesaid, was *Convinced*, and her Family: And the *Lord's Power* and *Glory* shined over all.

Nottingham-shire.  
Vale of  
Beavor.

After this I returned into *Nottingham-shire* again, and went into the *Vale of Beavor*. And as I went, I preached *Repentance* to the People: And there were many *Convinced* in the *Vale of Beavor*, in many Towns; for I stayed some Weeks amongst them. And one Morning, as I was sitting by the Fire, a great *Cloud* came over me, and a *Temptation* beset me: And I sate still. And it was said; *All things come by Nature*; And the *Elements* and *Stars* came over me; so that I was in a manner quite clouded with it: But inasmuch as I sate still, and said nothing, the People of the House perceived nothing. And as I sate still under it, and let it alone, a living Hope arose in me, and a true Voice arose in me, which said; *There is a living God, who made all things.* And immediately the *Cloud* and *Temptation* vanished away, and *Life* rose over it all, and my Heart was glad, and I praised the living God. And after some time I met with some People, that had such a Notion, *That there was no God, but that all things came by Nature.* And I had great Dispute with them, and overturned them; and made some of them Confess, that there was a *Living God*: Then I saw, that it was good, that I had gone through that Exercise. And we had great Meetings in those Parts; for the *Power of the Lord* broke through in that side of the Country. And returning into *Nottingham-shire*, I found there

Nottingham-shire.

a Com-



a Company of Shattered *Baptists*, and Others; and the Lord's Power wrought mightily, and gathered many of them. Then afterwards I went to *Mansfield* and there-a-way; where the Lord's Power was wonderfully manifested both at *Mansfield*, and other Towns thereabouts. And in *Darby-shire* the mighty Power of God wrought in a wonderful manner. At *Eton*, a Town near *Darby*, there was a Meeting of *Friends*, where there was such a mighty Power of God, that they were greatly Shaken, and many Mouths were opened in the Power of the Lord God. And many were moved by the Lord to go to *Steeple-houses*, to the *Priests* and to the *People*, to declare the Everlasting Truth unto them.

1648.

Notting-  
ham-shire  
Mansfield.  
Darby-shire.  
Eton.

And at a certain time, when I was at *Mansfield*, there was a Sitting of the *Justices*, about hiring of *Servants*; and it was upon me from the Lord, to go and speak to the *Justices*, That they should not oppress the *Servants* in their *Wages*. So I walked towards the *Inn*, where they sat; but finding a Company of *Fidlers* there, I did not go in, but thought to come in the Morning, when I might have a more serious Opportunity to discourse them; not thinking that a seasonable time. But when I came again in the Morning, they were gone, and I was struck even blind, that I could not see. And I inquired of the *Inn-keeper*, where the *Justices* were to sit that day? And he told me, At a Town eight Miles off. And my Sight began to come to me again; and I went, and Ran thitherward, as fast as I could. And when I was come to the House, where they were, and many *Servants* with them, I exhorted the *Justices*, Not to oppress the *Servants* in their *Wages*; but to do that which was Right and Just to them: And I exhorted the *Servants*, To do their Duties, and serve honestly, &c. And they all received my Exhortation kindly; for I was moved of the Lord therein.

Mansfield.

Moreover I was moved to go to several Courts, and Steeple-houses at *Mansfield*, and other Places, to warn them to leave off Oppression and Oaths, and to turn from Deceit, and to turn to the Lord, and do justly. Particularly at *Mansfield*, after I had been at a Court there, I was moved to go, and speak to one of the Wickedest Men in the Country, one who was a Common Drunkard, a noted Whore-master, and a Rime-maker: And I reproved him, in the dread of the Mighty God, for his evil Courses. And when I had done Speaking, and left him, he came after me, and told me; That he was so smitten, when I spake to him, that he had scarce any Strength left in him. So this Man was Convinced, and turned from his Wickedness, and remained an honest, sober Man, to the Astonishment of the People, who had known him before. Thus the Work of the Lord went forward, and many were turned from the Darknes to the Light, within the compass of these three Years, 1646, 1647, and 1648. And divers Meetings of *Friends*, in several Places, were then gathered to Gods Teaching, by his Light, Spirit and Power: For the Lord's Power brake forth daily more and more, wonderfully.

Now was I come up in Spirit through the flaming Sword, into the Paradise of God. All things were New; and all the Creation gave another Smell unto me, than before, beyond what Words can utter.

D

I knew



1648. I knew nothing, but *Pureness*, and *Innocency*, and *Righteousness*, being renewed up into the *Image* of God by Christ Jesus; so that I say, I was come up to the *State* of Adam, which he was in, before he fell. The *Creation* was opened to me: And it was shewed me, how all things had their *Names* given them, according to their *Nature* and *Vertue*. And I was at a stand in my Mind, whether I should practise *Physick* for the good of Mankind, seeing, the *Nature* and *Vertues* of the *Creatures* were so opened to me by the Lord. But I was immediately taken up in Spirit, to see into another or more steadfast State, than Adam's in *Innocency*, even into a *State* in Christ Jesus, that should never fall. And the Lord shewed me, that such as were faithful to him in the Power and Light of Christ, should come up into that *State*, in which Adam was before he fell: In which the admirable *Works* of the *Creation*, and the *Vertues* thereof may be known, through the Openings of that divine *Word* of *Wisdom* and *Power*, by which they were made. Great things did the Lord lead me into, and wonderful *Depths* were opened unto me, beyond what can by Words be declared: But as People come into subjection to the Spirit of God, and grow up in the Image and Power of the Almighty, they may receive the *Word* of *Wisdom*, that opens all things, and come to know the *hidden Unity* in the *Eternal Being*.

Nottingham.  
Leicestershire.  
Clauſon.  
Vale of  
Beaver.

Thus traveled I on in the *Lord's Service*, as the Lord led me. And when I came to Nottingham, the mighty Power of God was there among *Friends*. From thence I went to Clauſon in Leicestershire, in the Vale of Beaver, and the mighty Power of God was there also, in several Towns and Villages, where *Friends* were gathered. While I was there, the Lord opened to me *Three Things*, relating to those *Three great Professions* in the World, *Physick*, *Divinity* (so called) and *Law*. And he shewed me, that the *Physicians* and *Doctors* of *Physick* were out of the *Wisdom* of God, by which the *Creatures* were made; and so knew not the *Vertues* of the *Creatures*, because they were out of the *Word* of *Wisdom*, by which they were made. And he shewed me, that the *Priests* were out of the true *Faith*, which Christ is the Author of; the *Faith* which purifies and gives Victory, and brings People to have Access to God, by which they please God: Which *Mystery* of *Faith* is held in a pure Conscience. He shewed me also, that the *Lawyers* were out of the *Equity*, and out of the true *Justice*, and out of the *Law* of God, which went over the first Transgression, and over all *Sin*, and answered the *Spirit* of God, that was grieved, and transgressed in Man. And that these three, the *Physicians*, the *Priests*, and the *Lawyers*, ruled the World out of the *Wisdom*, out of the *Faith*, and out of the *Equity* and *Law* of God; the one pretending the Cure of the *Body*, the other the Cure of the *Soul*, and the third the *Property* of the People. But I saw, they were all out, out of the *Wisdom*, out of the *Faith*, out of the *Equity* and perfect *Law* of God. And as the Lord opened these things unto me, I felt his Power went forth over all, by which all might be Reformed, if they would receive and bow unto it. The *Priests* might be Reformed, and brought into the true *Faith*, which was the *Gift* of God. The *Lawyers* might be Reformed, and brought

brought into the *Law of God*, which answers that of God (that is 1648. *transgressed*) in every one, and brings to *love one's Neighbour as himself*: This lets Man see, If he wrongs his *Neighbour*, he wrongs *himself*; and this teaches him *To do unto others, as he would they should do unto him*. The *Physicians* might be Reformed, and brought into the *Wisdom of God*, by which all things were made and Created; that they might receive a right Knowledge of the *Creatures*, and understand the *Virtues* of them, which the *Word of Wisdom*, by which they were made and are upheld, hath given them. Abundance was opened concerning these things; how all lay out of the *Wisdom of God*, and out of the *Righteousness and Holiness*, that Man at the first was made in: But as all believe in the *Light*, and walk in the *Light*, which *Christ hath enlightened every Man, that cometh into the World, withal*, and so become Children of the *Light*, and of the *Day of Christ*, in his Day all things are seen, *Visible and Invisible*, by the Divine *Light of Christ*, the *Spiritual, Heavenly Man*, by whom all things were made and Created.

Vale of  
Beavor.

Then I saw concerning the *Priests*, that although they stood in the *Deceit*, and acted by the *dark Power*, which both *they* and their *People* were kept under; yet they were not the *greatest Deceivers* spoken of in the *Scriptures*: For these were not come so far, as many of them had come. But the Lord opened to me, who the *greatest Deceivers* were, and how far they might come; even such as came as far as *Cain*, to hear the *Voice of God*; and such as came out of *Egypt*, and through the *Red Sea*, and to praise God on the *Banks of the Sea-shore*; such as could speak by Experience of God's *Miracles and Wonders*; such as were come as far as *Corah and Dathan*, and their *Company*; such as came as far as *Balaam*, who could speak the *Word of the Lord*, who heard his *Voice* and knew it, and knew his *Spirit*; and could see the *Star of Jacob*, and the goodliness of *Israel's Tent*; the *Second Birth*, which no *Enchantment* could prevail against: These that could speak so much of their *Experiences of God*, and yet turned from the *Spirit* and the *Word*, and went into the *Gain saying*; These were, and would be the *great Deceivers*, far beyond the *Priests*. Likewise among the *Christians*, such as should preach in *Christ's Name*, and should work *Miracles*, cast out *Devils*, and go as far as a *Cain*, a *Core* and a *Balaam* in the Gospel-times, These were and would be the *great Deceivers*; they that could speak some *Experiences of Christ and God*, but lived not in the *Life*. These were they, that led the World after them, who got the *Form of Godliness*, but denied the *Power*; who inwardly ravened from the *Spirit*, and brought People into the *Form*; but persecuted them, that were in the *Power* (as *Cain* did) and ran greedily after the *Error of Balaam*, through *Covetousness*, loving the *Wages of Unrighteousness*, as *Balaam* did. These Followers of *Cain, Core and Balaam* have brought the World since the *Apostles Days* to be like a *Sea*. And such as these, I saw, might deceive now, as they had in former Ages: But it is impossible for them to deceive the *Elect*, who were chosen in *Christ*, who was, before the World began, and before *Deceiver* was: Though others may be deceived in their *Openings and Prophecies*, not keeping their Minds to the Lord *Jesus Christ*, who doth Open and Reveal to his.

1648.


  
Vale of  
Beavor.

And I saw the *State* of those both *Priests* and *People*, who in reading the *Scriptures* cry out much against *Cain*, *Esau*, and *Judas*, and other wicked Men of former Times, mentioned in the *Holy Scriptures*; but do not see the *Nature* of *Cain*, of *Esau*, of *Judas*, and those Others in *themselves*. And these said, *It was They, They, They, that were the bad People*; putting it off from themselves: But when some of these came with the *Light* and *Spirit* of *Truth* to see into themselves, then they came to say, *I, I, I, it is I my self, that have been the Ishmael, and the Esau, &c.* For then they came to see the *Nature* of wild *Ishmael* in themselves; the *Nature* of *Cain*, of *Esau*, of *Corah*, of *Balaam*, and of the *Son of Perdition* in themselves, sitting above all that is called *God* in them. So I saw, it was the *fallen Man*, that was got up into the *Scriptures*, and was finding *Fault* with those before-mentioned; and with the back-sliding *Jews*, calling them the *sturdy Oaks*, and *tall Cedars*, and *fat Bulls* of *Basban*, *wild Heifers*, *Vipers*, *Serpents*, &c. And charging them, that it was *They*, that closed their *Eyes*, and stopped their *Ears*, and hardened their *Hearts*, and were dull of *Hearing*: And that it was *They*, that hated the *Light*, and rebelled against it, and that quenched the *Spirit*, and vexed and grieved it, and walked despitfully against the *Spirit* of *Grace*, and turned the *Grace* of *God* into *Wantonness*: And that it was *They*, that resisted the *Holy Ghost*; and *They*, that got the *Form* of *Godliness*, and turned against the *Power*: And that *They* were the inwardly *Ravening Wolves*, that had got the *Sheep's Cloathing*: And that *They* were the *Wells* without *Water*, and *Clouds* without *Rain*, and *Trees* without *Fruit*, &c. But when these (who were so much taken up with finding *Fault* with others, and thought themselves clear from these Things) came to look into themselves, and with the *Light* of *Christ* throughly to search themselves, they might see enough of this in themselves: and then the *Cry* could not be, *It is He*, or *They*, as before; but *I*, and *We* are found in these Conditions.

I saw also, how *People* Read the *Scriptures* without a right *Sense* of them, and without duly applying them to their own *States*. For when they read, that *Death* reigned from *Adam* to *Moses*; and that the *Law* and the *Prophets* were until *John*; and that the least in the Kingdom is greater than *John*; they read these things without them, and applied them to others without them (and the Things were true of others without them: ) but they did not turn in to find the *Truth* of these things in themselves. But as these things came to be opened in me, I saw, *Death* reigned over them from *Adam* to *Moses*, from the Entrance into *Transgression*, till they came to the *Ministration* of *Condemnation*, which restrains *People* from *Sin*, that brings *Death*. Then when the *Ministration* of *Moses* is passed through, the *Ministry* of the *Prophets* comes to be read and understood, which reaches through the *Figures*, *Types* and *Shadows* unto *John*, the greatest *Prophet* born of a *Woman*; whose *Ministration* prepares the *Way* of the *Lord*, by bringing down the exalted *Mountains*, and making strait *Paths*. And as this *Ministration* is passed through, an Entrance comes to be known into the Everlasting Kingdom. So I saw plainly, that none could read *Moses* aright, without *Moses's Spirit*, by which  
Moses



Moses saw, how Man was in the Image of God in Paradise, and how he fell, and how Death came over him, and how all Men have been under this Death. And I saw, how Moses received the pure Law, that went over all Transgressors; and how the clean Beasts, which were Figures and Types, were offered up, when the People were come into the righteous Law, that went over the first Transgression. And both Moses and the Prophets saw through the Types and Figures, and beyond them, and saw Christ the great Prophet, that was to come to fulfil them. And I saw, that none could read John's Words aright, and with a true Understanding of them, but in and with the same Divine Spirit, by which John spake them; and by his burning, shining Light, which is sent from God. For by that Spirit their Crooked Natures might be made strait, and their Rough Natures smooth, and the Exacter and violent Doer in them might be thrown out: And they that had been Hypocrites, might come to bring forth Fruits meet for Repentance, and their Mountain of Sin and Earthliness might be laid low in them, and their Valley exalted in them; that there might be a Way prepared for the Lord in them: And then the least in the Kingdom is greater than John. But all must first know the Voice crying in their Wilderness, in their Hearts, which through Transgression were become as a Wilderness. Thus I saw, it was an easie matter to say, Death reigned from Adam to Moses; and, That the Law and the Prophets were until John; and, That the least in the Kingdom is greater than John: But none could know, how Death reigned from Adam to Moses, &c. but by the same Holy Spirit, which Moses and the Prophets, and John were in. They could not know the Spiritual Meaning of Moses, the Prophets and John's Words, nor see their Path and Travels, much less see through them, and to the end of them into the Kingdom; unless they had the Spirit and Light of Jesus: Nor could they know the Words of Christ, and of his Apostles, without his Spirit. But as Man comes through, by the Spirit and Power of God, to Christ (who fulfills the Types, Figures, Shadows, Promises and Prophecies, that were of him) and is led by the Holy Ghost into the Truth and Substance of the Scriptures, sitting down in him, who is the Author and End of them; then are they read, and understood, with profit and great Delight.

Moreover, the Lord God let me see (when I was brought up into his Image, in Righteousness and Holiness, and into the Paradise of God) the State, How Adam was made a Living Soul: And also the Stature of Christ, the Mystery, that had been hid from Ages and Generations: Which things are hard to be uttered; and cannot be born by many. For of all the Sects in Christendom (so called) that I discoursed withal, I found none, that could bear to be told, that any should come to Adam's Perfection, into that Image of God, and Righteousness, and Holiness, that Adam was in, before he fell; to be so clear and pure without Sin, as he was. Therefore, how should they be able to bear, being told, that any should grow up to the Measure of the Stature of the Fulness of Christ, when they cannot bear to hear, that any shall come, whilst upon Earth, into the same Power and Spirit, that the Prophets and Apostles were in? Though it

1648.

Vale of  
Beavor.



1648. it be a certain Truth, that none can understand their *Writings* aright, without the same *Spirit*, by which they were written.

Vale of  
Beavor.

Now the Lord God hath opened to me by his invisible Power, how that *Every Man was enlightened by the Divine Light of Christ*; and I saw it shine through all: And that they, that believed in it, came out of *Condemnation*, and came to the *Light of Life*, and became the Children of it: But they that hated it, and did not believe in it, were *Condemned* by it; though they made a *Profession* of Christ. This I saw in the pure Openings of the *Light*, without the help of any Man; neither did I then know, where to find it in the *Scriptures* (though afterwards, searching the *Scriptures*, I found it.) For I saw in that *Light and Spirit*, which was, before *Scripture* was given forth, and which led the Holy Men of God to give them forth, That all must come to that *Spirit*, if they would know God or Christ, or the *Scriptures* aright, which They that gave them forth, were led and taught by.

But I observed a *Dulness* and *Drowzy Heaviness* upon People, which I wondred at: For sometimes, when I would set my self to sleep, my Mind went over all to the Beginning, in that which is from Everlasting to Everlasting. And I saw, *Death* was to pass over this *sleepy, heavy State*. And I told People, they must come to witness *Death* to that *sleepy, heavy Nature*, and a *Cross* to it in the Power of God, that their Minds and Hearts might be on things above.

And on a certain Time, as I was walking in the *Fields*, the Lord said unto me; "*Thy Name is written in the Lamb's Book of Life, which was before the Foundation of the World*. And as the Lord spake it, I believed, and saw it in the *New Birth*. Then sometime after the Lord commanded me to go abroad into the *World*, which was like a *briary, thorny Wilderness*. And when I came in the Lord's mighty Power, with the *Word of Life* into the *World*, the *World* swelled, and made a Noise, like the great raging *Waves* of the *Sea*. *Priests* and *Professors*, *Magistrates* and *People* were all like a *Sea*, when I came to proclaim the *Day* of the Lord amongst them, and to preach *Repentance* to them.

Now I was sent to turn People from *Darkness* to the *Light*, that they might receive Christ Jesus: For to as many as should receive him in his *Light*, I saw, that he would give Power to become the *Sons of God*: Which I had obtained by receiving Christ. And I was to direct People to the *Spirit*, that gave forth the *Scriptures*, by which they might be led into all *Truth*, and so up to Christ and God, as they had been, who gave them forth. And I was to turn them to the *Grace of God*, and to the *Truth* in the Heart, which came by Jesus; that by this *Grace* they might be taught, which would bring them *Salvation*, that their Hearts might be established by it, and their Words might be seasoned, and all might come to know their *Salvation* nigh. For I saw, that Christ had died for all Men, and was a *Propitiation* for all; and had enlightened all Men and Women with his divine and saving *Light*: And that none could be a true *Believer*, but who believed in it. I saw, that the

Grace

Grace of God, which brings Salvation, had appeared to *all Men*, and that the Manifestation of the *Spirit* of God was given to every Man, to profit withal. These Things I did not see by the help of *Man*, nor by the *Letter* (tho' they are written in the *Letter*;) but I saw them in the *Light* of the Lord Jesus Christ, and by his immediate *Spirit* and *Power*, as did the Holy Men of God, by whom the Holy *Scriptures* were written. Yet I had no slight esteem of the Holy *Scriptures*; but they were very precious to me: For I was in that *Spirit*, by which they were given forth; and what the Lord opened in me, I afterwards found was agreeable to them. I could speak much of these things, and many *Volumes* might be written; but all would prove too short to set forth the *Infinite Love, Wisdom* and *Power* of God, in preparing, fitting and furnishing me for the Service he had appointed me to; letting me see the *Depths* of Satan on the one Hand, and opening to me, on the other Hand, the divine *Mysteries* of his own Everlasting Kingdom.

1648.

Vale of  
Beavor.

Now when the Lord God, and his Son Jesus Christ did send me forth into the World, to preach his Everlasting Gospel and Kingdom, I was glad, that I was Commanded To turn People to that Inward *Light, Spirit* and *Grace*, by which all might know their Salvation, and their Way to God; even that divine *Spirit*, which would lead them into all *Truth*, and which I infallibly knew, would never deceive any.

But with and by this divine *Power* and *Spirit* of God, and the *Light* of Jesus, I was to bring People off from all their own ways, to Christ the new and living Way; and from their *Churches* (which Men had made and gathered) to the *Church* in God, the general Assembly written in Heaven, which Christ is the Head of; And off from the World's *Teachers*, made by Men, to learn of Christ, who is the Way, the Truth and the Life, of whom the Father said, *This is my beloved Son, hear ye him*; and off from all the Worlds *Worships*, to know the *Spirit* of *Truth* in the inward Parts, and to be led thereby; that in it they might Worship the Father of *Spirits*, who seeks such to Worship him: Which *Spirit* they that Worshipped not in, knew not, what they Worshipped. And I was to bring People off from all the World's *Religions*, which are vain; that they might know the pure *Religion*, and might visit the *Fatherless*, the *Widows* and the *Strangers*, and keep themselves from the Spots of the World: And then there would not be so many *Beggars*; the sight of whom often grieved my Heart, to see so much Hard-heartedness amongst them, that professed the *Name* of Christ. And I was to bring them off from all the World's *Fellowships*, and *Prayings* and *Singings*, which stood in *Forms* without *Power*; that their *Fellowships* might be in the Holy Ghost, and in the Eternal *Spirit* of God; that they might *Pray* in the Holy Ghost, and *Sing* in the Spirit, and with the *Grace*, that comes by Jesus; making *Melody* in their Hearts to the Lord, who hath sent his beloved Son to be their Saviour; and caused his heavenly *Sun* to shine upon all the World, and through them all, and his heavenly *Rain* to fall upon the Just and the Unjust (as his outward *Rain* doth fall, and his outward *Sun* doth shine on all) which is God's unspeakable *Love* to the World.

And

1648.

Vale of  
Beavor.

And I was to bring People off from *Jewish Ceremonies*, and from *Heathenish Fables*, and from Mens *Inventions* and windy *Doctrines*, by which they blowed the People about, this way and the other way, from *Seet* to *Seet*; and all their beggarly Rudiments, with their *Schools* and *Colledges*, for making *Ministers* of Christ, who are indeed *Ministers* of their own making, but not of Christ's. And all their *Images* and *Crosses*, and *Sprinkling of Infants*, with all their *Holy-days* (so called) and all their vain *Traditions*, which they had gotten up since the *Apostles* Days, which the Lord's Power was against: And in the Dread and Authority thereof was I moved to declare against them all; and against all that *Preached*, and not *freely*; as being such, as had not *Received freely* from Christ.

Moreover, when the Lord sent me forth into the World, he forbade me *To put off my Hat* to any, *High* or *Low*. And I was required to *Thee* and *Thou* all Men and Women, without any respect to *Rich* or *Poor*, *Great* or *Small*. And as I traveled up and down, I was not to bid People *Good Morrow*, or *Good Evening*; neither might I *Bow* or *Scrape with my Leg* to any one: And this made the *Sects* and *Professions* to rage. But the Lord's Power carried me over all to his Glory; and many came to be turned to God in a little time: For the heavenly *Day* of the *Lord* sprang from on high, and brake forth apace; by the *Light* of which many came to see, where they were.

But oh! the *Rage* that then was in the *Priests*, *Magistrates*, *Professors* and *People* of all sorts; but especially in *Priests* and *Professors*: For tho' *Thou* to a *single Person* was according to their own Learning, their *Accidence* and *Grammar* Rules, and according to the *Bible*; yet they could not bear to hear it: And the *Hat-Honour*, because I could not *put off my Hat* to them, it set them all into a *Rage*. But the Lord shewed me, that it was an *Honour below*, which he would lay in the *Dust*, and stain it; an *Honour* which *proud Flesh* looked for, but sought not the *Honour*, which came from *God* only. That it was an *Honour* invented by Men in the *Fall*, and in the *Alienation* from *God*, who were offended, if it were not given them; and yet would be looked upon themselves as *Saints*, *Church-members* and great *Christians*: But Christ saith, *How can ye believe, who receive Honour one of another, and seek not the Honour, that cometh from God only? And I* (saith Christ) *receive not Honour of Men*: Shewing, that Men have an *Honour*, which Men will *receive* and *give*; but Christ will have none of it: This is the *Honour*, which Christ will not receive, and which must be laid in the *Dust*. Oh! the *Rage* and *Scorn*, the *Heat* and *Fury* that arose! Oh! the *Blows*, *Punchings*, *Beatings* and *Imprisonments* that we underwent, for *not putting off our Hats* to Men! For that soon tried all Mens *Patience* and *Sobriety*, what it was. Some had their *Hats* violently pluck'd off, and thrown away; so that they quite lost them. The *bad Language* and *evil Usage* we received on this Account, is hard to be expressed; besides the *Danger* we were sometimes in of losing our *Lives* for this Matter, and that by the great *Professors* of *Christianity*; who thereby discovered, that they were not true *Believers*. And though it was but a small thing in the *Eye* of *Man*; yet a wonderful *Confusion* it brought among



among all *Professors* and *Priests*: But, blessed be the Lord, many 1648.  
came to see the *Vanity* of that Custom, of *putting off the Hat* to  
Men; and felt the weight of *Truth's Testimony* against it.

About this time I was sorely exercised in going to their *Courts* to  
cry for *Justice*, and in speaking and writing to *Judges* and *Justices*  
to do *Justly*; and in warning such, as kept *publick Houses* for Enter-  
tainment, that they should not let People have more *Drink*, than  
would do them good: And in testifying against their *Wakes* or  
*Feasts*, their *May-Games*, *Sports*, *Plays* and *Shews*, which trained  
up People to *Vanity* and *Loosness*, and led them from the fear of  
God; and the *Days* they had set forth for *Holy-days*, were usually  
the times, wherein they most dishonoured God by these things. In  
*Fairs* also, and in *Markets* I was made to declare against their *deceit-  
ful Merchandize*, and *Cheating* and *Cozening*; warning all to deal  
*Justly*, and to speak the *Truth*, and to let their *Yea* be *yea*, and their  
*Nay* be *nay*; and to do unto others, as they would have others do  
unto them: And fore-warning them of the *Great and Terrible Day*  
of the Lord, which would come upon them all. I was moved also  
to Cry against all sorts of *Musick*, and against the *Mountebanks* playing  
*Tricks* on their *Stages*; for they burdened the pure Life, and stirred  
up Peoples Minds to *Vanity*. I was much exercised too with *School-  
masters* and *School-mistresses*, warning them to teach their Children  
*Sobriety* in the fear of the Lord; that they might not be nursed and  
trained up in *Lightness*, *Vanity* and *Wantonness*. Likewise I was  
made to warn *Masters* and *Mistresses*, *Fathers* and *Mothers* in private  
Families, to take care, that their *Children* and *Servants* might be  
trained up in the fear of the Lord; and that they themselves should  
be therein *Examples* and *Patterns* of *Sobriety* and *Virtue* to them.  
For I saw, that, as the *Jews* were to teach their Children the *Law*  
of God, and the *Old Covenant*, and to train them up in it; and their  
*Servants*, yea the very *Strangers*, were to keep the *Sabbath* amongst  
them, and be *Circumcised*, before they might eat of their *Sacrifices*;  
so all *Christians*, and all that made a *Profession of Christianity*, ought  
to Train up their *Children* and *Servants* in the New Covenant of  
*Light*, Christ Jesus, who is God's Salvation to the Ends of the  
Earth; that all may know their Salvation. And they ought to train  
them up in the *Law of Life*, the *Law of the Spirit*, the *Law of Love*  
and of *Faith*; that they might be made free from the *Law of Sin*  
and *Death*. And all *Christians* ought to be *Circumcised* by the *Spi-  
rit*, which puts off the Body of the *Sins* of the *Flesh*, that they may  
come to Eat of the heavenly *Sacrifice*, Christ Jesus, that true spi-  
ritual Food, which none can rightly feed upon, but they, that are  
*Circumcised* by the *Spirit*. Likewise I was Exercised about the *Star-  
Gazers*, who drew Peoples Minds from Christ, the bright and the  
*Morning-Star*; and from the Sun of *Righteousness*, by whom the  
*Sun*, and *Moon* and *Stars*, and all things else were made, who is the  
*Wisdom of God*, and from whom the right Knowledge of all things is  
received.

But the *black, Earthly Spirit* of the *Priest* wounded my Life: And  
when I heard the *Bell toll*, to call People together to the *Steeple-  
house*, it struck at my Life: For it was just like a *Market-Bell*, to

E

gather



49. gather People together, that the Priest might set forth his Ware to Sale. O the Vast Sums of Money, that are gotten by the Trade they make of selling the Scriptures, and by their Preaching, from the highest Bishop to the lowest Priest! What one Trade else in the World is Comparable to it? Notwithstanding that the Scriptures were given forth freely; and Christ commanded his Ministers to Preach freely; and the Prophets and Apostles denounced Judgment against all Covetous Hirelings, and Diviners for Money. But in this free Spirit of the Lord Jesus was I sent forth, to declare the Word of Life, and Reconciliation freely, that all might come up to Christ, who gives freely, and who renews up into the Image of God, which Man and Woman were in, before they fell; that they might sit down in the heavenly Places in Christ Jesus.

Notting-  
ham.

Now as I went towards Nottingham on a First-day in the Morning, with Friends to a Meeting there, when I came on top of a Hill, in sight of the Town, I espied the great Steeple-house; and the Lord said unto me; *Thou must go cry against yonder great Idol, and against the Worshippers therein.* So I said nothing of this to the Friends, that were with me; but went on with them to the Meeting, where the mighty Power of the Lord God was amongst us: In which I left Friends sitting in the Meeting; and I went away to the Steeple-house. And when I came there, all the People looked, like Fallow Ground; and the Priest (like a great Lump of Earth) stood in his Pulpit above: And he took for his Text these Words of Peter, [*We have also a more sure Word of Prophecy, whereunto ye do well, that ye take heed, as unto a Light, that shineth in a dark Place, until the day dawn, and the Day-star arise in your Hearts.*] And he told the People, that this was the Scriptures, by which they were to Try all Doctrines, Religions and Opinions. Now the Lord's Power was so mighty upon me, and so strong in me, that I could not hold; but was made to cry out, and say; *Oh no, It is not the Scriptures.* But I told them what it was, namely the Holy Spirit; by which the Holy Men of God gave forth the Scriptures, whereby Opinions, Religions and Judgments were to be tried: For it led into all Truth, and so gave the knowledge of all Truth. For the Jews had the Scriptures, and yet resisted the Holy Ghost, and rejected Christ, the bright Morning-Star; and persecuted Christ and his Apostles, and took upon them to Try their Doctrines by the Scriptures; but erred in Judgment, and did not try them a-right; because they tried without the Holy Ghost. Now as I spake thus amongst them, the Officers came, and took me away, and put me into a nasty, stinking Prison; the smell whereof got so into my Nose and Throat, that it very much annoyed me.

But that day the Lord's Power sounded so in their Ears, that they were amazed at the Voice, and could not get it out of their Ears for some time after; they were so reached by the Lord's Power in the Steeple-house. At Night they took me out of Prison, and had me before the Major, Aldermen and Sheriffs of the Town: And when I was brought before them, the Major was in a peevish, fretful Temper; but the Lord's Power allay'd him. Then they examined me at large; and I told them, how the Lord had moved me to come. Then, after some Discourse had passed between them and me,


me, they sent me back to *Prison* again: But sometime after, the *Head-Sheriff*, whose Name was *John Reckless*, sent for me to his House: And when I came in, his *Wife* met me in the *Hall*, and said, "*Salvation is come to our House.*" And she took me by the Hand, and was much wrought upon by the *Power* of the *Lord God*: And her *Husband*, and *Children*, and *Servants* were much changed; for the *Power* of the *Lord* wrought upon them. And I lodged at the *Sheriff's* House, and great *Meetings* we had in his House; and some *Persons* of considerable Condition in the *World* came to them, and the *Lord's Power* appeared eminently amongst them. And this *Sheriff* sent for the other *Sheriff*, and for a *Woman*, they had had Dealings with in way of Trade; and he told her before the other *Sheriff*, that they had wronged her in their Dealings with her (for the other *Sheriff* and he were *Partners*) and that they ought to make her *Restitution*: This he spake chearfully. But the other *Sheriff* denied it; and the *Woman* said, She knew nothing of it. But the friendly *Sheriff* said, it was so; and that the other knew it well enough: And then having discovered the Matter, and acknowledged the *Wrong* done by them, he made *Restitution* to the *Woman*; and exhorted the other *Sheriff* to do the like. And the *Lord's Power* was with this *Friendly Sheriff*, and wrought a mighty Change in him; and great Openings he had. And on the next *Market-day* following, as he was walking with me in the Chamber, in his Slippers, he said, *I must go into the Market, and preach Repentance to the People*: And accordingly he went in his Slippers into the *Market*, and into several Streets, and preached *Repentance* to the *People*. Several others also in the *Town* were moved to speak to the *Major* and *Magistrates*, and to the *People*, exhorting them to *Repent*. Hereupon the *Magistrates* grew very Angry, and sent for me from the *Sheriff's* House, and Committed me to the *Common Prison*. When the *Affize* came on, there was one moved to come and offer up himself for me, *Body* for *Body*; yea *Life* also: But when I should have been brought before the *Judge*, the *Sheriff's Man* being somewhat long in fetching me to the *Sessions-house*, the *Judge* was risen, before I came. At which, I understood, the *Judge* was somewhat offended, and said; *He would have admonished the Youth, if he had been brought before him*: For I was then *Imprisoned* by the Name of *A YOUTH*. So I was returned to *Prison* again, and put into the *Common Goal*. And the *Lord's Power* was great among *Friends*; but the *People* began to be very *Rude*: Wherefore the *Governour* of the *Castle* sent down *Souldiers*, and dispersed them; and after that they were quiet. But both *Priests* and *People* were astonished at the wonderful *Power*, that brake forth: And several of the *Priests* were made tender, and some did Confess to the *Power* of the *Lord*.

Now, after I was set at Liberty from *Nottingham-Goal* (where I had been kept *Prisoner* a pretty long time) I traveled, as before, in the *Work* of the *Lord*. And coming to *Mansfield-Woodhouse*, there was a *distracted Woman* under a *Doctor's* Hand, with her *Hair* loose all about her Ears; and he was about to let her *Blood*, she being first bound, and many *People* being about her, holding her by *Violence*: But he could get no *Blood* from her. And I desired them to

1649.  
Notting-  
ham.

Notting-  
ham Prison.

Mansfield  
Wood-house.

1649.  unbind her, and let her alone; for they could not touch the Spirit in her, by which she was tormented: So they did *unbind* her. And I was moved to speak to her, and in the Name of the Lord to bid her, *Be quiet and still*: And she was so. And the Lord's Power settled her Mind, and she mended; and afterwards Received the Truth, and Continued in it to her Death. And the Lord's Name was honoured; To whom the Glory of all his Works belongs. Many great and wonderful Things were wrought by the heavenly Power in those Days: For the Lord made bare his Omnipotent Arm, and manifested his Power to the Astonishment of many; by the healing Vertue whereof many have been delivered from great *Infirmities*, and the Devils were made *subject* through his Name: Of which particular Instances might be given, beyond what this *unbelieving Age* is able to receive or bear. But blessed for ever be the Name of the Lord, and everlastingly Honoured, and over all Exalted, and Magnified be the Arm of his Glorious Power, by which he hath wrought gloriously; and let the Honour and Praise of all his Works be ascribed to him alone.

Mansfield-  
Woodhouse.

Now while I was at Mansfield-Woodhouse, I was moved to go to the Steeple-house there, and declare the Truth to the Priest and People. But the People fell upon me in great Rage, and struck me down, and almost stifled and smothered me; and I was cruelly beaten and bruised by them with their Hands, Bibles and Sticks. Then they haled me out (though I was hardly able to stand) and put me into the Stocks, where I sat some Hours; and they brought Dog-whips and Horse-whips, threatening to Whip me. And after some time, they had me before the Magistrate, at a Knight's House, where were many great Persons; who seeing, how evilly I had been used, after much Threatning, set me at Liberty: But the rude People stoned me out of the Town, for Preaching the Word of Life to them. And I was scarce able to go, or well to stand, by reason of the Ill Usage I had received: Yet with much ado I got about a Mile from the Town; and then I met with some People, that gave me something to Comfort me, because I was inwardly bruised: But the Lord's Power soon healed me again. And that day some People were Convinced of the Lord's Truth, and turned to his Teaching; at which I rejoiced.

Leicester-  
shire.

Barrow.

Then went I out of Nottinghamshire into Leicester-shire, several Friends accompanying me. And there were some Baptists in that Country, whom I desired to see and speak with; because they were separated from the publick Worship. So one Oats, who was one of their Chief Teachers, and others of the Heads of them, with several others of their Company, came to Meet us at Barrow; and there we discoursed with them. One of them said, *What was not of Faith, was Sin*. Whereupon I asked them, *What Faith was? And how it was wrought in Man?* But they turned off from that, and spake of their Baptism in Water. Then I asked them, *Whether their Mountain of Sin was brought down, and laid low in them? And their rough and crooked Ways made smooth and strait in them?* For they looked upon the Scriptures, as meaning *Outward Mountains and Ways*: But I told them, they must find them in their own Hearts: Which they seemed to wonder at. And we asked them; *Who bapti-  
zed*



zed John the Baptist? and who baptized Peter, John and the rest of the Apostles? and put them to prove by Scripture, that these were baptized in Water: But they were silent. Then I asked them; Seeing Judas, who betrayed Christ, and was called the Son of Perdition, had Hanged himself, what Son of Perdition was that, which Paul spake of, that sate in the Temple of God, exalted above all that is called God? And what Temple of God that was, in which this Son of Perdition sate? And whether he, that betrays Christ within in himself, be not one in Nature with that Judas, that betrayed Christ without? But they could not tell, what to make of this, nor what to say to it. So after we had had some Discourse together, we parted; and some of them were loving to us.

On the First Day of the Week following we came to Bagworth, and went to a Steeple-House, where some Friends were got in; and the People locked them in, and themselves too, with the Priest. But after the Priest had done, they opened the Door, and we went in also; and had a Service for the Lord amongst them. Afterwards we had a Meeting in the Town, amongst several People that were in high Notions. Then passing from thence, I heard of a People, that were in Prison in Coventry for Religion. And as I walked towards the Jail, the Word of the Lord came to me, saying; MY LOVE WAS ALWAYS TO THEE, AND THOU ART IN MY LOVE. And I was ravished with the Sense of the Love of God, and greatly strengthened in my Inward Man. But when I came into the Jail, where those Prisoners were, a great Power of Darkness struck at me; and I sate still, having my Spirit gathered into the Love of God. At last these Prisoners began to Rant, and Vapour, and Blaspheme; at which my Soul was greatly grieved. They said, They were GOD: But another of them said, We could not bear such Things. So, when they were calm, I stood up and asked them, Whether they did such things by Motion, or from Scripture? and they said; from Scripture. Then, a Bible lying by, I asked them for that Scripture; and they shewed me that Place, where the Sheet was let down to Peter, and it was said to him, What was sanctified, he should not call Common or Unclean. Now, when I had shewed them, That that Scripture made nothing for their purpose; they brought another Scripture, which spake of God's Reconciling all Things to himself, Things in Heaven, and Things in Earth. I told them, I owned that Scripture also; but shewed them, that that was nothing to their purpose neither: Then seeing they said, They were GOD, I asked them, If they knew, whether it would Rain to Morrow? They said, They could not tell. I told them, God could tell. Again, I asked them; If they thought, they should be always in that Condition, or should change? And they answered, They could not tell. Then said I unto them, God can tell, and God doth not change. You say, you are God; and yet you cannot tell, whether you shall Change, or no. So they were Confounded, and quite brought down for the time. Then after I had Reproved them for their blasphemous Expressions, I went away: For I perceived, they were Ranters; and I had met with none before: And I admired the Goodness of the Lord in appearing so unto me, before I went amongst them. Not long after this,

1649.

Barrow.

Bagworth.

Coventry.

20



1649. this, one of these *Ranters*, whose Name was *Joseph Salmon*, put forth a *Paper*, or *Book of Recantation*; upon which they were set at *Coventry*. Liberty.

Ather-  
stone.

From *Coventry* I went to a Place called *Atherstone*; and it being their *Lecture-day*, I was moved to go to their *Chappel* to speak to the *Priests* and *People*: And they were generally pretty quiet; Only some few raged, and would have had my *Relations* to have bound me. I declared largely to them, how that *God* was come to *Teach* his *People* himself, and to bring them off from all their *Man-made Teachers*, to hear his *Son*: And some were *Convinced* there.

Market-  
Bosforth.

Then went I to a Place called *Market-Bosforth*, and there was a *Lecture* there also. And he that preached there that day, was *Nathaniel Stevens*, who was *Priest* of the *Town*, where I was born. And he raged much, when I spake to him and to the *People*; and told the *People*, I was *Mad*: (tho' he had said before to one *Colonel Purfoy*, That *there was never such a Plant bred in England*;) and he bid the *People*, they should not hear me. So the *People*, being stirred up by this deceitful *Priest*, fell upon us, and stoned us out of the *Town*: Yet they did not do us much hurt. Howbeit some *People* were made *Loving* that day; and others were *Confirmed*, seeing the *Rage* of both *Priests* and *Professors*: And some cried out, that the *Priest* durst not stand to prove his *Ministry*.

Leicester-  
shire.  
Twy-  
Cross.

And as I traveled through *Markets*, *Fairs* and divers *Places*, I saw *Death* and *Darkness* in all *People*, where the *Power* of the *Lord God* had not shaken them. And as I was passing on in *Leicester-shire*, I came to a Place called *Twy-Cross*, where there were *Excise-Men*; and I was moved of the *Lord* to go to them, and warn them to take heed of *Oppressing* the *Poor*: And *People* were much affected with it. Now there was in that *Town* a great *Man*, that had long lain sick, and was given over by the *Physicians*; and some *Friends* in the *Town* desired me to go to see him. And I went up to him in his *Chamber*, and spake the *Word of Life* to him, and was moved to *Pray* by him; and the *Lord* was entreated, and *Restored him to Health*. But when I was come down the *Stairs*, into a lower *Room*, and was speaking to the *Servants*, and to some *People* that were there; a *Servant-Man* of his came Raving out of another *Room*, with a *naked Rapier* in his Hand, and set it just to my side. But I looked stedfastly on him, and said; *Alack for thee, poor Creature! what wilt thou do with thy carnal Weapon? It is no more to me, than a Straw*. The *Standers by* were much troubled, and he went away in a *Rage*, and full of *Wrath*: But when the *News* of it came to his *Master*, he turned him out of his *Service*. Thus the *Lord's Power* preserved me, and raised up the *Weak Man*; who afterwards was very *Loving* to *Friends*: And when I came to that *Town* again, both he and his *Wife* came to see me.

Darbyshire.  
Chester-  
field.

After this I was moved to go into *Darbyshire*, where the mighty *Power of God* was among *Friends*. And I went to *Chesterfield*, where one *Britland* was *Priest*. He was one, that saw beyond the common sort of *Priests*; for he had been partly *Convinced*, and had spoken much on behalf of *Truth*, before he was *Priest* there: But when the *Priest* of that *Town* died, he got the *Parsonage*, and choked himself

himself with it. So I was moved to speak to him and the People in the great *Love of God*, that they might come off from all *Mens Teaching* unto *God's Teaching*; and he was not able to gainsay. But they had me before the *Major*, and threatned to send me, with some others, to the *House of Correction*; and kept us in *Custody*, till it was late in the *Night*: And then the *Officers*, with the *Watchmen*, put us out of the *Town*, leaving us to shift, as we could. So I bent my *Course* towards *Darby*, having a *Friend* or two with me: And in our way we met with many *Professors*; and at *Kidsey-Park* many were *Convinced*.

1649.  
Chester-  
field.

Kidsey-  
park.

Then coming to *Darby*, I lay at a *Doctor's House*, whose *Wife* was *Convinced*; and so were several more in the *Town*. And as I was walking in my *Chamber*, the *Bell rung*; and it struck at my *Life* at the very hearing of it. So I asked the *Woman* of the *House*, *What the Bell rung for*? And she said, There was to be a great *Lecture* there that day, and many of the *Officers* of the *Army*, and *Priests* and *Preachers* were to be there that Day, and a *Colonel*, that was a *Preacher*. Then was I moved of the *Lord* to go up to them: And when they had done, I spake to them, what the *Lord* Comanded me; and they were pretty quier. But there came an *Officer*, and took me by the *Hand*, and said, I must go before the *Magistrates*; and the other *Two* that were with me. It was about the *First Hour Afternoon*, that we came before them. They asked me, *Why we came thither*? I said, *God moved us so to do*; and I told them, *God dwells not in Temples made with Hands*. I told them also, All their *Preaching*, *Baptism* and *Sacrifices* would never sanctifie them; and bid them, *Look unto Christ in them*, and not unto *Men*: For it is *Christ*, that sanctifies. Then they ran into many *Words*; but I told them, They were not to *Dispute* of *God* and *Christ*, but to *Obeey* him. And the *Power of God* thundred amongst them, and they did fly like *Chaff* before it. They put me in and out of the *Room* often, hurrying me backward and forward often: For they were from the *First Hour* till the *Ninth* at *Night* in *Examining* me. And sometimes they would tell me in a deriding manner, *That I was taken up in Raptures*. At last they asked me, *Whether I was Sanctified*? I answered, *Yes*; for I was in the *Paradise* of *God*. Then they asked me, *If I had no Sin*? I answered; *Christ my Saviour* has taken away my *Sin*; and in him there is no *Sin*. They asked, *How we knew, that Christ did abide in us*? I said, by his *Spirit*, that he hath given us. They temptingly asked, *If any of us were Christ*? I answered, *NAY*, we were nothing; *Christ* was all. They said, *If a Man steal, is it no Sin*? I answered; All *Unrighteousness* is *Sin*. So when they had wearied themselves in *Examining* me, they *Committed* me and one other *Man* to the *House of Correction* in *Darby* for *six Months*, as *Blasphemers*; as may appear by the *Mittimus*, a *Copy* whereof here followeth:

1650.  
Darby.

1650.

Darby.

To the Master of the House of Correction in  
Darby, Greeting.

**W**E have sent you herewithal the Bodies of George Fox late of Mansfield in the County of Nottingham, and John Fretwell, late of Staniesby in the County of Darby Husbandman, brought before us this present Day, and charged with the avowed uttering and broaching of divers blasphemous Opinions, contrary to a late Act of Parliament, which upon their Examination before us, they have Confessed. These are therefore to require you, forthwith upon sight hereof, to receive them, the said George Fox and John Fretwell into your Custody, and them therein safely to keep during the space of Six Months, without Bail or Mainprize, or until they shall find sufficient Security to be of the good Behaviour, or be thence delivered by Order from our Selves. Hereof you are not to fail. Given under our Hands and Seals this 30th Day of October, 1650.

Ger. Bennet,  
Nath. Barton.

Now did the *Priests* bestir themselves in their *Pulpits* to preach up *Sin* for term of Life; and much of their Work was, to plead for it: So that People said, *Never was the like heard*. Then after some time, he that was Committed with me, not standing faithful in his *Testimony*, got in with the *Jailer*, and by him made way to the *Justice* to have leave to go see his Mother; and so got his Liberty. And then they reported, that he should say, I had bewitched and deceived him: But my Spirit was strengthened, when he was gone. Now the *Priests* and *Professors*, the *Justices* and the *Jailer* were all in a great Rage against me. The *Jailer* watched my Words and Actions, and would often ask me Questions to ensnare me; and sometimes he would ask me such silly Questions, as, *Whether the Door was latched, or not?* Thinking, to draw some fuddain, unadvised Answer from me, from whence he might take Advantage to charge *Sin* upon me: But I was kept watchful, and chaste, so that they could get no advantage of me; and they admired at it.

Not long after my *Commitment*, I was moved to write both to the *Priests* and *Magistrates* of Darby. And first I directed these following Lines to the *Priests*.

O Friends,

1650.

Darby-  
Prison.

‘ **O** Friends, I was sent unto you to tell you, That if you had received the Gospel freely, you would Minister it freely without Money or Price: But you make a Trade and Sale, of what the Prophets and the Apostles have spoken; and so you corrupt the Truth. And you are the Men, that lead silly Women Captive, who are ever learning, and never able to come to the knowledge of the Truth: you have a Form of Godliness; but you deny the Power. Now as Jannes and Jambres withstood Moses, so do you resist the Truth; being Men of corrupt Minds, reprobate concerning the Faith. But you shall proceed no further; for your Folly shall be made manifest to all Men, as theirs was. More-over the Lord sent me to tell you, that he doth look for Fruits. You asked me, if the Scripture was my Rule? but it is not your Rule, to rule your Lives by; but to talk of in Words. You are the Men, that live in Pleasures, Pride and Wantonness, in Fulness of Bread and abundance of Idleness: See if this be not the Sin of Sodom. Lot received the Angels: but Sodom was envious. You shew forth the vain Nature: You stand in the Steps of them, that crucified *MT SAVI- O U R*, and mocked him: You are their Children; you shew forth their Fruit. They had the Chief Place in the Assemblies; and so have you: They loved to be called Rabbi; and so do you.

G. F.

That which I writ to the *Magistrates*, who committed me to Prison, was to this effect:

Friends,

‘ **I** Am forced, in tender Love unto your Souls, to write unto you, and to beseech you to Consider, what you do, and what the Commands of God call for. He doth require Justice and Mercy, to break every Yoke, and to let the Oppressed go free. But who calleth for Justice? or loveth Mercy? or contendeth for the Truth? Is not Judgment turned backward? and doth not Justice stand afar off? Is not Truth silenced in the Streets? or can Equity enter? And do not they that depart from Evil, make themselves a Prey? Oh! Consider what ye do, in Time, and take heed, whom ye do Imprison: For the Magistrate is set for the Punishment of Evil-doers, and for the Praise of them that do well. Now, I intreat you, in Time take heed, what you do: For surely, the Lord will come, and will make manifest both the Builders and the Work: And if it be of Man, it will fail; but if it be of God, nothing will overthrow it. Therefore I desire and pray, that you would take heed, and beware what you do; lest ye be found Fighters against God.

G. F.

F

Now,



1650.  
Darby-  
Prison.

Now, after I had thus far cleared my *Conscience* to them, I waited in the holy *Patience* ; leaving the Event to God, in whose Will I stood. And after some Time I was moved to write again to the *Justices*, that had *Committed* me to *Prison*, to lay their *Evils* before them, that they might Repent. One of them, that signed the *Mittimus*, to wit, *Nathaniel Barton*, was both a *Colonel*, a *Justice* and a *Preacher* : So I writ to them, as followeth ;

*Friends,*

**Y**OU did speak of the *Good old Way*, which the *Prophet* spake of ; but the *Prophet* cryed against the *Abominations*, which you hold up. Had you the *Power of God*, ye would not persecute the *Good Way*. He that spake of the *Good Way*, was set in the *Stocks* : The People Cryed, *Away with him to the Stocks*, for speaking the *Truth*. Ah ! *foolish People*, which have *Eyes* and see not, *Ears* and hear not, without *Understanding* ! *Fear ye not me*, saith the Lord, and *will ye not tremble at my Presence* ! O your *Pride* and *Abominations* are odious in the *Eyes of God* ! You (that are *Preachers*) have the *chiefest Place* in the *Assemblies*, and are called of Men *Master* ; and such were and are against my Saviour and Maker : And they shut up the *Kingdom of Heaven* from Men, neither go in themselves, nor suffer others. Therefore ye shall receive the greater *Damnation*, who have their *Places*, and walk in their *Steps*. You may say, If you had been in the *Days* of the *Prophets*, or *Christ*, ye would not have persecuted them : Wherefore be ye *Witnesses* against your selves, that ye are the *Children* of them, seeing, ye now persecute the way of *Truth*. O consider, There is a true *Judge*, that will give every one of you a *Reward* according to your *Works*. O mind where you are, you that hold up the *Abominations*, which the true *Prophet* cried against ! O come down, and sit in the *Dust* ! The *Lord* is coming with *Power* ; and he will throw down every one that is *Exalted*, that he alone may be *Exalted*.

And as I had thus written unto them jointly ; so after some respite of Time, I writ to each of them by himself. To *Justice Bennet* thus :

*Friend,*

**T**HOU that dost profess *God* and *Christ* in Words, see how thou dost follow him. To take off Burdens, and to visit them that be in *Prison*, and shew *Mercy*, and cloath thy own *Flesh*, and deal thy *Bread* to the *Hungry* ; these are *God's Commandments* : To relieve the *Fatherless*, and to visit the *Widows* in their *Afflictions*, and to keep thy self *unspotted* of the *World* ; this is *pure Religion* before *God*. But if thou dost profess *Christ*, and followest *Covetousness*, and *Greediness*, and *Earthly-mindedness*, thou deniest him in *Life*, and deceivest thy self and others, and takest him for a *Cloke* :  
‘ *Wo*

'Wo be to you *Greedy Men*, and *Rich Men*; weep and houl for your 1650.  
 'Mifery, that fhall come. Take heed of *Covetoufnefs* and *Extortion*:  
 'God doth forbid that. Wo be to the Man, that *Coveteth* an *Evil* Darby-  
 'Covetoufnefs, that he may fet his Nefl on high, and cover himfelf Prilon.  
 'with thick Clay. O do not love that, which God doth forbid: His  
 'Servant thou art, whom thou doft obey, whether it be of *Sin* unto  
 'Death, or of *Obedience* unto *Righteoufnefs*. Think upon *Lazarus*  
 'and *Dives*: the one fared *Sumptuously* every Day; the other was a *Big-*  
 'gar. See, if thou be not *Dives*? Be not deceived; God is not mock-  
 'ed with vain Words: *Evil Communication* corrupteth good *Manners*.  
 'Awake to *Righteoufnefs*, and fin not.

G. F.

That to *Juftice Barton* was in thefe Words:

Friend,

'Thou that preacheft *Chrift*, and the *Scriptures* in *Words*, when  
 'any come to follow that, which thou haft fpoken of, and to  
 'live the *Life* of the *Scriptures*, then they, that fpeak the *Scriptures*,  
 'but do not lead their *Lives* according thereunto, *persecute* them  
 'that do. Mind the *Prophets*, and *Jesus Chrift*, and his *Apostles*,  
 'and all the *Holy Men* of God; what they fpake, was from the *Life*:  
 'But they that had not the *Life*, but the *Words*, *Persecuted* and *Im-*  
 'prifoned them that lived in the *Life*, which they had back-ftidden  
 'from.

G. F.

Now, as I had written to the *Juftices* and to the *Priests*, fo it was upon me to write to the *Major* of *Darby* alfo; who (though he did not fign the *Mittimus*) had a Hand with the reft in fending me to *Prifon*. And to him I writ after this manner:

Friend,

'Thou art fet in Place to do *Juftice*; but in *Imprifoning* my  
 'Body, thou haft done contrary to *Juftice*, according to your  
 'own *Law*. O take heed of pleasing *Men* more, than *God*, for that's  
 'the way of the *Scribes* and *Pharifees*: They fought the Praise of  
 'Men more than *God*. Remember who faid, *I was a Stranger*, and  
 'ye took me not in; *I was in Prifon*, and ye vifited me not. O Friend,  
 'thy *Envy* is not againft me, but againft the Power of *Truth*: I had  
 'no *Envy* to you; but *Love*: O take heed of *Oppreffion*; for *The*  
 'Day of the Lord is comin<sup>g</sup>, that fhall burn as an *Oven*; and all the  
 'Proud, and all that do wickedly, fhall be as *Stubble*; and the Day  
 'that cometh, fhall burn them up, faith the Lord of *Hosts*; It fhall  
 'leave them neither *Root* nor *Branch*. O Friend, if the *Love* of

1650. *God were in thee, thou would'st love the Truth, and hear the Truth spoken; and not Imprison unjustly: The Love of God beareth, and suffereth, and envieth no Man. If the Love of God had broken your Hearts, you would shew Mercy; but you do shew forth, what ruleth you. Every Tree doth shew forth its Fruit: you do shew forth your Fruits openly. For Drunkenness, Swearing, Pride and Vanity rule among you, from the Teacher to the People. O Friend, Mercy, and true Judgment, and Justice are Cried for in your Streets! Oppression, Unmercifulness, Cruelty, Hatred, Pride, Pleasures, Wantonness and Fulness is in your Streets; but the Poor is not regarded. O take heed of the Wo: Wo be to the Crown of Pride! Wo be to them that drink Wine in Bowles, and the Poor is ready to perish. O remember Lazarus and Dives. One fared deliciously every Day; and the other was a Beggar. O Friend, Mind these Things, for they are near; and see, whether thou be not the Man, that is in Dives his State.*

Darby-  
Prison.

I writ also to the Court at Darby thus:

**I** Am moved to write unto you, to take heed of Oppressing the Poor in your Courts, or laying Burdens upon poor People, which they cannot bear: And of false Oaths, or making them to take Oaths which they cannot perform. The Lord saith, *I will come near to Judgment, and will be a swift Witness against the Sorcerers, against the false Swearers, and against the Idolaters, and against those that do oppress Widows and Fatherless: Therefore take heed of all these things betimes. The Lord's Judgments are all true and righteous, and he delighteth in Mercy: So love Mercy, Dear People, and Consider in Time.*

Likewise to the Ringers, who used to Ring the Bells in the Steeplehouse, called S. Peter's in Darby, I sent these few Lines:

Friends,

**T**ake heed of Pleasures, and prize your Time now, while you have it; and do not spend it in Pleasures, nor Earthliness. The Time may come, that you will say, *You had Time*, when it is past. Therefore look at the Love of God now, while you have Time; for it bringeth to loath all Vanities and worldly Pleasures. O Consider! Time is precious: Fear God and rejoyce in him, who hath made Heaven and Earth.

Now, while I was there in Prison, divers of the Professors came unto me to discourse with me: And I had a Sense, before they spake, that they came to plead for Sin and Imperfection. And I asked them; Whether they were Believers, and had Faith? and they said, *Yes*. Then I asked them, *In whom?* and they said, *In Christ*. Then I replied; If ye are true Believers in Christ, you are passed from Death to Life; and if passed from Death, then from Sin,



*Sin*, that bringeth *Death*: And if your *Faith* be true, it will give you *Victory* over *Sin* and the *Devil*, and purify your Hearts and Consciences (for the true *Faith* is held in a *pure Conscience*) and it will bring you to please God, and give you Access to him again. But they could not endure to hear of *Purity*, and of *Victory* over *Sin* and the *Devil*: For they said, *They could not believe, that any could be free from Sin on this Side the Grave*. Then I bid them, give over babbling about the *Scriptures*, which were *Holy Mens Words*; whilst they pleaded for *Unholiness*. And at another Time another Company of *Professors* came; and they also began to plead for *Sin*. And I asked them, Whether they had *Hope*? And they said, *Tes: God forbid, but we should have Hope*. Then I asked them, What *Hope* is it that you have? Is *Christ* in you the *Hope* of your *Glory*? Doth it purify you, as he is *Pure*? But they could not abide to hear of being made pure here. Then I bid them, forbear talking of the *Scriptures*, which were the *Holy Men's Words*: For the *Holy Men*, that writ the *Scriptures*, pleaded for *Holiness* in *Heart*, *Life* and *Conversation* here; but since you plead for *Impurity* and *Sin*, which is of the *Devil*, what have you to do with the *Holy Men's Words*?

Now the *Keeper* of the *Prison*, being an high *Professor*, was greatly enraged against me; and spake very wickedly of me: But it pleased the *Lord* one Day to strike him so, that he was in great *Trouble*, and under great *Terrors* of *Mind*. And as I was walking in my Chamber, I heard a doleful Noise; and standing still, I heard him say to his Wife: *Wife, I have seen the Day of Judgment, and I saw GEORGE there, and I was afraid of him; because I had done him so much wrong, and spoken so much against him to the Ministers and Professors, and to the Justices, and in Taverns and Ale-houses*. After this, towards the Evening, he came up into my Chamber, and said to me; *I have been as a Lion against you: But now I come like a Lamb, and like the Jailer, that came to Paul and Silas trembling*. And he desired, that he might lie with me: I told him, that I was in his Power; he might do, what he would: But he said, *Nay, he would have my Leave; and he could desire to be always with me, but not to have me as a Prisoner*. And he said, He had been plagued, and his House had been plagued for my sake. So I suffered him to lie with me; and then he told me all his Heart, and said, He believed, what I had said of the true *Faith* and *Hope*, to be true: And he wondred, that the other Man, that was put into *Prison* with me, did not stand to it; and said, *That Man was not right, but I was an honest Man*. He confessed also to me; that 'at those Times, when I had asked him to let me go forth, to speak the Word of the Lord to the People, and he had refused to let me go, and I had laid the weight thereof upon him, that then he used to be under great *Trouble*, amazed and almost distracted for some time after; and in such a Condition, that he had little Strength left him. When the Morning came, he arose, and soon after went to the *Justices*, and told them; *That he and his House had been plagued for my sake*: and one of the *Justices* replied (as he reported to me) that the *Plagues* were on them too, for keeping me. This was Justice Bennet of Darby, who was the first that called us *Quakers*, because

1650.  
Darby-  
Prison.

1650. because I bid them, *Tremble at the Word of the Lord.* And this was in the Year 1650.

Darby-  
Prison.

After this the *Justices* gave leave, *That I should have Liberty to walk a Mile.* I perceived their End ; and I told the *Jailer*, *If they would set down to me, how far a Mile was, I might take the liberty of walking it sometimes :* For I had a Sense, they thought, I would go away. And the *Jailer* Confest afterwards, that they did it with that Intent, to have me go away, to ease them of their *Plague :* But I told him, I was not of that Spirit.

This *Jailer* had a *Sister*, who was a sickly young Woman ; and she came up into my Chamber to Visit me ; and after she had stay'd some time, and I had spoken the *Words of Truth* to her, she went down, and told them ; *That we were an Innocent People, and did none any hurt, but did good to all, even to them that hated us :* And she desired them to be Tender towards me.

Now forasmuch as, by reason of my *Restraint*, I had not the Opportunity of *Traveling* about, to declare and spread *Truth* through the *Countries* ; it came upon me to Write a *Paper*, and send it forth to be spread abroad both amongst *Friends*, and other tender People, for the Opening of their Understandings in the *Way of Truth*, and directing them to the true *Teacher* in themselves. And it was as followeth :

‘ **T**HE Lord doth shew unto Man his *Thoughts*, and discovereth all the *secret Workings* in Man. A Man may be brought to see his *evil Thoughts*, and running *Mind*, and vain *Imaginations*, and may strive to keep them down, and to keep his *Mind* in ; but cannot *Overcome* them, nor keep his *Mind* within to the Lord. Now, in this State and Condition submit to the *Spirit* of the Lord, that shews them, and that will bring to *Wait upon the Lord* ; and he that hath *discovered* them, will *destroy* them. Therefore stand in the *Faith* of the Lord Jesus Christ (who is the *Author* of the true *Faith*) and mind him ; for he will discover the *Root* of *Lusts*, and *evil Thoughts*, and vain *Imaginations*, and how they are begotten, conceived and bred ; and then how they are brought forth, and how every evil Member doth work. He will discover every *Principle* from its own *Nature* and *Root*.

‘ So mind the *Faith* of *Christ*, and the *Anointing*, which is in you, to be taught by it, which will discover all *Workings* in you : And as he teacheth you, so obey and forsake ; else you will not grow up in the *Faith*, nor in the *Life* of *Christ*, where the *Love* of God is received. Now *Love* begetteth *Love*, its own *Nature* and *Image* : And when *Mercy* and *Truth* do meet, what *Joy* there is ! And *Mercy* doth *Triumph* in *Judgment* : And *Love* and *Mercy* doth bear the *Judgment* of the *World* in patience. That which cannot bear the *World's Judgment*, is not the *Love* of God ; for *Love* beareth all things, and is above the *World's Judgment* ; for the *World's Judgment* is but *Foolishness*. And though it be the *World's Judgment* and *Practice*, to cast all the *World's Filthiness*, that is among themselves, upon the *Saints* ; yet their *Judgment* is false. Now  
‘ the

' the *Chaste Virgins* follow Christ, the *Lamb*, that takes away the Sins 1650.  
 ' of the World: But they that are of that Spirit, which is not *Chaste*,  
 ' will not follow Christ the *Lamb* in his Steps; but are disobedient to  
 ' him in his Commands. So the *fleshy Mind* doth mind the *Flesh*,  
 ' and talketh *fleshy*, and its Knowledge is *fleshy*, and not spiritual;  
 ' but savours of *Death*, and not of the *Spirit of Life*. Now some  
 ' Men have the Nature of *Swine*, wallowing in the *Mire*: And some  
 ' Men have the Nature of *Dogs*, to bite both the *Sheep* and one ano-  
 ' ther: And some Men have the Nature of *Lions*, to tear, devour  
 ' and destroy: And some Men have the Nature of *Wolves*, to tear  
 ' and devour the Lambs and Sheep of Christ: And some Men have  
 ' the Nature of the *Serpent* (that old Adversary) to sting, envenom  
 ' and poison: *He that hath an Ear to hear, let him hear*, and learn  
 ' these things within himself. And some Men have the Natures of  
 ' other Beasts and Creatures, minding nothing, but earthly and visi-  
 ' ble things, and feeding without the fear of God. Some Men have  
 ' the Nature of an *Horse*, to prounce and vapor in their Strength,  
 ' and to be swift in doing Evil. And some Men have the Nature of  
 ' *Tall sturdy Oaks*, to flourish and spread in Wisdom and Strength;  
 ' who are strong in Evil, which must perish, and come to the Fire.  
 ' Thus the *Evil* is but *one in all*, but worketh many Ways; and  
 ' whatsoever a Man's or Woman's *Nature* is addicted to, that is Out-  
 ' ward, the *Evil one* will fit him with that, and will please his *Nature*  
 ' and Appetite, to keep his Mind in his Inventions, and in the *Crea-*  
 ' *tures* from the Creator. O therefore let not the *Mind* go forth from  
 ' God; for if it do, it will be stained, and venomed and corrupted:  
 ' And if the *Mind* go forth from the Lord, it is hard to bring it in again.  
 ' Therefore take heed of the Enemy, and keep in the *Faith of Christ*.  
 ' O! therefore mind that which is Eternal and Invisible, and him who  
 ' is the Creator and Mover of all things: For the things that are made,  
 ' are not made of things that do appear; for the *visible* covereth the  
 ' *invisible* Sight in you. But as the Lord, who is *Invisible*, doth  
 ' open you by his *Invisible Power and Spirit*, and brings down the  
 ' carnal Mind in you; so the *Invisible* and *Immortal* things are  
 ' brought to Light in you. O therefore you, that know the *Light*,  
 ' walk in the *Light*! For there are *Children of Darkness*, that will  
 ' talk of the *Light*, and of the *Truth*, and not walk in it; but the  
 ' *Children of the Light* love the *Light*, and walk in the *Light*. - But  
 ' the *Children of Darkness* walk in *Darkness*, and hate the *Light*;  
 ' and in them the earthly Lusts, and the carnal Mind choke the  
 ' *Seed of Faith*, and that bringeth *Oppression* on the *Seed*, and *Death*  
 ' over them. O therefore mind the pure *Spirit* of the Everlasting  
 ' God, which will teach you to use the *Creatures* in their right place;  
 ' and which judgeth the Evil. To thee, O God, be all *Glory and*  
 ' *Honour*, who art Lord of all *Visibles and Invisibles*! To thee be all  
 ' *Praise*, who bringest out of the Deep to thy Self; O powerful God,  
 ' who art worthy of all *Glory*! For the Lord, who created all, and  
 ' gives Life and Strength to all, is over all, and Merciful to all. So  
 ' thou, who hast made all, and art over all, to thee be all *Glory*! In  
 ' thee is my Strength, Refreshments and Life, my Joy and my  
 ' Gladness, my Rejoycing and Glorifying for evermore! So to live and  
 ' walk

Darby-  
 Prison.



1650. *walk in the Spirit of God, is Joy, and Peace, and Life; but the Mind going forth into the Creatures, or into any Visible Things from the Lord, this bringeth Death. Now when the Mind is got into the Flesh, and into Death; then the Accuser gets within, and the Law of Sin and Death, that gets into the Flesh; and then the Life suffers under the Law of Sin and Death: And then there is straitness and failings. For then the Good is shut up, and then the Self-Righteousness is set a top; and then Man doth work in the outward Law, and he cannot Justify himself by the Law; but is Condemned by the Light: For he cannot get out of that State, but by abiding in the Light, and resting in the Mercy of God, and believing in him, from whom all Mercy doth flow: For there is Peace in resting in the Lord Jesus. This is the Narrow Way, that leads to him, the Life; but few will abide in it: Therefore keep in the Innocency, and be obedient to the Faith in him. And take heed of Conforming to the World, and of Reasoning with Flesh and Blood, for that bringeth Disobedience; and then Imaginations and Questionings do arise, to draw from Obedience to the Truth of Christ. But the Obedience of Faith destroyeth Imaginations, and Questionings, and Reasonings, and all the Temptations in the Flesh, and Buffetings, and lookings forth, and fetching up things that are past. But not keeping in the Life and Light, and not crossing the Corrupt Will by the Power of God, the Evil Nature grows up in Man; and then Burdens will come, and Man will be stained with that Nature. But Esau's Mountain shall be laid waste, and become a Wilderness, where the Dragons lie: But Jacob, the second Birth, shall be fruitful, and shall arise. For Esau is hated, and must not be Lord: but Jacob, the second Birth, which is perfect and plain, shall be Lord; for he is beloved of God.*

Darby-  
Prison.

G. F.

I writ another Paper also, much about the same time, and sent it forth amongst the Convinced People, as followeth:

**T**HE LORD is KING over all the Earth! Therefore all People, praise and glorify your King in the true Obedience, in the Uprightness, and in the beauty of Holiness. O Consider, in the true Obedience the Lord is known, and an Understanding from him is received. Mark and consider in silence, in the Lowliness of Mind, and thou wilt hear the Lord speak unto thee in thy Mind: His Voice is sweet and pleasant; His Sheep hear his Voice, and they will not hearken to another: And when they hear his Voice, they Rejoice, and are Obedient; they also sing for Joy. Oh, their Hearts are filled with everlasting Triumph! They sing, and praise the Eternal God in Zion: their Joy shall never Man take from them. Glory to the Lord God for Evermore!

But

But many, that had been *Convinced* of the *Truth*, turned aside, because of the *Persecution* that arose: Whereupon I writ a few Lines for the *Comfort and Encouragement of the Faithful*, thus:

1650.

Darby-  
Prifon.

‘Come ye *Blessed* of the *Lord*, and Rejoice together! Keep in  
 ‘Unity and Oneness of Spirit; Triumph above the World!  
 ‘Be joyful in the *Lord*; reigning above the World, and above all  
 ‘things that draw from the *Lord*: that in *Cleanness*, *Righteousness*,  
 ‘Purity and Joy, you may be preserved to the *Lord*. O hear,  
 ‘O hearken to the *Call* of the *Lord*, and come out of the World,  
 ‘and keep out of it for evermore! And come, *Sing* together, ye  
 ‘*Righteous Ones*, the *Song* of the *Lord*, the *Song* of the *Lamb*; which  
 ‘none can learn, but they, who are Redeemed from the Earth, and  
 ‘from the World.

Now while I was in the *House of Correction*, my *Relations* came to see me; and being troubled for my *Imprisonment*, they went to the *Justices*, that cast me into *Prison*, and desired to have me home with them; offering to be bound in *One hundred Pounds*, and others of *Darby* in *fifty Pounds* a piece with them, that I should come no more thither to declare against the *Priests*. So I was had up before the *Justices*; and because I would not consent, that they, or any should be bound for me (for I was *Innocent* from any *Ill Behaviour*, and had spoken the *Word of Life and Truth* unto them) *Justice Bennet* rose up in a rage: and as I was kneeling down to *Pray to the Lord to forgive him*, he ran upon me, and struck me with both his Hands, Crying; *Away with him Jailer: Take him away Jailer*. Whereupon I was had back again to *Prison*, and there kept, until the time of my *Commitment* for *Six Months* was Expired. But I had now the Liberty of walking a  *Mile* by my self; which I made use of, as I felt freedom. And sometimes I went into the *Market*, and *Streets*, and warned the People to *Repent* of their *Wickedness*; and so returned to *Prison* again. And there being Persons of several sorts of *Religion* in the *Prison*, I sometimes went, and visited them in their *Meetings* on the *First-days*.

After I had been before the *Justices*, and they had required *Sureties* for my *good Behaviour* (which I could not Consent should be given, to blemish my *Innocency*) It came upon me to write to the *Justices* again; which I did as followeth:

*Friends,*

‘SEE what it is in you, that doth *Imprison*; and see, who is  
 ‘Head in you: and see, if something do not *Accuse* you? Con-  
 ‘sider, you must be brought to *Judgment*. Think upon *Lazarus*  
 ‘and *Dives*: the one fared *sumptuously* every day; the other a *Beg-*  
 ‘gar: And now you have time, prize it, while you have it. Would  
 ‘you have me to be bound to my *Good Behaviour*? I am bound to my  
 ‘*Good Behaviour*; And do Cry for *Good Behaviour* of all People, to

G

‘turn

1650. *W* turn from the *Vanities, Pleasures and Oppression*, and from the *Deceits* of this World : And there will come a time, that you shall know it. Therefore take heed of *Pleasures*, and *Deceits*, and *Pride* ; and look not at *Man*, but at the *Lord* : for *Look unto me, all ye Ends of the Earth, and be ye saved*, saith the Lord.

Darby-  
Prison.

Some little time after, I writ to them again, thus :

*Friends,*

*W*ould you have me to be bound to my *Good Behaviour* from *Drunkenness*, or *Swearing*, or *Fighting*, or *Adultery*, and the like ? The *Lord* hath Redeemed me from all these things ; and the *Love of God* hath brought me to loath all *Wantonness*, blessed be his Name. They who are *Drunkards*, and *Fighters*, and *Swearers*, have their Liberty without *Bonds* : And you lay your *Law* upon me, whom neither you, nor any other can justly accute of these things ; praised be the Lord ! I can look at no *Man* for my *Liberty*, but at the *Lord* alone ; who hath all Mens Hearts in his *Hand*.

And after some time, not finding my Spirit clear of them, I writ to them again, as followeth :

*Friends,*

*H*AD you known, who sent me to you, ye would have received me : for the *Lord* sent me to you, to warn you of the *Woes*, that are coming upon you ; and to bid you, *Look at the Lord, and not at Man*. But when I had told you my Experience, what the *Lord* had done for me, then your Hearts were hardened, and you sent me to *Prison* ; where you have kept me many Weeks. If the *Love of God* had broke your Hearts, then would ye see, what ye have done : Ye would not have *Imprisoned* me, had not my *Father* suffered you ; and by his Power I shall be loosed : For he openeth and shutteth ; to him be all Glory ! In what have I misbehaved my self, that any should be bound for me ? All Mens *Words* will do me no good, nor their *Bonds* neither, to keep my Heart, if I have not a *Guide* within, to keep me in the upright *Life* to God. But I believe in the *Lord*, that through his Strength and Power I shall be preserved from Ungodliness and worldly Lusts. The *Scripture* saith, *Receive Strangers* ; but you *Imprison* such. As you are in *Authority*, take heed of *Oppression* and *Oaths*, and *Injustice* and *Gifts*, or *Rewards* ; for God doth loath all such. But love *Mercy*, and true *Judgment* and *Justice* ; for that the *Lord* delights in. I do not write with *Hatred* to you ; but to keep my *Conscience Clear* : Take heed, how you spend your time.

I was



I was moved also to write again to the *Priests* of *Darby*; which I did after this manner :

1650.

Darby-  
Prison.

*Friends,*

‘**Y**OU do profess to be the *Ministers* of *Jesus Christ* in *Words*,  
 ‘ but you shew forth by your *Fruits*, what your *Ministry* is.  
 ‘ Every *Tree* doth shew forth its *Fruit* : The *Ministry* of *Jesus Christ*  
 ‘ is in *Mercy* and *Love*, to unloose them that be bound, and to bring  
 ‘ out of *Bondage*, and to let them that are *Captivated*, go free.  
 ‘ Now *Friends*, where is your *Example* (if the *Scriptures* be your  
 ‘ *Rule*) to *Imprison* for *Religion* ? Have you any *Command* for it  
 ‘ from *Christ* ? If that were in you, which you do profess, you  
 ‘ would walk in their *Steps*, who spake forth those *Words*, the  
 ‘ *Scriptures*, which you do profess. But he is not a *Jew*, who is one  
 ‘ outward, whose *Praise* is of *Men* ; but he is a *Jew*, who is one inward,  
 ‘ whose *Praise* is of *God*. But if you do build upon the *Prophets* and  
 ‘ *Apostles* in *Words*, and pervert their *Life*, remember the *Woes*,  
 ‘ which *Jesus Christ* spake against such. They that spake the *Pro-*  
 ‘ *phets* words, but denied *Christ*, they professed a *Christ* to come ;  
 ‘ but had they known him, they would not have *Crucified* him.  
 ‘ The *Saints*, whom the *Love* of *God* did *Change*, were brought there-  
 ‘ by to walk in *Love* and *Mercy* ; for he that dwelleth in *Love*, dwel-  
 ‘ leth in *God*. But where *Envy*, *Pride* and *Hatred* doth rule, the  
 ‘ nature of the *World* doth rule, and not the nature of *Jesus Christ*.  
 ‘ I write with no hatred to you ; but that you may weigh your selves,  
 ‘ and see, how you pass on your *Time*.

Thus having cleared my *Conscience* to the *Priests*, it was not long,  
 before a *Concern* came upon me again, to write again to the *Justices*,  
 which I did as followeth :

‘**I** am moved to Warn you to take heed of giving way to your  
 ‘ own *Wills*. Love the *Cross*, and satisfy not your own *Minds*  
 ‘ in the *Flesh* ; but prize your *Time*, while you have it, and walk up  
 ‘ to that you know, in *Obedience* to *God* : and then you shall not  
 ‘ be *Condemned* for that you know not ; but for that you do know,  
 ‘ and do not obey. Consider betimes, and weigh your selves, and see  
 ‘ where you are, and whom you serve. For if ye blaspheme *God*,  
 ‘ and take his *Name* in vain ; if ye *Swear* and *Lie* ; if ye give way  
 ‘ to *Envy*, *Hatred*, *Covetousness* and *Greediness*, *Pleasures* and *Wan-*  
 ‘ *tonness*, or any other *Vices*, be assured then, that ye do serve the  
 ‘ *Devil* : But if ye fear the *Lord*, and serve him, ye will loath all  
 ‘ these things. He that loveth *God*, will not blaspheme his *Name* :  
 ‘ but where there is *Opposing* of *God*, and serving the *Devil*, that  
 ‘ *Profession* is sad and miserable. O prize your *Time*, and do not love  
 ‘ that which *God* doth forbid ; *Lying*, *Wrath*, *Malice*, *Envy*, *Hatred*, *Gree-*  
 ‘ *diness*, *Covetousness*, *Oppression*, *Gluttony*, *Drunkenness*, *Whoredom* and  
 ‘ all *Unrighteousness* *God* doth forbid. So Consider, and be not de-  
 ‘ ceived ;

1650. *ceived; Evil Communication corrupts good Manners.* Be not de-  
 ceived, God will not be mocked with vain Words: The Wrath of  
 God is Revealed from Heaven against all Ungodliness. Therefore  
 Obey that which doth Convince you of all Evil, and telleth you, that  
 you should do no Evil: It will lead to Repentance, and keep you in  
 the Fear of the Lord. O look at the Mercies of God, and prize  
 them; and do not turn them into Wantonness. O Eye the Lord,  
 and not earthly things!

Darby-  
 Prison.

Besides this, I writ the following to Colonel Barton, who was both  
 a Justice, and a Preacher, as was hinted before.

Friend,

DO not Cloak and Cover thy self; there is a God, who know-  
 eth thy Heart, and will Uncover thee: He seeth thy Way.  
 Wo be to him, that Covereth, and not with my Spirit, saith the Lord.  
 Dost thou do contrary to the Law, and then put it from thee?  
 Mercy and true Judgment thou neglectest: look what was spoken  
 against such. My Saviour said to such, I was Sick and in Prison,  
 and ye visited me not; I was hungry, and ye fed me not; I was a  
 Stranger, and ye took me not in. And when they said, When saw  
 we thee in Prison, and did not come to thee, &c. He replied; In-  
 asmuch as ye did it not to one of these little ones, ye did it not to me.  
 Friend, thou hast Imprisoned me for bearing Witness to the Life  
 and Power of Truth; and yet professest to be a Minister of Christ:  
 But if Christ had sent thee, thou wouldest bring out of Prison, and  
 out of Bondage, and wouldest receive Strangers. Thou hast been  
 wanton upon Earth, thou hast lived plenteously, and nourished thy  
 Heart, as in a Day of Slaughter: thou hast killed the Just. O  
 look, where thou art, and how thou hast spent thy Time! O re-  
 member thy self, and now, while thou hast Time, prize it; and  
 do not flight the free Mercy of God, and despise the long-suffering of  
 God, which is great Salvation: But mind that in thee, which doth  
 Convince thee, and would not let thee Swear, nor Lie, nor take  
 God's Name in vain. Thou knowest, thou shouldest do none of  
 these Things; Thou hast learned, that which will Condemn  
 thee: Therefore obey the Light, which doth Convince thee,  
 and forsake thy Sins, and look at the Mercies of God; and  
 prize his Love in sparing thee, till now. The Lord saith, Look un-  
 to me, all ye Ends of the Earth, and be ye saved; and, Cease  
 from Man, whose Breath is in his Nostrils. And Friend, prize thy  
 Time, and see whom thou serveest: For his Servant thou art, whom  
 thou dost obey, whether of Sin unto Death, or Obedience unto  
 Righteousness. If thou serveest God, and fearest him, thou wilt not  
 blaspheme his Name, nor Curse, nor Swear, nor take his Name in  
 vain, nor follow Pleasures and Wantonness, Whoredom and Drun-  
 kenness, or Wrath, or Malice, or Revenge, or Rashness, or Headiness,  
 Pride or Gluttony, Greediness, Oppression or Covetousness, or foolish  
 Jestings, or vain Songs; God doth forbid these things, and all Un-  
 righte-

'righteousness. If thou professest God; and adest any of these  
 'Things, thou takest him for a *Cloak*, and servest the *Devil*. Confi- 1656.  
 'der with thy self, and do not love that which God doth hate. He Darby.  
 'that loveth God, keepeth his Commandments. The *Devil* will tell Prison.  
 'thee, It is an hard thing, to keep *God's Commandments*: but it is  
 'an easie thing, to keep the *Devil's Commandments*, and to live in  
 'all Unrighteousness and Ungodliness, turning the Grace of God  
 'into Wantonness. But let the Unrighteous Man forsake his Ways,  
 'and turn unto me, saith the Lord, and I will have Mercy: Turn ye,  
 'why will ye die? saith the Lord.

'Howl, ye *Great Ones*, for the *Plagues* are pouring out upon you!  
 'Howl, ye *Oppressors*, for Recompence and Vengeance is coming  
 'upon you! Wo unto them, that Covetously Join one *House* to  
 'another; and bring one *Field* so nigh unto another, that the *Poor*  
 'can get no more Ground, and that ye may dwell upon the Earth  
 'alone: These things are in the *Ears* of the Lord of *Hosts*. Wo unto  
 'him that Covetously getteth evil-gotten Goods into his House, that  
 'he may set his Nest on high, to escape from the Power of  
 'Evil.

While I was yet in the *House of Correction*, there came unto me a  
*Trooper*, and said; As he was sitting in the *Steeple-house*, hearing  
 the *Priest*, exceeding great *Trouble* came upon him; and the Voice  
 of the Lord came to him saying; Dost thou not know, that my Ser-  
 vant is in Prison? Go to him for direction. So I spake to his Condi-  
 tion, and his Understanding was opened. And I told him; That  
 which shewed him his *Sins*, and troubled him for them, would shew  
 him his *Salvation*: For he that shews a Man his *Sin*, is the same,  
 that takes it away. Now, while I was speaking to him, the *Lord's*  
*Power* opened him, so that he began to have a good Understanding in  
 the *Lord's Truth*, and to be sensible of *God's Mercies*; and began to  
 speak boldly in his *Quarters* amongst the *Souldiers*, and to others, con-  
 cerning *Truth* (for the *Scriptures* were very much opened to him)  
 insomuch that he said; His Colonel was as Blind as Nebuchadnezar,  
 to cast the *Servant of the Lord* into Prison. Upon this his Colonel had  
 a *Spight* at him; and at *Worcester-Fight*, the Year after, when, the  
*Two Armies* lying near one another, Two came out from the *King's*  
*Army*, and challenged any Two of the *Parliament-Army* to fight with  
 them; his Colonel made Choice of him and another, to Answer the  
 Challenge. And when in the Encounter his Companion was slain, he  
 drave both his *Enemies* within Musquet-shot of the Town, without  
 firing a *Pistol* at them: This, when he returned, he told me with  
 his own Mouth. But when the *Fight* was over, he saw the *Deceit*  
 and *Hypocrisy* of the *Officers*: And being sensible, how wonderfully  
 the Lord had preserved him, and seeing also to the End of *Fighting*,  
 he laid down his *Arms*.

Now the Time of my Commitment to the *House of Correction*  
 being very near out, and there being many new *Souldiers* Raised, the  
*Commissioners* would have made me *Captain* over them: And the *Sol-*  
*diers* cried, They would have none but me. So the *Keeper* of the  
 House



1650.

Darby-  
Prison.

*House of Correction* was Commanded to bring me up before the *Commissioners* and *Souldiers*, in the *Market-place*; and there they proffered me that *Preferment* (as they called it) asking me, If I would not take up *Arms* for the *Common-wealth* against *Charles Steward*? I told them, 'I knew, from whence all *Wars* did arise, even from the 'Lust, according to *James* his Doctrine: and that I lived in the 'Vertue of that *Life* and *Power*, that took away the Occasion of 'all *Wars*. But they courted me to accept of their Offer, and thought, I did but Complement with them. But I told them, 'I was come 'into the *Covenant* of *Peace*, which was before *Wars* and *Strifes* 'were. They said, They offered it in *Love* and *Kindness* to me, because of my *Vertue*; and such like flattering Words they used. But I told them, 'If that was their *Love* and *Kindness*, I trampled it 'under my Feet. Then their Rage got up, and they said; Take him away *Jailer*, and put him into the *Dungeon* amongst the *Rogues* and *Fellons*. So I was had away and put into a lousy, stinking Place, without any Bed, amongst thirty *Fellons*; where I was kept almost half a Year, unless it were at Times: For they would sometime let me walk in the *Garden*, having a Belief of me, that I would not go away. Now, when they had gotten me into *Darby-Dungeon*, it was the Belief and saying of People, that I should never come out: But I had Faith in God, and believed, I should be delivered in his Time: For the Lord had said to me before, That I was not to be removed from that Place yet, being set there for a Service, which he had for me to do.

Darby-  
Dungeon.

After it was bruited abroad, That I was in *Darby-Dungeon*, my *Relations* came to see me again; and they were much troubled, that I should be in *Prison*: For they looked upon it, to be a great shame to them, for me to lie in *Jail*. It was a strange thing then, to be *Imprisoned* for *Religion*: And some thought, I was *Mad*, because I stood for *Purity*, and *Righteousness*, and *Perfection*.

Among others that came to see me, and discourse with me, there came a certain Person from *Nottingham*, a *Souldier*, and that had been a *Baptist* (as I understood) and with him came several others. And in Discourse this Person said to me, *Your Faith stands in a Man, that died at Jerusalem, and there was never any such thing*. I was exceedingly grieved, to hear him say so; and I said to him: How! Did not Christ suffer without the *Gates* of *Jerusalem* through the *Professing Jews*, and *Chief Priests*, and *Pilate*? And he denied, that ever Christ suffered there outwardly. Then I asked him, Whether there were not *Chief Priests*, and *Jews*, and *Pilate* there outwardly? And when he could not deny that, then I told him: As certainly as there was a *Chief Priest*, and *Jews*, and *Pilate* there outwardly; so certainly was Christ persecuted by them, and did suffer there outwardly under them. Yet from this Man's Words was a *Slander* raised upon us, That the *Quakers* should deny Christ, that suffered and died at *Jerusalem*: Which was all utterly false; and the least Thought of it never entred our Hearts; but it was a meer *Slander* cast upon us, and occasioned by this Person's Words. The same Person also said; That never any of the *Prophets*, nor *Apostles*, nor *Holy Men* of God suffered any thing Outwardly; but all their Sufferings were



were Inward. But I instanced to him many of the *Prophets* and *Apo-* 1651.  
*stles*, how they suffered, and by whom they suffered: And so was  
 the Power of the Lord brought over his *wicked Imaginations* and  
*Whimsies*. Darby-  
 Dungeon

There came also another *Company* to me, that pretended, They were *Triers of Spirits*: And I asked them; What was the *first Step to Peace*? And what it was, by which a Man might see his *Salvation*? And they were presently up in the airy Mind, and said, I was *Mad*. Thus they came to *Try Spirits*, who did not know themselves, nor their own *Spirits*.

In this Time of my *Imprisonment*, I was exceedingly exercised about the Proceedings of the *Judges* and *Magistrates* in their *Courts of Judicature*. And I was moved to write to the *Judges*, concerning their putting Men to *Death* for *Cattel*, and *Money*, and small Matters; and to shew them, how *Contrary* it was to the *Law of God* in old Time: for I was under great Suffering in my Spirit because of it, and under the very *Sense of Death*; but standing in the *Will of God*, an heavenly Breathing arose in my Soul to the *Lord*. Then did I see the Heavens opened, and I rejoiced, and gave Glory to God. So I writ to the *Judges*, as followeth:

‘I Am moved to write unto you to take heed, of putting Men to *Death* for stealing *Cattel*, or *Money*, &c. for the *Thieves* in the old Time were to make *Restitution*; and if they had not wherewith, they were to be *sold* for their *Theft*. Mind the *Laws of God* in the *Scriptures*, and the *Spirit* that gave them forth; and let them be your *Rule* in executing *Judgment*: And shew *Mercy*, that you may receive *Mercy* from God, the *Judge* of all. And take heed of *Gifts* and *Rewards*, and of *Pride*; for God doth forbid them, and they do blind the *Eyes of the Wise*. I do not write to give liberty to *Sin*; God hath forbidden it: But that you should *Judge* according to his *Laws*, and shew *Mercy*: For he delighteth in true *Judgment*, and in *Mercy*. I beseech you to mind these Things, and prize your *Time*, now you have it; and *Fear God*, and *Serve him*: for he is a *Consuming Fire*.

Besides this, I writ another *Letter* to the *JUDGES*, to this effect:

‘I Am moved to write unto you, That ye do true *Justice* to every Man, and see, that none be *Oppressed*, nor *Wronged*; nor no *Oaths* Imposed: for the Land mourneth because of *Oaths*, and *Adulteries*, and *Sorceries*, and *Drunkenness*, and *Prophaneness*. O Consider, ye that be Men set in *Authority*: Be moderate, and in *Lowliness* Consider these things. Shew *Mercy* to the *Fatherless*, and to the *Widows*, and to the *Poor*: And take heed of *Rewards* or *Gifts*; for they do blind the *Eyes of the Wise*: The Lord doth loath all such. Love *Mercy* and true *Judgment*, *Justice* and *Righteousness*;

1651. *'teousness*; for the Lord delighteth in such. Consider these Things  
 ~~~~~ in *Time*, and take heed, how ye do spend your *Time*. Now ye have  
 Darby- *'Time*, prize it; and shew *Mercy*, that ye may receive *Mercy* from
 Dungeon. *'the Lord*: For he is coming to *Try all Things*, and will plead with
'all Flesh, as by *Fire*.

Moreover, I laid before the *Judges*, what an hurtful thing it was, that *Prisoners* should lie so long in *Jail*; shewing, how that they learned *Badness* one of another, in talking of their *bad Deeds*: and therefore *speedy Justice* should be done. For I was a tender *Youth*, and dwelt in the *Fear of God*; and I was grieved to hear their *bad Language*; and was often made to reprove them for their *wicked Words*, and *evil Carriage* towards each other. And People did admire, that I was so preserved and Kept; for they could never catch a *Word* or *Action* from me, to make any thing of against me, all the time, that I was there: For the *Lord's Infinite Power* upheld and preserved me all that time; to him be *Praises* and *Glory* for ever!

Now, while I was here in *Prison*, there was a *young-Woman* in the *Jail* for *Robbing* her Master of some *Money*: and when she was to be *Tried* for her *Life*, I writ to the *Judge* and to the *Jury* about her, shewing them; How contrary it was to the *Law of God* in old *Time*, to put People to *Death* for *Stealing*: and moving them to shew *Mercy*. Yet she was *Condemned to die*, and a *Grave* was made for her; and at the *Time* appointed, she was carried forth to *Execution*. Then I writ a few *Words*, "Warning all People to *'beware of Greediness or Covetousness*, for it leads from *God*; but that *'all should Fear the Lord*, and avoid all *Earthly Lusts*, and prize *'their Time*, while they have it: This I gave to be read at the *Gallows*. And though they had her upon the *Ladder*, with a *Cloth* bound over her *Face*, ready to be turned off; yet they did not put her to *Death*, but brought her back again to *Prison*: And in the *Prison* she afterwards came to be *Convinced* of *God's Everlasting Truth*.

There was also in the *Jail*, while I was there, a *Prisoner*, a *Wicked, Ungodly Man*, who was reputed a *Conjurer*; and he threatened, how he would talk with me, and what he would do to me: but he never had *Power* to open his *Mouth* to me. And on a time, the *Jailer* and he falling out, he threatened the *Jailer*, That he would *Raise the Devil*, and *break his House down*; so that he made the *Jailer* afraid. Then I was moved of the *Lord*, to go in his *Power*, and *Rebuke* him in it; and to say unto him: *Come let's see, what thou canst do; and do thy worst*. And I told him, *The Devil was Raised high enough in him already; but the Power of God Chained him down*: So he slunk away, and went from me.

Now the *Time of Worcester-Fight* coming on, *Justice Bennet* sent the *Constables* to *press me for a Souldier*, seeing I would not voluntarily accept of a *Command*: And I told them, That I was brought off from outward *Wars*. They came down again to give me *Press-Money*; but I would take none. Then I was brought up to

Ser-

Sergeant Holes, and kept there a while; and then I was taken down again. Then, after a while, the *Constables* fetched me up again, and then I was brought before the *Commissioners*; and they said I should go for a *Souldier*: But I told them, I was *dead* to it. They said, I was *Alive*: I told them, where *Envy* and *Hatred* is, there is *Confusion*. They proffered me *Money twice*; but I would not take it: Then they were *Wroth*, and I was *Committed Close Prisoner*, without *Bail* or *Mainprize*. Whereupon I writ to them again, directing my Letter to *Colonel Barton* (who was a *Preacher*) and the rest, that were concerned in my *Commitment*: And I writ thus:

1651
Darby-
Prison

‘**Y**OU, who are without *Christ*, and yet use the Words, which he and his *Saints* have spoken, Consider, neither he nor his *Apostles* did ever *Imprison* any; but my *Saviour* is *Merciful* even to the *Unmerciful* and *Rebellious*. He doth bring out of *Prison* and *Bondage*: But *Men*, while the *carnal Mind* doth rule, do *Oppress* and *Imprison*. My *Saviour* saith, *Love your Enemies*, and do good to them that hate you, and pray for them that despitefully use you and persecute you: For the *Love* of *God* doth not persecute any; but loveth all, where it dwelleth: He that hateth his Brother, is a *Murderer*. You profess to be *Christians*, and one of you a *Minister* of *Jesus Christ*; yet you have *Imprisoned* me, who am a *Servant* of *Jesus Christ*. The *Apostles* never *Imprisoned* any; but were *Imprisoned* themselves: Take heed of speaking of *Christ* in Words, and denying him in Life and Power. O *Friends*, the *Imprisoning* my *Body* is to satisfy your *Wills*; but take heed of giving way to your *Wills*, for that will hurt you. If the *Love* of *God* had broken your *Hearts*, ye would not have *Imprisoned* me; but my *Love* is to you, as to all my *Fellow-Creatures*: and that you may *Weigh* your selves, and see, how you stand, is this written.

About this Time I was moved to give forth the following Lines, to go amongst the *Convinced* and *Tender People*, to manifest the *Deceits* of the *World*, and how the *Priests* have deceived the *People*:

H

‘To

1651.

Barby-
Prison.

‘ To all you, that love the Lord Jesus Christ with a pure
 ‘ and naked Heart, and the Generation of the Righ-
 ‘ teous.

‘ CHRIST was ever hated ; and the Righteous for his sake.
 ‘ Mind, who they were, that did ever hate them: He that
 ‘ was born after the *Flesh*, did persecute him, that was born after the
 ‘ *Spirit* ; and so it is now. And mind, who were the Chiefest
 ‘ against *Christ* ; even the great *Learned Men*, the Heads of the Peo-
 ‘ ple, Rulers and Teachers, that did profess the *Law* and the *Pro-
 ‘ phets*, and looked for *Christ*. They looked for an outwardly-Glori-
 ‘ ous *Christ*, to hold up their outward Glory : But *Christ* spake against
 ‘ the Works of the World ; and against the *Priests*, and *Scribes*, and
 ‘ *Pharisees*, and their hypocritical Profession. He that is a Stranger
 ‘ to *Christ*, is an *Hireling* : but the Servants of Jesus Christ are
 ‘ *Freemen*. The false Teachers always laid Burdens upon the Peo-
 ‘ ple : and the true Servants of the Lord did speak against them.
 ‘ *Jeremiah* did speak against *Hirelings*, and said, *It was an horrible
 ‘ thing* ; and said, *What will ye do in the End?* for the People and
 ‘ *Priests* were given to *Covetousness*. *Paul* did speak against such, as
 ‘ did make *Gain* upon the People ; and exhorted the Saints to turn
 ‘ away from such, as were *Covetous Men* and *Proud Men*, such as did
 ‘ love *Pleasures* more than God ; such as had a *Form* of Godliness,
 ‘ but denied the *Power* thereof. For of this sort (said he) are they,
 ‘ that Creep into Houses, and lead Captive silly Women, who are ever
 ‘ learning, but never able to come to the knowledge of the Truth ; Men of
 ‘ corrupt Minds, Reprobate concerning the Faith : and as *Jannes and
 ‘ Jambres* withstood *Moses*, so (said he) do these Resist the Truth :
 ‘ but they shall proceed no further, for their folly shall be made ma-
 ‘ nifest unto all Men. *Moses* forsook Honours and Pleasures, which
 ‘ he might have enjoyed. The Apostle in his time saw this *Corrup-
 ‘ tion* entering, which now is spread over the World, of having a
 ‘ *Form* of Godliness, but denying the *Power*. Ask any of your
 ‘ Teachers, whether you may ever Overcome your Corruptions or
 ‘ Sins ? None of them doth believe that ; but as long as Man is here,
 ‘ he must (they say) carry about with him the Body of Sin. Thus
 ‘ *Pride* is kept up, and that Honour and Master-ship, which *Christ*
 ‘ denied ; and all Unrighteousness : Yet Multitudes of Teachers ;
 ‘ Heaps of Teachers ; the Golden Cup full of Abominations ! *Paul*
 ‘ did not preach for Wages ; but laboured with his Hands, that he
 ‘ might be an Example to all them that follow him. O People, see
 ‘ who follow *Paul* ! The Prophet *Jeremiah* said, *The Prophets prophesie
 ‘ falsely, and the Priests bear rule by their means* ; but now the *Priests
 ‘ bear Rule* by the Means they get from the People : take away their
 ‘ Means, and they will bear Rule over you no longer. They are
 ‘ such, as the Apostle said, *Intruded* into those things, which they
 ‘ never

' never saw, being vainly puffed up with a fleshly Mind; and, as 1651.
 ' the Scriptures declare of some of old, *They go in the way of Cain,*
 ' (who was a Murderer) *and in the way of Balaam, who coveted the*
 ' *Wages of Unrighteousness.* The Prophet *Micah* also cried against
 ' the *Judges*, that Judged for *Reward*; and the *Priests*, that taught
 ' for *Hire*; and the *Prophets*, that prophesied for *Money*; and yet
 ' *leaned on the Lord*, saying; *Is not the Lord amongst us? Gifts do*
 ' *blind the Eyes of the Wise:* And the *Gift of God* was never pur-
 ' chased with *Money.* All the holy Servants of God did ever cry
 ' against *Deceit*: and where the Lord hath manifested his Love, they
 ' do loath it, and that Nature, which holdeth it up.

Darby-
Prison.

Again a Concern came upon me to write unto the *Magistrates of Darby*, which I did as followeth:

Friends,

' I desire you to consider in time, whom ye do *Imprison*: for the
 ' *Magistrate* is set for the punishment of *Evil-Doers*, and for the
 ' Praise of them that *do well*. But when the Lord doth send his Mes-
 ' sengers unto you, to warn you of the *Woes*, that will come upon
 ' you, except you *Repent*; then you *persecute* them, and put them
 ' into *Prison*, and say; *We have a Law, and by our Law we may do it.*
 ' For you indeed Justifie your selves before *Men*; but God knoweth
 ' your Hearts: He will not be worshipped with your *Forms* and
 ' *Professions*, and *Shews* of Religion. Therefore Consider, ye that
 ' talk of God, how ye are subject to him; for they are his *Children*,
 ' that do his *Will*. What doth the Lord require of you, but *To do*
 ' *Justice, to love and shew Mercy, to walk humbly with him, and to*
 ' *help the Widows and Fatherless to their Right?* But instead there-
 ' of ye *Oppress the Poor*. Do not your *Judges* Judge for *Rewards*,
 ' and your *Priests* Teach for *Hire*? The time is coming, that he
 ' who seeth all things, will discover all your Secrets. And know
 ' this assuredly, The Lord will deliver his Servants out of your
 ' Hands, and he will recompence all your *unjust Dealings* towards his
 ' People. I desire you to Consider of these things, and *search the*
 ' *Scriptures*, and see, whether any of the *People of God* did ever
 ' *Imprison* any for *Religion*; but were themselves *Imprisoned*. I de-
 ' sire you to Consider, how it is written, that when the *Church* is met
 ' together, they may *all Prophecy, one by one*; that all may hear, and
 ' all may learn, and all may be comforted: And then, *If anything*
 ' *be Revealed to him, that sitteth by, let the first hold his Peace.* Thus
 ' it was in the true *Church*; and thus it ought now to be. But it is
 ' not so in your *Assemblies*: but he that *Teaches for Hire*, may speak,
 ' and none may Contradict him. Again, Consider the *Liberty*, that
 ' was given to the Apostles, even among the unbelieving *Jews*; when
 ' after the reading of the *Law* and the *Prophets*, the *Rulers* of the
 ' *Synagogue* said unto them: *Ye Men and Brethren, if ye have any Word*
 ' *of Exhortation for the People, say on.* I desire you to Consider in
 ' *Stillness*, and strive not against the Lord: for he is stronger than
 ' you.

1651.

Darby-
Prison.

'you. Though ye hold his People fast for a time; yet when he cometh, he will make known, who are his: for his Coming is like the *Refiner's Fire*, and like *Fuller's Sope*. Then the *Stone*, that is set at nought of you *Builders*, shall be the *Head-Stone* of the *Corner*. O *Friends*, lay these things to Heart, and let them not seem light things to you, I wrote unto you in Love, to mind the *Laws* of God, and your own *Souls*, and do, as the *Holy Men* of God did.

Great was the *Exercise* and *Travel* in Spirit, that I went under during my *Imprisonment* here, because of the *Wickedness* that was in this Town: for though there were some *Convinced* there, yet for the generality they were an *hardened People*. And I saw the *Visitation* of God's Love pass away from them; and I mourned over them. And it came upon me to give forth the following Lines, as a *Lamentation* for them:

O *Darby*! As the *Waters* run away, when the *Flood-Gates* are up; so doth the *Visitation* of God's Love pass away from thee, O *Darby*! Therefore look, where thou art, and how thou art grounded; and Consider, before thou art utterly *forsaken*. The Lord moved me *Twice*, before I came to Cry against the *Deceits* and *Vanities*, that are in thee; and to warn all to look at the Lord, and not at *Man*. The *Wo* is against the *Crown* of *Pride*, and the *Wo* is against *Drunkenness* and *vain Pleasures*, and against them that make a *Profession* of *Religion* in Words, and are high and lofty in Mind, and live in *Oppression* and *Envy*. O *Darby*! thy *Profession* and *Preaching* stinks before the Lord. Ye do profess a *Sabbath* in Words, and Meet together, dressing your selves in *fine Apparel*; and you uphold *Pride*. Thy *Women* go with *stretched-forth Necks*, and *wanton Eyes*, &c. which the true *Prophet* of old Cryed against. Your *Assemblies* are odious, and an Abomination to the Lord: *Pride* is set up, and bowed down to; *Covetousness* abounds; and he that doth wickedly, is honoured: So *Deceit* doth bear with *Deceit*; and yet they profess *Christ* in Words. O the *Deceit*, that is within thee! It doth even break my Heart to see, how God is dishonoured in thee, O *Darby*!

Now, after that I had seen the *Visitation* of God's Love pass away from this Place, I knew, that my *Imprisonment* here would not continue long: But I saw, that when the Lord should bring me forth, it would be, as the letting of a *Lion* out of a *Den* amongst the *Wild Beasts* of the *Forrest*. For all *Professions* stood in a *Beastly Spirit* and *Nature*, pleading for *Sin*, and for the *Body* of *Sin* and *Imperfection*, as long as they lived: And they all kick'd, and yelled, and roar'd, and raged, and ran against the *Life* and *Spirit*, which gave forth the *Scriptures*, which they professed in words. And so it was; as will appear hereafter.

There

There was a great Judgment upon the Town; and the Magistrates were uneasy about me, and could not agree, what to do with me. One while they would have sent me up to the Parliament: another while they would have Banished me to Ireland. At first they called me a Deceiver, and a Seducer, and a Blasphemer: afterwards, when God had brought his Plagues upon them, then they said, I was an Honest, Vertuous Man. But their good Report, and bad Report, their well-speaking or their ill-speaking was nothing to me: for the one did not lift me up, nor the other cast me down: Praised be the Lord! At length they were made to turn me out of Jail, about the beginning of Winter in the Year 1651; after I had been a Prisoner in Darby almost a Year; whereof Six Months in the House of Correction, and the rest of the Time in the Common Jail and Dungeon.

Thus being set at Liberty again, I went on (as before) in the Work of the Lord, passing through the Country, first, into my own Country of Leicestershire, and had Meetings as I went; and the Lord's Spirit and Power accompanied me. Afterwards I went near to Burton upon Trent, where some were Convinced; and so to Busshel-House, where I had a Meeting. And I went up into the Country, where there were friendly People: But there was an outrageous, wicked Professor, who had an intent to have done me a Mischief; but the Lord prevented him: Blessed be the Lord!

And as I was walking along, with several Friends, I lifted up my Head, and saw Three Steeple-house-Spires; and they struck at my Life. And I asked Friends, What Place that was? and they said, Lichfield. Immediately the Word of the Lord came to me, that I must go thither. So being come to the House, we were going to, I wish'd Friends, that were with me, to walk into the House; saying nothing to them, whither I was to go. And as soon as they were gone, I slept away, and went by my Eye over Hedge and Ditch, till I came within a Mile of Lichfield; where, in a great Field, there were Shepherds keeping their Sheep. Then was I commanded by the Lord to pull off my Shoos. And I stood still (for it was Winter :) And the Word of the Lord was like a Fire in me. So I put off my Shoos, and left them with the Shepherds; and the poor Shepherds trembled, and were astonished. Then I walked on about a Mile, till I came into the City; and as soon as I was got within the City, the Word of the Lord came to me again, saying; Cry, Wo unto the bloody City of Lichfield! So I went up and down the Streets, Crying with a loud Voice, WO TO THE BLOODY CITY OF LICHFIELD! And it being Market-Day, I went into the Market-Place, and to and fro in the several Parts of it, and made stands, Crying as before, WO TO THE BLOODY CITY OF LICHFIELD! And no one laid Hands on me. But as I went thus Crying through the Streets, there seemed to me to be a Channel of Blood running down the Streets, and the Market-Place appeared like a Pool of Blood. Now, when I had declared, what was upon me, and felt my self Clear, I went out of the Town in Peace; and returning to the Shepherds, gave them some Money, and took my Shoos of them again. But the Fire of the Lord was so in my Feet, and

1651.

Darby-
Prison.Leicester-
shire.Burton
upon
Trent.
Busshel-
House.

Lichfield.

1651. and all over me, that I did not matter to put on my *Shoos* any more; and was at a stand, whether I should or no; till I felt freedom from the Lord so to do: and then, after I had washed my Feet, I put on my *Shoes* again. After this, a deep Consideration came upon me, Why, or for what reason, I should be sent to Cry against that City, and call it *THE BLOODY CITY*? For though the Parliament had the *Minster* one while, and the *King* another while, and much *Blood* had been shed in the *Town*, during the *Wars* between them; yet that was no more, than had befallen many other Places. But afterwards I came to understand, that in the Emperor *Diocletian's* Time a *Thousand Christians* were *Martyred* in *Lichfield*. So I was to go, without my *Shoes*, through the *Channel* of their *Blood*, and into the *Pool* of their *Blood* in the *Market-Place*, that I might *Raise up the Memorial of the Blood of those Martyrs*, which had been shed above a *Thousand Years* before, and lay *Cold* in their *Streets*. So the Sense of this *Blood* was upon me, and I obeyed the *Word* of the Lord. *Ancient Records* testify, how many of the *Christian Britains* suffered there. And much I could write of the Sense I had of the *Blood* of the *Martyrs*, that hath been shed in this *Nation* for the *Name* of *Christ*, both under the *Ten Persecutions*, and since; but I leave it to the Lord, and to his *Book*, out of which all shall be *Judged*: For his *Book* is a most certain, true *Record*, and his *Spirit* a true *Recorder*.

Then passed I up and down through the *Countries*, having *Meetings* amongst *friendly People* in many Places: But my *Relations* were offended at me. So after some Time I came into *Nottinghamshire* again, and to *Mansfield*, and went into *Darbyshire*, visiting *Friends*. Then passing into *Yorkshire*, I preached *Repentance* through *Doncaster*, and several other Places; and after came to *Balby*, where *Richard Farnworth* and several others were convinced. So traveling through the *Countries* to several Places, preaching *Repentance*, and the *Word* of *Life* to the *People*, I came into the *Parts* about *Wakefield*, where *James Naylor* lived; and he and *Thomas Goodyear* came to me, and were both *Convinced*, and received the *Truth*. *William Dewsbury* also and his *Wife*, with many more, came to me, who were *Convinced*, and received the *Truth*. From thence I passed through the *Country* towards *Captain Pursloe's* house by *Selby*, and visited one *John Leek*, who had been to visit me in *Darby-Prison*, and was *Convinced*. I had an *Horse*, but was fain to leave him, not knowing, what to do with him: for I was moved to go to many *great Houses*, to admonish and exhort the *People* to turn to the Lord. Thus passing on, I was moved of the Lord to go to *Beverly-Steeple-house*, which was then a Place of high Profession. And being very Wet with Rain, I went first to an *Inn*; and as soon as I came to the Door, a *Young-woman* of the House came to the Door, and said, *What! is it you?* Come in, said she, as if she had known me before: for the Lord's Power bowed their Hearts. So I refreshed my self, and went to Bed: And in the Morning, (my *Cloaths* being still wet) I got ready, and having paid, for what I had had in the *Inn*, I went up to the *Steeple-house*, where was a Man preaching. And when he had done, I was moved to speak to him, and to the *People*, in the *mighty Power*

Nottinghamshire.
Mansfield.
Darbyshire.
Yorkshire.
Doncaster
Balby.
Wakefield

Selby.

Beverly.

of God; and turned them to their Teacher, *Christ Jesus*: And the Power of the Lord was so strong, that it struck a mighty Dread amongst the People. And the Major came down to me, and spake a few Words to me: but none of them had any Power to meddle with me. So I passed away out of the Town: And in the Afternoon went to another *Steeple-house*, about *Two Miles* off: And when the Priest had done, I was moved to speak to him, and to the People very largely, shewing them the *Way of Life and Truth*, and the Ground of *Election and Reprobation*. The Priest said, he was but a Child, and could not dispute with me: I told him, I did not come to dispute; but to hold forth the Word of *Life and Truth* unto them, that they might all know the *One Seed*, which the Promise of God was to, both in the *Male* and in the *Female*. Here the People were very loving, and would have had me come again on a *Week-day*, and preach among them: But I directed them to their Teacher, *Christ Jesus*, and so passed away; and the next Day went to *Crantick*, to *Captain Pursloe's*, who accompanied me to *Justice Hotham's*. This *Justice Hotham* was a pretty tender Man, one that had had some Experiences of God's Workings in his Heart. After I had had some Discourse with him of the things of God, he took me into his Closet; where sitting together, he told me; he had known that Principle these *Ten Years*, and was glad, that the Lord did now publish it abroad to the People. After a while there came a Priest to visit him, with whom also I had some Discourse concerning *Truth*. But his Mouth was quickly stopt: for he was nothing but a *Notionist*, and not in Possession, of what he talked of.

1651.
Yorkshire.

Crantick.

While I was here, there came a *Great Woman* of *Beverly*, to speak with *Justice Hotham* about some Business; and in Discourse she told him, That the last Sabbath-day (as she called it) there was an Angel or Spirit came into the Church at *Beverly*, and spake the wonderful things of God, to the astonishment of all that were there: And when it had done, it passed away; and they did not know, whence it came, nor whither it went: But it astonished all, both Priest, Professors and Magistrates of the Town. This Relation *Justice Hotham* gave me afterwards; and then I gave him an Account, how I had been that Day at *Beverly-Steeple-house*; and had declared *Truth* to the Priest and People there:

There was in the County thereabouts some *Noted Priests*, and *Doctors*, that *Justice Hotham* had acquaintance with, and he would fain have them speak with me; and offered to send for them, under pretence of some Business he had with them: but I wish'd him not to do so.

Now when the *First Day* of the *Week* was come, *Justice Hotham* walked out with me into the Fields; and then, *Captain Pursloe* coming up after us, *Justice Hotham* left us, and returned home; but *Captain Pursloe* went with me into the *Steeple-house*. And when the Priest had done, I spake to both Priest and People; and declared to them the Word of *Life and Truth*, and directed them, where they might find their Teacher, the Lord *Jesus Christ*. Some of the People were Convinced there that Day, and received the *Truth*, and stand fast in it; and have a fine Meeting there-a-ways to this Day.

1651.

Yorkshire.

In the *Afternoon* I went to another *Steeple-house*, about *Three Miles* off, where preached a great *High-Priest*, called a *Doctor* (being one of them, whom *Justice Hotham* would have sent for, to have spoken with me.) So I went into the *Steeple-house*, and stayed, till the *Priest* had done (Now the Words, which he took for his *Text*, were these; *Ho, every One that Thirsteth, come ye to the Waters, and he that hath no Money, come ye, buy and eat, yea come, buy Wine and Milk without Money and without Price.*) Then was I moved of the *Lord God* to say unto him; *Come down, thou deceiver; Dost thou bid People, Come freely, and take of the Water of Life freely, and yet thou takest Three hundred Pounds a Year of them, for preaching the Scriptures to them! Mayest not thou blush for shame! Did the Prophet Isaiah and Christ do so, who spake the Words, and gave them forth freely? Did not Christ say to his Ministers, whom he sent to preach, Freely ye have received, freely give?* So the *Priest*, like a Man amazed, hastned away. And after he was gone, and had left his *Flock*, I had as much Time, as I could desire, to speak to the *People*. And I directed them from the *Darkness* to the *Light*, and to the *Grace of God*, that would Teach them, and bring them Salvation; and to the *Spirit of God* in their Inward Parts, which would be a *free Teacher* unto them.

Then, having Cleared my self amongst that *People*, I returned to *Justice Hotham's House* that Night; who when I came in, took me in his Arms, and said: *His House was my House*, for he was exceeding glad at the work of the *Lord*, and that his *Power* was *Revealed*. Then he told me, Why he went not with me to the *Steeple-house* in the Morning, and what Reasonings he had in himself about it: for he thought, if he had gone with me to the *Steeple-house*, the *Officers* would have put me to him; and then he should have been so put to it, that he should not have known, what to have done: But he was glad, he said, when *Captain Pursloe* came up to go with me. Yet neither of them was *drest*, nor had their *Bands* about their Necks. And it was a strange thing then, to see a Man come into a *Steeple-house* without a *Band*: Yet *Captain Pursloe* went in with me without his *Band*; the *Lord's Power* and *Truth* had so affected him, that he minded it not.

From hence I passed on through the *Country*, and came at Night to an *Inn*, where was a Company of *rude People*; and I bid the *Woman* of the *House*, if she had any *Meat*, to bring me some: But because I said *Thee* and *Thou* to her, she looked strangely on me. Then I asked her, if she had any *Milk*? and she said, *No*. I was sensible, she spake falsely: And seeing a *Churn* standing in the Room, and being willing to try her further, I asked her; If she had any *Cream*? she denied, that she had any. Now there stood a *Churn* in the Room, and a little *Boy* playing about it, put his Hands into it, and pulled it down; and threw all the *Cream* on the Floor before my Eyes. Thus was the *Woman* manifested to be a *Liar*. The *Woman* was amazed, and blest her self, and took up the *Child*, and whipt it sorely: But I reprov'd her for her *Lying* and *Deceit*. After the *Lord* had thus discovered her *Deceit* and *Perverseness*, I walked out of the *House*, and went away, till I came to a *Stack of Hay*, and lay in the

the Hay-Stack that Night, in Rain and Snow ; it being but Three Days before the Time called Christmas. 1651.

The next day I came into York, where were several People, that were very tender. And upon the First-Day of the Week following I was Commanded of the Lord, to go to the great Minster, and speak to Priest Bowles and his Hearers in their great Cathedral. Accordingly I went : and when the Priest had done, I told them ; I had something from the Lord God to speak to the Priest and People. Then say on quickly, said a Professor, that was among them ; for it was Frost and Snow, and very Cold Weather. Then I told them ; This was the Word of the Lord God unto them, that they lived in Words ; but God Almighty looked for Fruits amongst them. As soon as the Words were out of my Mouth, they hurried me out, and threw me down the Steps : but I got up again without hurt, and went to my Lodging again ; and several were Convinced there. For the very Groans, that arose from the Weight and Oppression, that was upon the Spirit of God in me, would open People, and strike them ; and make them Confess, That the Groans, which brake forth through me, did reach them : For my Life was burthened with their Profession without Possession, and Words without Fruit. York.

Now after I had done my present Service in York, and that several were Convinced there, and received the Truth of God, and were turned to his Teaching ; I passed out of York, and looked towards Cleaveland. And I saw, there was a People, that had tasted of the Power of God ; and I saw then, there was a Seed in that Country, and that God had an humble People there. So I passed onwards that Night ; and a Papist overtook me, and talked to me of his Religion, and of their Meetings : and I let him speak all that was in his Mind. That Night I stayed at an Ale-house ; and the next Morning I was moved of the Lord to speak the Word of the Lord to this Papist. So I went to his House, and declared against his Religion, and all their Superstitious Ways ; and told him, that God was come to teach his People himself. This put the Papist into such a Rage, that he could not then endure to stay in his own House.

The next day I came to Burraby, where there was a Priest, and several Friendly People Met together : Many of the People were Convinced, and have continued faithful ever since ; and there is a great Meeting of Friends in that Town. The Priest also was forced to Confess to Truth, though he Came not into it. Burraby.

The day following I passed to Cleaveland, amongst those People, that had tasted of the Power of God : They had formerly had great Meetings, but were then all shattered to pieces ; and the Heads of them turned Ranters. I told them, ' That after they had had such Meetings, they did not Wait upon God to feel his Power, to gather their Minds Inward, that they might feel his Presence and Power amongst them in their Meetings, to sit down therein, and Wait upon him : for they had spoken themselves dry ; they had spent their Portions, and not living in that, which they spake of, they were now become DRY. They had some kind of Meetings still : but they took Tobacco, and drank Ale in their Meetings ; and were grown light and loose. But my Message unto them from the Lord

1651. was, 'That they should all come together again, and *Wait to feel*
 'the Lord's Power and Spirit in themselves, to gather them to Christ,
 'that they might be taught of him, who says, *Learn of me*. For
 'when they had declared, that which the Lord had opened to
 'them, then the People were to receive it; and both the *Speakers* and
 'Hearers were to live in that themselves. But when these had no
 'more to declare, but went to seek *Forms* without *Life*; that made
 'themselves *dry* and *barren*, and the People also: and from thence
 'came all their *Loss*: for the Lord renews his *Mercies* and his
 'Strength to them that *Wait upon him*. The *Heads* of these People
 came to nothing: but most of the People came to be *Convinced*,
 and received God's everlasting Truth, and continue a *Meeting* to
 this day; sitting under the *Teaching* of the Lord Jesus Christ, their
 Saviour.

Cleave-
land.

Upon the *First day* of the next *Week* the *Word* of the Lord came to
 me to go to the *Steeple-house* there; which I did. And when the
 Priest had done, I spake the *Truth* to him and the People, and directed
 them to their *Teacher within*, Christ Jesus, their free Teacher, that
 had bought them. The Priest came to me; and I had a little Dis-
 course with him: but he was soon stopt, and silent. Then, being
 Clear of the Place, I passed away, having had several *Meetings* a-
 mongst those People.

Though at this time the *Snow* was very deep; yet I kept traveling:
 And going through the Country, came to a *Market-Town*, where I
 met with many *Professors*, with whom I had much Reasoning; and
 I asked them many Questions, which they were not able to Answer;
 but said, *They had never had such deep Questions put to them in all*
their Lives.

Stath.

From them I went to another Place called *Stath*, where also
 I met with many *Professors*, and some *Ranters*. I had great
Meetings amongst them, and a great *Convincement* there was,
 and many received the Truth: amongst whom One was an *Ancient*
Man of an *hundred Years* of Age; Another was a *Chief Constable*;
 and a *third* was a *Priest*, whose Name was *Philip Scafe*: Him the
 Lord, by his free Spirit, did afterwards make a free *Minister* of his
 free Gospel.

The Priest of this Town was a lofty Priest, and did much Oppress
 the People for his *Tithes*: for if they went a *Fishing* many *Leagues*
 off, he would make them pay the *Tithe-Money*, of what they made
 of their *Fish*; though they caught them at a great distance, and
 carried them as far as *Tarmouth* to sell. Now I was moved to go to
 the *Steeple-house* there, to declare the Truth, and lay open the
 Priest. And when I had spoken to the Priest, and laid his *Oppressing*
 of the People upon him, he fled away. The *Chief* of the *Parish*
 were very light and vain: So after I had spoken the *Word* of *Life* to
 them, I turned away from them, because they did not receive it;
 and left them. But the *Word* of the Lord, which I had declared
 amongst them, stuck with some of them; so that at Night some of
 the *Heads* of the *Parish* came to me: and most of them were *Con-*
vinced and satisfied, and confessed to the *Truth*. Thus the *Truth* began
 to spread up and down that Country, and great *Meetings* we had;
 at

at which the *Priest* began to rage, and the *Ranters* began to be stirred: and they sent me word, that they would have a *Dispute* with me; both the *Oppressing Priest*, and the *Leader* of the *Ranters*. A day was set, and the *Ranter* came with his Company: and another *Priest*, a *Scotch Man*, came; but not the *Oppressing Priest* of *Stath*. *Philip Scafe*, who had been a *Priest*, and was *Convinced*, was with me; and a great Number of People were met. When we were settled, the *Ranter*, whose Name was *T. Busbel*, told me; He had had a *Vision* of me, that I was sitting in a great Chair, and that he was to come and put off his Hat, and bow down to the Ground before me; and he did so: and many other flattering Words he spake. I told him, It was his own *Figure*: and said unto him, *Repent thou Beast*. He said, it was *Jealousy* in me to say so. Then I asked him the Ground of *Jealousy*, and how it came to be bred in Man? And the *Nature* of a *Beast*, what made it? And how that was bred in Man? For I saw him directly in that *Nature* of the *Beast*; and therefore I would have known of him, how that *Nature* came to be bred in him? I told him, He should give me an *Account* of things done in the *Body*, before we came to discourse of things done out of the *Body*. So I stopt up his Mouth, that he could say no more; and all his Fellow-*Ranters* were silenced: for he was the *Head* of them. Then I called for the *Oppressing Priest*; but he came not: Only the *Scotch Priest* came; but his Mouth was soon stopt with a very few Words; he being out of the *Life* of what he did profess. Then had I a good Opportunity with the *People*: and I laid open the *Ranters*, ranking them with the old *Ranters* in *Sodom*. And the *Priests* I manifested to be of the same stamp with their Fellow-*Hirelings*, the *false Prophets* of old, and the *Priests* that then bore rule over the *People* by their *Means*, seeking for their *Gain* from their *Quarter*, *Divining* for *Money*, and *Teaching* for filthy *Lucre*: and so I brought all the *Prophets*, and *Christ*, and the *Apostles* over the Heads of the *Priests*, shewing, how the *Prophets*, *Christ* and the *Apostles* had long since discovered them by their *Marks* and *Fruits*. Then I directed *People* to their *Inward Teacher*, *Christ Jesus* their *Saviour*; and I preached up *Christ* in the Hearts of his *People*, when all these *Mountains* were laid low. The *People* were all quiet, and the *Gainfayers* Mouths were stopped: for though they broiled inwardly, yet the *Power* bound them down, that they could not break out.

After the *Meeting* was over, this *Scottish Priest* desired me to walk with him a top of the *Cliffs*. Whereupon I called a *Brother-in-Law* of his, who was in some measure *Convinced*, and desired him to go with me, telling him; I was willing to have some Body by, to hear, what we said; lest the *Priest*, when I was gone, should report any thing of me, which I did not say. So we went together; and as we walked, the *Priest* asked me many things concerning the *Light*, and concerning the *Soul*: To all which I answered him fully. When he had done questioning, we parted; and he went his way: and as he went, meeting with the other *Priest*, *Philip Scafe*, that was *Convinced*, he brake his *Cain* against the Ground in *Madness*, and said, If ever he met with me again, he would have my *Life*, or I should have his; adding, that he would give his *Head*, if I was not knockt down

1651. *within a Month.* By this *Friends* suspected, his intent was, in desiring me to walk with him alone, either to have *Thrust me down from off the Cliff*, or to have done me some other *Mischief*: And that when he saw himself frustrated in that, by my having one with me, that made him *rage* so. But I feared neither his *Prophecies*, nor his *Threats*: for I feared God Almighty. But some *Friends*, through their Affection to me, feared much, that this *Priest* would do me some *Mischief*, or set on Others to do it. Yet after some Years, this very *Scotch Priest*, and his *Wife* also came to be *Convinced* of the *Truth*; and about *Twelve Years* after this I was at their House.


Stath.

After this there came another *Priest* to a *Meeting*, where I was, (one that was in Repute above all the *Priests* in the Country) and as I was speaking in the *Meeting*, That the Gospel was the *Power of God*, and how it brought *Life and Immortality to Light* in Men, and so was turning People from *Darkness* to the *Light*; this high-flown *Priest* said, *The Gospel was Mortal*. I told him, The true Minister said, The Gospel was the *Power of God*; and would he make the *Power of God Mortal*? Upon that, the other *Priest*, *Philip Scafe*, that was *Convinced*, and had felt the *Immortal Power of God* in himself, took him up, and reproved him; and so a great Dispute arose between them: the *Convinced Priest* holding, that the Gospel was *Immortal*; and the other *Priest* holding, that it was *Mortal*. But the *Lord's Power* was too hard for this *Opposing Priest*, and stopp'd his Mouth: And many People were *Convinced*, seeing the *Darkness*, that was in the *Opposing Priest*, and the *Light* that was in the *Convinced Priest*.

Then another *Priest* sent to have a *Dispute* with me, and *Friends* went with me to the House, where he was: But when he understood, we were come, he *slipt* out of the House, and hid himself under an *Hedge*. The People went to seek him, and found him; but could not get him to come to us. Then I went to a *Steeple-house* hard by there, where the *Priest* and People were in a great rage: This *Priest* had threatned *Friends*, what he would do; but when I came there, he would not stand, but fled: for the *Lord's Power* came over him and them. Yea, the *Lord's Everlasting Power* was over the *World*, and did reach to the Hearts of People, and made both *Priests* and *Professors tremble*. It shook the earthly and airy Spirit, in which they held their *Profession of Religion and Worship*; so that it was a dreadful thing unto them, when it was told them, "*The Man in Leathern Breeches is come*". At the hearing thereof the *Priests* in many Places would get out of the way; they were so struck with the dread of the *Eternal Power of God*: and *Fear surprized the Hypocrites*.

Whitby.
Scarbo-
rough.
Wovls.
Malton.

From this Place we passed to *Whitby* and *Scarborough*, where we had some Service for the Lord; and there are large *Meetings* settled there since. From thence I passed over the *Wovls* to *Malton*, where we had great *Meetings*; as we had also at the *Towns* thereabouts. At one of those *Towns* there was a *Priest* sent me a *Challenge*, to dispute with me: But when I came, he would not come forth. So I had a good Opportunity with the People, and the *Lord's Power* seized upon them: And one, who had been a *Wild, drunken Man*, was reached therewith, so that he came to me as lowly, as a *Lamb*; though he and his

his *Companions* had before sent for *Drink*; to make the rude People *drunk*, on purpose, that they might abuse us. So when the *Priest* would not come forth, I was moved to go to the *Steeple-house* there; and the *Priest* was Confounded, and the *Lord's Power* came over all. 1651.  Yorkshire.

On the *First-day* following, there came one of the highest *Independent-Professors*, a *Woman*, who had let in such a *Prejudice* against me, that she said, before she came, *She could willingly have gone to see me hang'd*. But when she came, she was *Convinc'd*; and remains a *Friend*.

Then I turned to *Malton* again, and very great *Meetings* there were; to which several People more would have come, but durst not for fear of their *Relations*: for it was thought a strange thing then, to *preach in Houses*, and not go to the *Church* (as they call'd it;) so that I was much desired, to go and speak in the *Steeple-houses*. One of the *Priests* writ to me, and invited me to *preach in his Steeple-house*; calling me his *Brother*: Another *Priest*, a noted Man, kept a *Lecture* there. Now the *Lord* had shewed me, while I was in *Darby-Prison*, That I should speak in *Steeple-houses*, to gather People from thence; and a Concern sometimes would come upon my Mind about the *Pulpits*, that the *Priests* lolled in. For the *Steeple-houses* and *Pulpits* were offensive to my Mind, because both *Priests* and People called them the *House of God*, and *Idolized* them; reckoning, that *God* dwelt there in the *outward House*: whereas they should have looked for *God* and *Christ* to dwell in their *Hearts*, and their *Bodies* to be made the *Temples of God*: for the *Apostle* said, *God dwelleth not in Temples made with Hands*: But by reason of the People's *Idolizing* those Places, it was counted an heinous thing to declare against them. Now when I came into the *Steeple-house*, there were not passing *Eleven Hearers*; and the *Priest* was preaching to them. But after it was known in the Town, that I was in the *Steeple-house*, it was soon filled with People. When the *Priest*, that preacht that day, had come, he sent the *other Priest*, that had Invited me thither, to bring me up into the *Pulpit*: but I sent back Word to him, that I needed not to go into the *Pulpit*. Then he sent to me again, desiring me to go up into it; for (he said) it was a *better Place*, and there I might be *seen* of the People. I sent him Word again, I could be *seen* and *heard* well enough, where I was; and that I came not there to hold up such Places, nor their *Maintenance* and *Trade*. Upon my saying so, they began to be angry, and said, *These False Prophets were to come in the last Times*. Their saying so, grieved many of the People; and some began to murmur at it. Whereupon I stood up, and desired all to be quiet: and stepping upon an *High Seat*, 'I declared unto them the *Marks* of the *false Prophets*; and shewed, *That they were already come*: and set the *true Prophets*, and *Christ* and his *Apostles* over them; and manifested, these to be out of the *Steps* of the *true Prophets*, and of *Christ* and his *Apostles*. And I directed the People to their *Inward Teacher*, *Christ Jesus*, who would turn them from the *Darkness* to the *Light*. And having opened divers *Scriptures* to them, I directed them to the *Spirit of God* in themselves, 'by which they might come to him; and by which they might also 'come

1651. ' come to know, who the *false Prophets* were. So having had a large time among them, I departed in Peace.

Pickering. After some time, traveling in the Country, I came to *Pickering*, where in the *Steeple-house* the *Justices* held their *Sessions*; *Justice Robinson* being Chairman: and I had a *Meeting* in the *School-house* at the same time; and abundance of *Priests* and *Professors* came to it, asking *Questions*; which were *Answered* to their Satisfaction. And it being *Sessions-time*, *four Chief-Constables*, and many other People were *Convinced* that day. And word was carried to *Justice Robinson*, that his *Priest* was *Overthrown* and *Convinced*; whom he had a *Love* to, more than to all the *Priests* besides. After the *Meeting* was done, we went to an *Inn*, and *Justice Robinson's Priest* was very lowly and loving; and would have paid for my *Dinner*: but I would by no means suffer it. Then he offered, that I should have his *Steeple-house* to preach in; But I denied it, and told him and the People, That I came to bring them off from such things to *Christ*.

The next Morning I went up, with the *Four Chief-Constables*, and some others, to visit *Justice Robinson*; who met me at his Chamber-door. I told him, I could not honour him with *Man's Honour*; and he said, He did not look for it. So I went into his Chamber, and opened to him the *State* of the *false Prophets*, and of the *true Prophets*; and set the *true Prophets*, and *Christ*, and the *Apostles* over the other; and directed his Mind to *Christ* his Teacher; and opened to him the *Parables*, and how *Election* and *Reprobation* stood; as that *Reprobation* stood in the *first Birth*, and *Election* stood in the *second Birth*: I shewed also, what the *Promise* of *God* was to, and what the *Judgment* of *God* was against. He Confessed to it all; and was so opened with the *Truth*, that when another *Justice*, that was present, made some little *Opposition*; he *Informed* him. At our parting he said, It was very well, that I did exercise that *Gift*, which *God* had given me: And he took the *Chief-Constables* aside, and would have given them some *Money*, to have given me, saying; He would not have me be at any *Charge* in their Country: but they told him, That they themselves could not get me to take any *Money*; and so accepting his *Kindness*, refused his *Money*.

From thence I passed up into the Country, and the *Priest* that called me *Brother* (in whose *School-house* I had the *Meeting* at *Pickering*) went along with me. When we came into a *Town* to bait, the *Bells* rang: Whereupon I asked, What the *Bells* rang for? And they said, for me to preach in the *Steeple-house*. After some Time I felt Drawings that way: And as I walked to the *Steeple-house*; I saw, the People were gathered together in the *Steeple-house-yard*. The *Old Priest* would have had me gone into the *Steeple-house*; but I said, *Nay*, it was no matter: But it was something strange to the People, that I would not go into that, which they called the *House* of *God*. Then I stood up in the *Steeple-house-yard*, and declared to 'the People, ' That I came not to hold up their *Idol-Temples*, nor 'their *Priests*, nor their *Tithes*, nor their *Augmentations*, nor their ' *Priests-wages*, nor their *Jewish* and *Heathenish Ceremonies* and *Traditions* (for I denied all these) and told them, that that piece of 'Ground

'Ground was no more *Holy*, than another *Piece of Ground*. And I 1651.
 'shewed them, that the Apostles going into the *Jews Synagogues* and *Temples*, which God had Commanded, was *To bring People off from* *Yorkshire*.
 'that *Temple*, and those *Synagogues*, and from the *Offerings* and
 'Tithes, and *Covetous Priests* of that Time. And that such, as came
 'to be *Convinced* of the Truth, and *Converted* to it, and believed in
 'Jesus Christ, whom the Apostles preached; they *met together* alter-
 'wards in *Dwelling-Houses*. And that all who preach Christ, the
 'Word of Life, ought to *preach freely*, as the Apostles did; and as
 'he had Commanded. So I was sent of the Lord God of Heaven and
 'Earth to *preach freely*; and to bring People off from these outward
 'Temples made with Hands, which God dwelleth not in; that they might
 'know their *Bodies* to become the *Temples* of God and of Christ:
 'And to draw People off from all their *Superstitious Ceremonies*, and
 'Jewish and Heathenish Customs, Traditions and Doctrines of Men;
 'and from all the World's *Hireling-Teachers*, that take Tithes and
 'great Wages, *preaching for Hire*, and *divining for Money*, whom
 'God and Christ never sent, as themselves confess, when they say;
 'They never heard God's Voice, nor Christ's Voice. Therefore I ex-
 'horted the People to come off from all these things, and directed
 'them to the Spirit and Grace of God in themselves, and to the Light
 'of Jesus in their own Hearts; that they might come to know Christ,
 'their *Free Teacher*, to bring them *Salvation*, and to open the
 'Scriptures to them. Thus the Lord gave me a good Opportunity
 amongst them, to open things largely unto them; and all was quiet,
 and many were Convinced: Blessed be the Lord.

I passed on to another Town, where there was another great Meeting, and the Old Priest before-mentioned went along with me; and there came Professors of several sorts to it. Now I sat on an Hay-stack, and spake nothing for some Hours: for I was to furnish them from Words. And the Professors would ever and anon be speaking to the Old Priest, and asking him, *When I would begin? and when I would speak?* And he bad them Wait; and told them, *That the People waited upon Christ a long while, before he spake*. At last I was moved of the Lord to speak; and they were struck by the Lord's Power, and the Word of Life reached to them, and there was a General Convincement amongst them.

From hence I passed on, the Old Priest being still with me, and several others. And as we went along, some People called to the Old Priest, and said; *Mr. Boyes, We owe you some Money for Tithes, pray come and take it*. But the Old Priest threw up his Hands, and said; *He had enough, he would have none of it; they might keep it*: And, he praised the Lord, he had enough.

At length we came to this Old Priest's Steeple-house in the Moors: And when we were come into it, the Old Priest went before me, and held open the Pulpit-Door; but I forbade him, and told him, I should not go into it. This Steeple-house was very much painted; and I told him and the People, *That the painted Beast had a painted House*. Then I opened to them the Rise of all those Houses, and their Superstitious Ways; shewing them, that as the End of the Apostles going into the Temple and Synagogues, which God had Com-
 manded,

The Moors.

1651.

Yorkshire,
in the
Moors.

manded, was not to hold them up; but to bring them to *Christ*, the *Substance*: So the End of my coming there, was not, to hold up these *Temples*, *Priests* and *Tithes*, which God had never Commanded; but to bring them off from all these things, to *Christ* the *Substance*. So I shewed them the *True Worship*, which *Christ* had set up: and distinguished unto them *Christ* the *True Way*, from all the *false Ways*; opening the *Parables* to them, and turning them from the *Darkness* to the true *Light*, that by it they might see themselves and their *Sins*, and *Christ* their *Saviour*; that believing in him, they might be saved from their *Sins*.

After this we went to one *Birdet's* House, where I had a great *Meeting*; and this *Old Priest* accompanied me still, leaving his *Steeple-house*: For he had been looked upon as a famous *Priest*, above *Common-prayer-Men*, and *Presbyters*, and *Independents* too. Before he was *Convinced*, he would have gone sometimes into their *Steeple-houses*, and have preached: For he had been a zealous Man in his Way. And when they have Complained of him to *Justice Hotham*, he would bid them, *Distrein his Horse*, for travelling on the *Lord's Day* (as he call'd it:) But *Hotham* did that only to put them off; for he knew, the *Priest* used no *Horse*, but travelled on *Foot*.

Crautsick.

Now came I up through the Country again towards *Crautsick*, to *Captain Purlo's* and *Justice Hotham's*, who received me kindly; being glad, that the *Lord's Power* had so appeared; and that *Truth* was spread, and so many had received it; and that *Justice Robinson* was so Civil. And *Justice Hotham* said; If God had not raised up this *Principle of Light and Life*, which I preached, the Nation had been over-run with *Ranterism*; and all the *Justices* in the Nation could not have stopped it with all their *Laws*: Because (said he) they would have *said*, as we *said*, and *done* as we *Commanded*; and yet have kept their own *Principle* still. But this *Principle of Truth* (said he) overthrows their *Principle* and the *Root and Ground* thereof; and therefore (he said) he was glad, the *Lord* had raised up this *Principle of Life and Truth*.

Holder-
nells.

From thence I travelled up into *Holderness*, and came to a *Justice's House*, whose Name was *Pearson*; where there was a very tender *Woman*, that believed in the *Truth*, and was so affected therewith, that she said; *She could have left all, and have followed me*.

Oram.

Thence I went to *Oram*, to one *George Hartise's*; where many of that Town were *Convinced*. On the *first-Day* I was moved to go into the *Steeple-house*, where the *Priest* had got another *Priest* to help him: And a many *Professors* and *Contenders* were got together. But the *Lord's Power* was over all, and the *Priests* fled away, and a great deal of good *Service* I had for the *Lord* amongst the People. And some of those great *Professors* were *Convinced*, and became honest faithful *Friends*; being Men of Account in the Place.

Patring-
ton.

The next day *Friends* and friendly People having left me, I traveled alone, declaring the *Day* of the *Lord* amongst People in the *Towns*, where I came; and warning them to *Repent*. And as I traveled one day, I came towards Night into a Town called *Patrington*;

ton; and as I walked along the Town, I warned both *Priest* and *People* (for the *Priest* was in the Street) to *Repent, and turn to the Lord*. Now it grew dark, before I came to the End of the Town; and a Multitude of People gathered about me, and I declared the *Word of Life* unto them. And when I had cleared my self, I went to an *Inn*, and desired them to let me have a *Lodging*; but they would not. Then I desired them to let me have a little *Mear*, or *Milk*, and I would pay them for it; but they would not. So I walked out of the Town, and a Company of *Fellows* follow'd me, and asked me; *What News?* And I bid them *Repent, and fear the Lord*. After I was gone a pretty way out of the Town, I came to another *House*, and I desired the People of that House to let me have a little *Mear*, and *Drink*, and *Lodging* for my Money; but they would not neither, but denied me. Then I went to another *House*, and desired the same; but they refused me also. By this time it was grown so dark, that I could not see the *High-way*; but I discerned a *Ditch*, and got a little *Water*, and refreshed my self. Then I got over the *Ditch*; and being weary with traveling, I sat down amongst the *Furz-bushes*, till it was day. About *break of Day* I got up, and passed on the *Fields*; and a Man came after me with a great *Pike-Staff*, and went along with me to a *Town*: And he raised the Town upon me, with the *Constable* and *Chief-Constable*, before the Sun was up. So I declared *God's Everlasting Truth* amongst them, warning them of the *day of the Lord*, that was coming upon all *Sin and Wickedness*; and exhorted them to *Repent*. But they seized on me, and had me back again to *Patrington*, about *three Miles*, guarding me with *Watch-Bills*, and *Pikes*, and *Staves* and *Halberds*. Now when I was come back to *Patrington*, all the *Town* was in an *Uproar*; and the *Priest* and *Constables* were consulting together: So I had another Opportunity to declare the *Word of Life* amongst them, and warn them to *Repent*. At last a *Professor*, a tender Man, called me into his House, and there I took a little *Milk* and *Bread*; having not eaten for *some Days* before. Then they guarded me about *Nine Miles* to a *Justice*; and when I was come near his House, there came a Man riding after us, and asked me, *Whether I was the Man, that was apprehended?* And I asked him, *Wherefore he asked?* And he said, *For no hurt*; and I told him, I was: So he rode away to the *Justice* before us. The Men, that guarded me, said; *It was well, if the Justice was not drunk, before we got to him: for he used to be drunk early*. Now when I was brought in before him, because I did not put off my *Hat*, and said *Thou* to him, he asked the Man, that rode thither before me, *Whether I was not mazed, or fond?* But the Man told him, *No; it was my Principle*. Then I warned him to *Repent*, and come to the *Light*, which *Christ* had enlightened him withal; that by it he might see all his evil *Words* and *Actions*, that he had spoken and acted (his ungodly *Ways* he had walked in, and his ungodly *Words* he had spoken) and to return to *Christ Jesus*, whilst he had time; and that whilst he had Time, he should prize it. *Ay, Ay*, said he, *the Light, that is spoken of in the third of John*: I desired him, that he would mind it, and obey it. And as I admonished him, I laid my Hand upon him; and he was brought down by the *Power of the Lord*:

1652. And all the *Watch-men* stood amazed. Then he took me into a little *Parlour* with the other Man, and desired to see, what I had in my Pockets, of *Letters*, or *Intelligence*; and I plucked out my *Linnen*, and shewed him, that I had no *Letters*: So he said, He is not a *Vagrant* by his *Linnen*: and then he set me at Liberty. Then I went back to *Patrington* again, with that Man, that had ridden before me to the *Justice*; for he lived at *Patrington*. When I came there, he would have had me have had a *Meeting* at the *Cross*: But I said, It was no matter, his *House* would serve. Then he desired me to go to *Bed*, or lie down upon a *Bed*: Which he did, that they might say, they had seen me in a *Bed*, or upon a *Bed*; for they had got up a Report, that I would not lie on any *Bed*, because at that time I lay many times without Doors. Now when the *First-day* of the *Week* was come, I went to the *Steeple-house*, and declared the Truth to the *Priest* and *People*: and the *People* did not molest me; for the Power of God was come over them. Then presently after I had a great *Meeting* at that Man's House, where I lay: And many that day were *Convinced* there of the *Lord's* Everlasting Truth; who stand faithful Witnesses for it to this day. And they were exceeding sorry and grieved, that they did not Receive me, nor give me Lodging, when I was there before.

York-shire. From hence I Traveled through the Country, even to the furthest part thereof; Warning People, both in Towns and in Country-Villages, to Repent; and directing them to Christ Jesus their Teacher.

On the *First-day* of the *Week* I came to one Colonel Overton's House, and had a great *Meeting* of the *Prime* of the *People* of that Country; where many things were opened out of the *Scriptures*, which they had never heard before in all their Lives: and many were *Convinced*, and received the *Word* of *Life*, and were settled in the Truth of God.


Patrington. Then I returned to *Patrington* again, and visited those *Friends*, that were *Convinced* there; by whom I understood, that a *Taylor*, and some wild Blades in that Town had occasioned my being carried before the *Justice*. The *Taylor* came to ask me forgiveness, fearing, I would Complain of him: The *Constables* also were afraid, lest I should trouble them: But I forgave them all, and warned them to turn to the Lord, and to amend their Lives. Now that which made them the more afraid, was this: When I was in the *Steeple-house* at *Oram* not long before, there came a *Professor*, and gave me a *Push* on the *Breast* in the *Steeple-house*, and bid me, Get me out of the Church: Alas, poor Man, said I, dost thou call the *Steeple-house* the Church? The Church is the *People*, whom God hath purchased with his *Blood*, and not the *House*. It happened, that *Justice Hotham* came to hear of this Man's Abuse done to me; and sent his *Warrant* for him, and bound him over to the *Sessions*: So affected was he with the Truth; and so Zealous to keep the Peace. And indeed, this *Justice Hotham* had asked me before, whether any *People* had meddled with me, or abused me? But I was not to tell him any thing of that kind; but was to forgive all.


From


From *Patrington* I went to several *Great Men's Houses*, warning them to *Repent*: Some Received me lovingly, and some slighted me. Thus I passed on through the Country: And at Night came to another *Town*, where I desired *Lodging* and *Meat*, and I would pay for it: But they would not *Lodge* me, except I would go to the *Constable*, which was the Custom (they said) of all *Lodgers* at *Inns*, if *Strangers*. I told them, I should not go: for that Custom was for *suspicious Persons*; but I was an *Innocent Man*. So, after I had warned them to *Repent*, and declared unto them the *Day* of their *Visitation*, and directed them to the *Light* of *Christ* and *Spirit* of *God*, that they might come to know *Salvation*, I passed away; and the People were something tendered, and troubled afterwards. But when it grew dark, I spied an *Hay-Stack*, and went, and sat under it all Night, till Morning.

The next Day I passed into *Hull*, admonishing and warning People, as I went, to turn to *Christ Jesus*, that they might receive *Salvation*. That Night I got a *Lodging*; but was very fore with traveling on *Foot* so far.

Afterward, passing through the Country, I came to *Balby*, and visited *Friends* up and down in those Parts; And then passed into the Edge of *Nottinghamshire*, visiting *Friends* there: and so passed into *Lincolnshire*, and visited *Friends* there. And on the *First-day* of the *Week* I went to a *Steeple-house* on this side of *Trent*; and in the Afternoon I went to another *Steeple-house* on the other side of *Trent*, declaring the *Word* of *Life* to the People, and directing them to their *Teacher*, *Christ Jesus*, who died for them, that they might hear him, and receive *Salvation* by him. Then I went further into the Country, and had several *Meetings* there-aways. And at one *Meeting*, where I was, there came a *Great Man*, and a *Priest*, and many *Professors*: but the *Lord's Power* came over them all; and they went their ways peaceably. And there came a *Man* to that *Meeting*, who had been at a *Meeting* before; and he raised a *false Accusation* against me, and made a *Noise* up and down the Country, reporting, that I said; *I was Christ*; which was utterly *false*. And when I came to *Gainsborough*, where a *Friend* had been declaring *Truth* in the *Market*, the *Town* and *Market-People* was all in an Up-roar: So I went into a *Friendly Man's House*, and the People rushed in after me; so that the House was filled with *Professors*, and *Disputers*, and *rude People*. And this *false Accuser* came in before them all, and accused me openly before all the People, *That I said, I was Christ*; and he had got *Witnesses* to prove the same: Which set the People into such a *Rage*, that they had much ado to keep their Hands off me. Then was I moved of the *Lord God* to stand up upon the Table, in the *Eternal Power* of *God*, and tell the People, *That Christ was in them, except they were Reprobates*; and that it was *Christ, the Eternal Power of God, that spake in me at that time unto them: NOT, that I was CHRIST*. And the People were generally satisfied, except himself, and a *Professor*, and his own *false Witnesses*. And I called the *Accuser*, *Judas*; and was moved to tell him, That he was *Judas*, and *Judas* his *End* should be his; and that that was the *Word* of the *Lord*, and of *Christ* through me to him. So

1652.  the Lord's Power came over all, and quieted the Minds of the People, and they departed in Peace. But this Judas went away, and shortly after *hanged himself*; and a Stake was driven into his Grave. And afterwards the Wicked Priests raised a Scandal upon us, and reported, That a Quaker had *hanged himself* in Lincolnshire, and had a Stake driven through him. This Falshood they printed to the Nation, adding Sin to Sin; which the Truth and we were clear of: for he was no more a Quaker, than the Priest, that printed it; but was one of their own People. But notwithstanding this wicked Slander, by which the Adversary designed to defame us, and turn Peoples Minds against the Truth we held forth, many in Lincolnshire received the Gospel, being Convinced of the Lord's Everlasting Truth, and fate down therein under the Lord's heavenly Teaching.

 After this I passed in the Lord's Power into *Yorkshire*, and came to *Warnsworth*, and went to the Steeple-house in the Fore-noon; but they shut the Door against me: Yet after a while they let in *Thomas Aldam*, and then shut it again; and the Priest fell upon him, asking him Questions. At last they opened the Door, and I went in: and as soon as I was come in the Priests sight, he left Preaching, though I said nothing to him; for he was in a great Maze, and asked me, *What have you to say?* and presently Cried out, *Come, come, I will prove them false Prophets in Matthew*: But he was so Confounded, he could not find the Chapter. Then he fell on me, asking me many Questions; and I stood still all this while, not saying any thing amongst them. At last I said; *Seeing, here are so many Questions asked, I may Answer them*. But as soon as I began to speak, the People violently rushed upon me, and thrust me out of the Steeple-house again, and lockt the Door on me. And as soon as they had done their Service, and were come forth, the People ran upon me, and knockt me forely with their Staves, threw Clods and Stones at me, and abused me much: the Priest also, being in a great rage, laid violent Hands on me himself. But I warned them and him of the Terrible Day of the Lord, and exhorted them to Repent, and turn to Christ. And being filled with the Lord's refreshing Power, I was not sensible of much hurt I had received by their Blows. In the Afternoon I went to another Steeple-house; but the Priest had done, before I got thither: So I preached Repentance to the People, that were left, and directed them to their inward Teacher, Jesus Christ.

 From hence I went to *Balby*, and so to *Doncaster*, where I had formerly preach'd Repentance on the Market-day; which had made a Noise and Alarm in the Country. On the First-day I went to the Steeple-house; and after the Priest had done, I spake to him and the People, what the Lord God had Commanded me. And they were in a great Rage, and hurried me out, and threw me down, and haled me before the Magistrates; and a long Examination they made of me, and much Work I had with them: And they threatned my Life, if ever I came there again; and that they would leave me to the Mercy of the People. Nevertheless I declared Truth amongst them, and directed them to the Light of Christ in them; testifying unto them,

them, *That God was come to teach his People himself, whether they would hear, or whether they would forbear.* After a while they put us out (for some *Friends* were with me) among the *rude Multitude*; and they *stoned* us down the *Streets*. And there was an *Inn-keeper*, that was a *Bayliff*, came and took us into his *House*: and they *brake his Head*, that the *Blood* ran down his *Face*, with the *Stones*, that they threw at us: So we stay'd a while in his *House*, and shewed the more sober People the *Priest's Fruits*. Then we went away to *Balby*, about a *Mile* off; and the *rude People* laid wait for us, and *stoned* us down the *Lane*: But blessed be the *Lord*, we did not receive much hurt.

1652.
Doncaster

Balby.

The *next first-Day* I went to *Tickhill*, whither the *Friends* of that *Side* gathered together, and there was a *Meeting*; and a mighty *Brokenness* by the *Power* of *God* there was amongst the *People*. I went out of the *Meeting*, being moved of *God* to go to the *Steeple-house*: And when I came there, I found the *Priest*, and most of the *Chief* of the *Parish* together in the *Chancel*. So I went up to them; and began to speak; but they immediately fell upon me: and the *Clark* up with his *Bible*, as I was speaking, and *struck me on the Face* with it, so that my *Face* gushed out with *Blood*; and I bled exceedingly in the *Steeple-house*. Then the *People* cried, *Let us have him out of the Church*. And when they had got me out, they *beat me exceedingly*; and threw me down, and threw me over an *Hedge*: And afterwards dragged me through an *House* into the *Street*, *stoning* and *beating* me, as they dragged me along; so that I was all-over besmeared with *Blood* and *Dirt*. And they got my *Hat* from me, which I never got again. Yet when I was got upon my *Legs* again, I declared to them the *Word of Life*, and shewed them the *Fruits* of their *Teacher*; and how they dishonoured *Christianity*. So after a while I got into the *Meeting* again amongst *Friends*: And the *Priest* and *People* coming by the *House*, I went forth with *Friends* into the *Yard*, and there I spake to the *Priest* and *People*; and the *Priest* scoffed at us, and called us *Quakers*. But the *Lord's Power* was so over them, and the *Word of Life* was declared in such *Authority* and *Dread* to them, that the *Priest* fell a *Trembling* himself; and one of the *People* said, *Look how the Priest trembles and shakes, he is turned a Quaker also*. So when the *Meeting* was over, *Friends* departed; and I went without my *Hat* to *Balby*, about *Seven* or *Eight Miles*. And *Friends* were much *abused* that *Day* by the *Priest* and his *People*; insomuch that some moderate *Justices* hearing of it, *Two* or *Three* of them came, and sate at the *Town*, to hear and examine the *Business*. And he that had shed my *Blood*, was afraid, of having his *Hand cut off*, for *striking* me in the *Church* (as they called it:) but I forgave him, and would not appear against him.

Tickhill.

Balby.

In the beginning of this Year, 1652 great *Rage* got up in *Priests* and *People*, and in some of the *Magistrates* in the *West-Riding* of *Yorkshire*, against the *Truth* and against *Friends*; insomuch that the *Priest* of *Warnsworth* procured a *Warrant* from the *Justices* against me and *Thomas Aldam*, which was to be executed in any part of the *West-Riding* of *Yorkshire*. At the same Time I had a *Vision* of a *Bear* and *Two great Mastiff-Dogs*; that I should pass by them, and they

Yorkshire.
West-Riding.

1652. they should do me no hurt : and it proved so. For the *Constable* took *Thomas Aldam*, and carried him to *Tork* ; and I went with *Thomas Aldam* *Twenty Miles* towards *Tork* : and the *Constable* had the *Warrant* for me also, and said, *He saw me ; but he was loth to trouble Men, that were Strangers* : but *Thomas Aldam* was his *Neighbour*. So the *Lord's Power* restrained him, that he had not *Power* to meddle with me. And we came to *Lieutenant Roper's*, where we had a great *Meeting* of many *Considerable Men* ; and the *Truth* was powerfully declared amongst them, and the *Scriptures* wonderfully opened, and the *Parables* and *Sayings* of *Christ* were expounded, and the *State* of the *Church* in the *Apostles* *Days* was plainly set forth, and the *Apostacy* since from that *State* discovered. And the *Truth* had great *Dominion* that *Day*, so that those *Great Men*, that were present, did generally *Confess* to it, saying ; *They believed, that this Principle must go over the whole World*. There were at this *Meeting* *James Naylor*, *Thomas Goodyear* and *William Dewsbury*, who had been *Convinced* the *Year* before ; and *Richard Farnsworth* also. And the *Constable* stay'd with *Thomas Aldam*, till the *Meeting* was over : And then went towards *Tork-prison* ; but did not meddle with me.

Wakefield From hence I went to *Wakefield* : and on the *First Day* after I went to a *Steeple-house*, where *James Naylor* had been a *Member* of an *Independent-Church* ; but upon his receiving *Truth*, he was *Excommunicated*. When I came in, and the *Priest* had done, the *People* called upon me to come up to the *Priest* ; which I did : But when I began to declare the *Word of Life* to them, and to lay open the *Deceit* of the *Priest*, they rushed upon me on a sudden, and thrust me out at the other *Door*, and fell a *punching* and *beating* me, and Cried ; *Let us have him to the Stocks* : But the *Lord's Power* was over them, and restrained them, that they were not suffered to put me in. So I passed away to the *Meeting*, where were a great many *Professors* and friendly *People* gathered, and a great *Convincement* there was that *Day* : For the *People* were mightily satisfied, that they were directed to the *Lord's Teaching* in themselves. Here we got some *Lodging* : for *Four* of us had lain abroad under an *Hedge* the *Night* before, there being then few *Friends* in that *Place*.

The same *Day* *Richard Farnsworth* went to another great *Steeple-house*, belonging to a great *High-priest*, and declared the *Word of Truth* unto the *People* ; and a great *Service* he had amongst them : For the *Lord's Dread* and *Power* was mightily over all.

The *Priest* of that *Church*, which *James Naylor* had been a *Member* of, whose Name was *Marshall*, raised many *Wicked Slanders* upon me, as, *That I carried Bottles about with me, and made People drink of my Bottles, and that made them follow me*. And, *That I rid upon a great Black Horse, and was seen in one Country upon my Black Horse in one Hour, and in the same Hour in another Country Threescore Miles off* ; and *That I should give a Fellow Money to follow me, when I was on my Black Horse* : With these *Hellish Lies* he fed his *People*, to make them think *Evil* of the *Truth*, which I had declared amongst them. But by these *Lies* of his, he preached many of his *Hearers* away from him : For I was then on *Foot*, and travelled on *foot*, and had no *Horse* at that *Time* ; and that the *People* generally

rally knew. But the Lord soon after met with this Envious Priest, and Cut him off in his Wickedness. 1652.

After this I came to a Town called *High-Town*, where dwelt a Woman, who had been Convinced a little before; and we went to her House, and had a Meeting: and the Towns-people gathered together, and we declared the Truth to them, and had some Service for the Lord amongst them; and they passed away again peaceably. But there was a Widow-woman in the Town, whose Name was Green, who being filled with Envy, went to one, that was called a Gentleman in the Town (who was reported to have killed Two Men and One Woman) and Informed him against us; though he was no Officer. The next Morning we drew up some Queries, to be sent to the Priest: And when we had done, and were just going away, some of the Friendly People of the Town came running up to the House, where we were, and told us; That this Murdering Man had sharpened a Pike to stab us, and was coming up with his Sword by his Side. We were just passing away, and so missed him. But we were no sooner gone, but he came to the House, where we had been; and the People generally Concluded, If we had not been gone, he would have murdered some of us. That Night we lay in a Wood, and were very Wet; for it Rained exceedingly. In the Morning I was moved to come back to that Town again; and then they gave us a full Relation of this wicked Man. High-town.

From hence we passed to *Bradford*, and came to an House, where we met with *Richard Farnsworth* again; from whom we had parted a little before. When we came in, they set Meat before us; but as I was going to Eat, the Word of the Lord came to me, saying; Eat not the Bread of such, as have an Evil Eye. Immediately I arose from the Table, and ate nothing: The Woman of the House was a Baptist. So after I had exhorted the Family, To turn to the Lord Jesus Christ, and hearken to his Teachings in their own Hearts, We departed thence. Bradford.

And as we travelled through the Country, preaching Repentance to the People, we came into a *Market-town* on the *Market-day*; and there was a *Lecture* there that Day: And I went into the *Steeple-house*, where were many Priests, and Professors, and People. The Priest, that preached, took for his Text those Words of *Jeremiah*, Chap. 5. ver 31. My People love to have it so: Leaving out the foregoing Words, viz. The Prophets prophesy falsely, and the Priests bear Rule by their Means. So I shewed the People his Deceit; and directed them to Christ, the true Teacher within; declaring unto them, that God was come to Teach his People himself, and to bring them off from all the World's Teachers and Hirelings; that they might come to receive freely from him. Then warning them of the Day of the Lord, that was coming upon all Flesh, I passed from thence without much Opposition.

At Night we came to a *Country-house*; and there was no *Ale-house* near. They desired us to stay there all Night; which we did, and had good Service for the Lord, declaring his Truth amongst them.

The

1652. The next Day we passed on : For, the Lord had said unto me ; If
 w but one Man or Woman were Raised up by his Power, to stand and live in
 Yorkshire. the same Spirit, that the Prophets and Apostles were in, who gave forth
 the Scriptures, that Man or Woman should shake all the Country in
 their Profession for Ten Miles round. For People had the Scriptures,
 but were not in that same Light, and Power, and Spirit, which
 they were in, that gave forth the Scriptures : and so they neither
 knew God, nor Christ, nor the Scriptures aright ; nor had they Unity
 one with another, being out of the Power and Spirit of God. There-
 fore as we passed along, we Warned all People, where-ever we
 met them, of the Day of the Lord, that was coming upon
 them.

Pendle-
hill.

As we travelled on, we came near a very great and high Hill,
 called Pendle-hill, and I was moved of the Lord, to go up to the Top of
 it ; which I did with much ado, it was so very Steep and High.
 When I was come to the Top of this Hill, I saw the Sea bordering
 upon Lancashire : And from the Top of this Hill the Lord let me see,
 in what Places he had a Great People to be gathered. As I went
 down, I found a Spring of Water in the Side of the Hill, with which
 I refreshed my self ; having eaten or drunk but little in several Days
 before.

At Night we came to an Inn, and declared Truth to the Man of
 the House, and writ a Paper to the Priests and Professors, declaring
 ' the Day of the Lord, and that Christ was come to teach People himself,
 ' by his Power and Spirit in their Hearts, and to bring People off
 ' from all the World's Ways and Teachers, to his own free Teaching,
 ' who had bought them, and was the Saviour of all them, that be-
 ' lieved in him. The Man of the House spread the Paper abroad, and
 was himself mightily affected with the Truth. Here the Lord opened
 unto me, and let me see a Great People in white Raiment by a River-
 side, coming to the Lord : And the Place that I saw them in, was a-
 bout Wentzerdale and Sedbergh.

Wentzer-
dale.

The next Day we travelled on, and at Night got a little Fern or
 Brakins to lay under us, and lay upon a Common. Next Morning we
 reached to a Town, and there Richard Farnsworth parted from me ;
 and then I travelled alone again. So I came up Wentzerdale, and at
 the Market-Town in that Dale there was a Lecture on the Market-day ;
 and I went into the Steeple-house. And after the Priest had done,
 ' I Proclaimed the Day of the Lord to the Priest and People ; Warn-
 ' ing them to turn from the Darknes to the Light, and from the Power
 ' of Satan unto God, that they might come to know God and Christ
 ' aright, and to receive his Teaching, who teacheth freely. And
 largely and freely did I declare the Word of Life unto them, and had
 not much Persecution there. Afterwards I passed up the Dales, Warn-
 ing People to fear God ; and preaching the Everlasting Gospel to
 them. And in my way I came to a Great House, where there was
 a School-master ; and they got me into the Houe. And I asked them
 Questions about their Religion and Worship : and afterward I de-
 clared the Truth to them. They had me into a Parlour, and lockt
 me in, pretending that I was a Young Man, that was Mad, and had
 got away from my Relations ; and that they would keep me, till they
 cou'd

could send to my *Relations*. But I soon *Convinced* them of their *Mistake* in that, and they let me forth; and would have had me to *stay* there: But I was not to *stay* there. Then having exhorted them to *Repentance*, and directed them to the *Light* of Christ Jesus, that through it they might come unto him, and be *saved*; I passed from them, and came in the Night to a little *Ale-house* on a *Common*, where there was a Company of *Rude Fellows drinking*. And because I would not drink with them, they got up their *Clubs*, and were *striking* at me: but I reprov'd them, and brought them to be somewhat *Cooler*; and then I walked out of the *House* upon the *Common* in the Night. After some time one of these *drunken Fellows* came out, and would have come close up to me, pretending to *whisper* to me: but I perceived, he had a *Knife*; wherefore I kept off from him, and bid him *Repent, and fear God*. So the Lord by his Power preserved me from this *Wicked Man*; and he went into the *House* again. The *next* Morning I went on through other *Dales*, Warning and Exhorting People every where, as I passed, to *Repent and turn to the Lord*: and several were *Convinced*. At one *House*, that I came to, the *Man* of the *House* (whom I afterwards found to be a *Kinsman* of *John Blakelin's*) would have given me *Money*; but I would not Receive it.

1652.

Wentz-
dale.Yorkshire
Dales.

As thus I traveled on through the *Dales*, I came to another Man's *House*, whose Name was *Tennant*: And I was moved to speak to the *Family*, and declare God's Everlasting *Truth* to them. And as I was turning away from them, I was moved to *turn again*, and speak to the *Man* himself: And he was *Convinced*, and his *Family*, and lived and died in the *Truth*. Thence I came to *Major Bousfield's*, who received me, as did also several others; and some that were then *Convinced*, have stood faithful ever since. I went also thro' *Gryfedale*, and several other of those *Dales*; in which some were *Convinced*. And I went into *Dent*, where many were *Convinced* also. But from *Major Bousfield's* I came to *Richard Robinson's*, and declared the Everlasting *Truth* to him.

Gryfedale.

Dent.

The *next* day I went to a *Meeting* at *Justice Benson's*, where met a *People*, that were separated from the publick *Worship*. This was the place, that I had seen, where a *People* came forth in white *Raiment*. A large *Meeting* it was, and the *People* were generally *Convinced*; and continue a large *Meeting* still of *Friends* near *Sedburgh*: Which was then first gathered through my *Ministry* in the Name of *Jesus*.

Near Sed-
burgh.

In the *same* Week there was a great *Fair*, at which *Servants* used to be hired: And I went and declared the *day* of the Lord through the *Fair*. And after I had done so, I went into the *Steeple-house-Yard*; and many of the *People* of the *Fair* came thither to me, and abundance of *Priests* and *Professors*. 'There I declared the Ever-
'lasting *Truth* of the Lord, and the *Word* of *Life* for several Hours;
'shewing, that the Lord was come to *Teach* his *People* himself, and
'to bring them off from all the *World's Ways* and *Teachers*, to Christ
'the true *Teacher*, and the true *Way* to God. I laid open their
'*Teachers*, shewing, that they were like them, that were of *Old* con-
'demned by the *Prophets*, and by *Christ*, and by the *Apostles*: And I

L

'exhorted

1652.

Near Sedburgh.

‘exhorted the People to come off from the *Temples made with Hands*; and Wait to receive the *Spirit* of the Lord, that they might know *themselves* to be the *Temples* of God. Not one of the *Priests* had power to open his Mouth against what I declared: But at last a *Captain* said, *Why will you not go into the Church? for this is not a fit place to preach in*, said he. But I told him, I denied their *Church*. Then stood up one *Francis Howgill*, who was a *Preacher* to a Congregation: He had not seen me before; yet he undertook to Answer that *Captain*; and soon put him to *Silence*. Then said this *Francis Howgill* of me; *This Man speaks with Authority, and not as the Scribes*. After this I opened to the People, That that *Ground* and *House* was no *holier*, than another Place; and that that *House* is not the *Church* but the *People*; whom *Christ* is the *Head* of. Then after a while the *Priests* came up to me, and I warned them to *Repent*: One of them said, *I was Mad*; and so they turned away. But many People were *Convinced* there that day, and were glad at the hearing of the *Truth* declared, and received it with Joy. Amongst these was one called *Captain Ward*, who received the *Truth* in the love of it, and lived and dyed in it.

Westmorland.
Firbank-Chappel.

The next *First-day* I came to *Firbank-Chappel* in *Westmorland*, where *Francis Howgill* before named, and one *John Audland* had been preaching in the Morning: The *Chappel* was full of People, so that many could not get in. And *Francis Howgill* said, *He thought, I lookt into the Chappel, and his Spirit was ready to fail; the Lord's Power did so surprize him*: But I did not look in. They made haste, and had quickly done at that time: and they and some of the People went to their *Dinners*; but abundance stay'd, till they came again. Now *John Blakelin*, and others came to me, and desired me not to Reprove them publicly; for they were not *Parish-Teachers*, but pretty *Tender Men*. I could not tell them, whether I should or no (though I had not at that time any Drawings to declare publicly against them;) but I said, They must leave me to the *Lord's Movings*. So while the others were gone to *Dinner*, I went to a *Brook*, and got me a little *Water*; and then came, and sat down on the *Top* of a *Rock* hard by the *Chappel*. In the *Afternoon* the People gathered about me, with several of their *Preachers*; it was judged, there were above a *Thousand* People: amongst whom I declared *God's everlasting Truth* and *Word of Life* freely and largely, for about the space of *three Hours*, directing all to the *Spirit* of *God* in themselves; that they might be turned from the *Darkness* to the *Light*, and believe in it, that they might become the *Children* of it: and might be turned from the *Power* of *Satan*, which they had been under, unto *God*; and by the *Spirit* of *Truth* might be led into all *Truth*, and sensibly understand the words of the *Prophets*, and of *Christ*, and of the *Apostles*; and might all come to know *Christ* to be their *Teacher* to instruct them, their *Counsellor* to direct them, their *Shepherd* to feed them, their *Bishop* to oversee them, and their *Prophet* to open divine *Mysteries* to them; and might know their *Bodies* to be prepared, sanctified and made fit *Temples* for *God* and *Christ* to dwell in. And in the openings of the heavenly Life, I opened unto them the *Prophets*, and the *Figures* and *Shadows*,

dows, and directed them to *Christ*, the *Substance*. Then I opened the *Parables* and Sayings of *Christ*, and things that had been long hid; shewing the intent and scope of the *Apostles* Writings, how that their *Epistles* were written to the *Elect*. And when I had opened that State, I shewed also the State of the *Apostacy*, that hath been since the *Apostles* days; how the *Priests* have gotten the *Scripture* (but are not in that *Spirit*, which gave them forth) and have put them into *Chapter* and *Verse*, to make a *Trade* of the Holy Mens Words: And how that the *Teachers* and *Priests* now are found in the steps of the *false Prophets*, *Chief Priests*, *Scribes* and *Pharisees* of old, and are such, as the true *Prophets*, *Christ* and his *Apostles* cried against, and so are judged and condemned by the *Spirit* of the true *Prophets*, and of *Christ*, and of his *Apostles*; and that none, who was in that *Spirit*, and guided by it now, could own them. Now there were many old People, who went into the *Chappel*, and looked out at the *Windows*; thinking it a strange thing, to see a Man preach on an *Hill* or *Mountain*, and not in their *Church* (as they called it;) whereupon I was moved to open to the People, 'That the *Steeple-house* (and the *Ground* whereon it stood,) was no more *holy*, than 'that *Mountain*; and that those *Temples*, which they called the 'dreadful Houses of God, were not set up by the *Command* of God 'and of *Christ*; nor their *Priests* called, as *Aaron's Priesthood* was; 'nor their *Tithes* appointed by God, as those amongst the *Jews* were: 'but that *Christ* was come, who ended both the *Temple* and its *Worship*, and the *Priests* and their *Tithes*; and all now should hearken 'unto him: for he said, *Learn of me*; and God said of him, *This is my beloved Son, in whom I am well pleased; hear ye him*. So I declared unto them, that the Lord God had sent me to preach the 'Everlasting Gospel and *Word of Life* amongst them; and to bring 'them off from all these *Temples*, *Tithes*, *Priests* and *Rudiments* of 'the *World*, which had gotten up since the *Apostles* days, and had 'been set up by such, as had erred from the *Spirit* and *Power*, that 'the *Apostles* were in. Very largely was I opened at this Meeting, and the Lord's Convincing *Power* accompanied my *Ministry*, and reached home unto the Hearts of the People; whereby many were *Convinced* that day, and all the *Teachers* of that *Congregation* (who were many) were *Convinced* of God's everlasting *Truth* that day.

After the Meeting was over, I went to *John Audland's*, and from thence to *Preston-Patrick-Chappel*, where a great Meeting was appointed; to which I went, and had a large opportunity amongst the People, to preach the *Everlasting Gospel* to them, opening to them (as to others on the like occasion) that the End of my coming into that *Place*, was not to hold it up; no more than the *Apostles* going into the *Jewish Synagogues* and *Temple* was, to uphold those: But to bring them off from all such things (as the *Apostles* brought the *Saints* of old from off the *Jewish Temple* and *Aaron's Priesthood*) that they might come to witness their *Bodies* to be the *Temples* of God, and *Christ* in them to be their *Teacher*.

1652.
Westmor-
land.
Firbank-
Chappel.

Preston-
Patrick-
Chappel.

1652.

Kendal.

From this Place I went to *Kendal*, where a *Meeting* was appointed in the *Town-Hall*: in which I declared the *Word of Life* amongst the People, shewing them; 'How they might come to the saving knowledge of *Christ*, and to have a right Understanding of the *Holy Scriptures*: and opening to them, what it was, that would lead them 'into the way of *Reconciliation* with God; and what would be their 'Condemnation. After the *Meeting* I stay'd a while in the *Town*; and several were *Convinced* there, and many appeared loving. One, whose Name was *Cock*, met me in the *Street*, and would have given me a *Roll of Tobacco* (for People then were much given to *smoking Tobacco*;) I accepted his love; but did not receive the *Tobacco*.

Under-
barrow.

From thence I went to *Under-barrow*, to one *Miles Bateman's*, and several People going along with me, great *Reasonings* I had with them; especially with *Edward Burrough*. At Night the *Priest* came, and many *Professors* to the *House*; and a great deal of *Disputing* I had with them. *Supper* being provided for the *Priest* and the rest of the *Company*, I had not freedom to eat with them; but told them, If they would appoint a *Meeting* for the next day at the *Steeple-house*, and acquaint the People with it, I might meet them. They had a great deal of *Reasoning* about it; some being for it, and some against it. In the Morning I walked out (after I had spoken again to them concerning the *Meeting*;) and as I walked upon a *Bank* by the *House*, there came several poor People, *Travellers*, asking *Relief*, who I saw were in *Necessity*: and they gave them nothing; but said, they were *Cheats*. It grieved me to see such *hard-heartedness* amongst *Professors*; whereupon, when they were gone in to their *Breakfast*, I ran after the *Poor People* about a *quarter* of a *Mile*, and gave them some *Money*. Mean while some of them, that were in the *House*, coming out again, and seeing me a *quarter* of a *Mile* off, said; *I could not have gone so far in such an Instant, if I had not had Wings*. Hereupon the *Meeting* was like to have been put by: for they were filled with such *strange Thoughts* concerning me, that many of them were against having a *Meeting* with me. I told them, I ran after those *poor People* to give them some *Money*; being grieved at their *hard-heartedness*, who gave them nothing. Then came *Miles* and *Stephen Hubbersty*; and they being more *simple-hearted Men*, would have the *Meeting* held. So to the *Chappel* at *Under-barrow* I went: and the *Priest* came, and a great *Meeting* there was, and the *Way of Life* and *Salvation* was opened; and after a while the *Priest* fled away. And many of *Crook* and *Under-barrow* were *Convinced* that day, and received the *Word of Life*; and stood fast in it under the *Teaching* of *Christ Jesus*. Now after I had declared the *Truth* to them for some *Hours*, and the *Meeting* was ended; the *Chief-Constable*, and some other *Professors* fell to *Reasoning* with me in the *Chappel-Tard*: Whereupon I took a *Bible*, and opened to them the *Scriptures*, and dealt tenderly with them, as one would do with a *Child*. And they that were in the *Light of Christ*, and *Spirit* of God, knew when I spake *Scripture*, though I did not mention *Chapter* and *Verse* after the *Priest's Form* unto them.

From

From hence I went along with an *ancient Man*, whose Heart the Lord had opened; and he invited me to his House: His Name was *James Dickinson*. He was *Convinced* that day, and received the *Truth*, and lived and died in it. 1652.

Under-
barrow.

From his House I came the *next* day to *James Taylor's* of *Newton* in *Cartmell*, in *Lancashire*. And on the *First-day* of the *Week*, I went to the *Chappel*, where one *Priest Camelford* used to preach; and after he had done, I began to speak the *Word of Life* to the People. But this *Priest Camelford* was in such a *Rage*, and did so *fret*, and was so *peevish*, that he had no patience to hear; but stirred up the *rude Multitude*, and they rudely *baled* me out, and *struck* and *punched* me, and threw me *Headlong* over a *Stone-Wall*: yet, blessed be the Lord, his *Power* preserved me. He that did this *Violence* to me, was a *wicked Man*, one *John Knipe*, whom afterwards the Lord cut off. But there was a *Youth* in the *Chappel*, writing after the *Priest*; and I was moved to speak to him, and he came to be *Convinced*, and received a part of the *Ministry* of the *Gospel*: His Name was *John Brathwait*. *Lancashire. Newton in Cartmell.*

Then went I up to an *Ale-house*, whither many People resorted betwixt the time of their *Morning* and *Afternoon-Preaching*; and I had a great deal of *Reasoning* with the People there, declaring to them; *That God was come to Teach his People himself, and to bring them off from all false Teachers, such as the Prophets, Christ and the Apostles cryed against.* And many received the *Word of Life* at that time, and abode in it.

In the *Afternoon* I went about *two or three Miles* to another *Steeple-house* or *Chappel*, called *Lyndal*. And when the *Priest* had done, I spake to him and the People, what the Lord commanded me: and there were great *Opposers*; but afterwards they came to be *Convinced*. After this I went to one *Captain Sands*, who with his *Wife* seemed somewhat affected with *Truth*: and if they could have held the *World* and *Truth* together, they would have received it; but they were *Hypocrites*, and he a very *Chaffy, light Man*. Wherefore I reprov'd him for his *Lightness*, and for his *Jesting*; telling him, *It was not seemly in a great Professor, as he was.* Thereupon he told me, *He had a Son, who upon his Death-bed had also reprov'd him for it, and warn'd him of it.* But he neither regarded the *Admonition* of his *dying Son*, nor the *Reproofs* of *God's Spirit* in himself.

From hence I went to *Ulverstone*, and so to *Swarthmore* to *Judge Fell's*; whether came up one *Lampitt*, a *Priest*, who I perceived had been, and still was an high *Notionist*. With him I had a great deal of *Reasoning*: for he would talk of high *Notions* and *Perfection*; and thereby deceived the People. He would have owned me; but I could not own nor join with him: he was so full of *Filth*. He said, *He was above John*; and made, as *though he knew all things*. But I told him; *'Death reigned from Adam to Moses; and that he was under Death, and knew not Moses: for Moses saw the Paradise of God; but he knew neither Moses, nor the Prophets, nor John. For that crooked and rough Nature stood in him, and the Mountain of Sin and Corruptions; and the Way was not prepared* ' in

Ulver-
stone.
Swarth-
more.

1652.

Swarth-
more.Ulver-
stone.

'in him for the Lord. He confessed, he had been under a *Cross* in things; but now he could *sing Psalms*, and do any thing. I told him; 'Now he could see a *Thief*, and join Hand in Hand with him: 'But he could not preach *Moses*, nor the *Prophets*, nor *John*, nor *Christ*, except he were in the same *Spirit*, that they were in. Now *Margaret Fell* had been abroad in the Day-time; and at Night her *Children* told her, that *Priest Lampitt* and I had *dis-agreed*: which did some-what trouble her, because she was in a *Profession* with him; (but he hid his *dirty Actions* from them.) At Night we had a great deal of *Reasoning*; and I declared the *Truth* to her and her Family. The next day *Lampitt* came again, and I had a great deal of *Discourse* with him before *Margaret Fell*, who then clearly discerned the *Priest*; and a *Convincement* of the *Lord's Truth* came upon her, and her Family. Within a day or two there was a day to be observed for an *Humiliation*; and *Margaret Fell* asked me to go with her to the *Steeple-house* at *Ulverstone*, (for she was not wholly come off from them:) I replied, *I must do, as I am ordered by the Lord*. So I left her, and walked into the *Fields*; and the *Word* of the *Lord* came to me, saying; *Go to the Steeple-house after them*. When I came, the *Priest Lampitt* was singing with his People: But his *Spirit* was so foul, and the *Matter* they sung, so *Unsuitable* to their States, that after they had done singing, I was moved of the *Lord* to speak to him and the People. The *Word* of the *Lord* to them was; 'He is not a *Jew*, that is one *Outward*; but he is a *Jew*, that is one *Inward*, whose *Praise* is not *of Man*, but of *God*. Then, as the *Lord* opened further; I shewed them, 'That *God* was come to *Teach his People by his Spirit*, and 'to bring them off from all their *old Ways* and *Religions*, *Churches* and *Worships*: for all their *Religions*, and *Worships* and *Ways* was 'but *Talking* of other *Mens Words*; but they were out of the *Life* and *Spirit*, which they were in, who gave them forth. Then cried out one, called *Justice Sawrey*; *Take him away*: But *Judge Fell's Wife* said to the *Officers*; *Let him alone*: *Why may not he speak, as well as any other?* *Lampitt* also, the *Priest* (in *Deceit*) said, *Let him speak*. So at length, when I had declared a pretty while, this *Justice Sawrey* caused the *Constable* to put me out; and then I spake to the People in the *Grave-yard*.

Aldenham.

Upon the *First-Day* after, I was moved to go to *Aldenham-Steeple-house*: And when the *Priest* had done, I spake to him; but he got away. Then I declared the *Word* of *Life* to the People, and warned them to *Return* to the *Lord*.

Ramside.

From thence I passed to *Ram-side*, where was a *Chappel*, in which one *Thomas Lawson* used to preach, who was a *high sort* of a *Priest*: and he very lovingly spake to his People in the *Morning*, of my *Coming* in the *Afternoon*; by which means very many People were gathered together. When I came, I saw, there was no Place so Convenient to declare to the People there, as the *Chappel*; wherefore I went into the *Chappel*, and all was quiet: And the *Priest Thomas Lawson* went not up into his *Pulpit*, but left all the Time to me. And the *Everlasting Day* of the *Eternal God* was proclaimed that Day, and the *Everlasting Truth* was largely declared; which reached and entred into

into the Hearts of People, and many received the *Truth* in the *Love* of it. And this *Priest* came to be *Convinced*, and left his *Chappel*; and threw off his *Preaching for Hire*, and came to *preach the Lord Jesus and his Kingdom freely*. After that, some *rude People* cast *Scandals* upon him, and thought to have done him a *Mischief*; but he was carried over all, and grew in the *Wisdom of God* mightily, and proved very *serviceable* in his Place.

1652.
Firbank-
Chappel.

Then returned I to *Swarthmore* again, and on the next *First-Day* went to *Dalton-Steeple-house*; where after the *Priest* had done, I declared the *Word of Life* to the People, that they might be turned from the *Darkness* to the *Light*, and from the *Power of Satan* to *God*; and might come off from their *Superstitious Ways*, and from their *Teachers made of Man*, to *Christ* the true and living *Way*, to be taught of him.

Swarth-
more.
Dalton-
Steeple-
house.

From thence I went into the *Island of Walnah*: and after the *Priest* had done, I spake to him; but he got away. Then I spake to the *People*, and declared the *Truth* unto them; but they were something *Rude*. Then went I to speak with the *Priest* at his *House*; but he would not be *seen*: The *People* said, he went to hide himself in the *Hay-mow*; and they went to look for him there, but could not find him. Then they said, he was gone to hide himself in the *standing Corn*; but they could not find him there neither. So I went to *James Lancaster's*, who was *Convinced* in the *Island*; and from thence I returned to *Swarthmore* again, where the *Lord's Power* seized upon *Margaret Fell* and her Daughter *Sarah*, and several of them.

Island of
Walnah.

Swarth-
more.

Then I went to *Bectiff*, where *Leornard Fell* was *Convinced*, and became a *Minister* of the *Everlasting Gospel*: And several others were *Convinced* there, and came into obedience to the *Truth*. Here the *People* said, *They could not tell how to dispute*; and would fain have put on some other to hold *Talk* with me: but I bid them, *Fear the Lord*; and not in a *light way* hold a *Talk of the Lord's Words*, but *put the Things in practice*. And I directed them to the *Divine Light of Christ*, and his *Spirit* in their *Hearts*, which would let them see all the *Evil Thoughts, Words and Actions*, that they had thought, spoken and acted; by which *Light* they might see their *Sin*, and by which *Light* they might also see their *Saviour, Christ Jesus*, to save them from their *Sins*. This, I told them, was their *first Step to Peace*, even to stand still in the *Light*, that shewed them their *Sins and Transgressions*; by which they might come to see, how they were in the *fall of Old Adam*, in the *Darkness* and *Death*, *Strangers* to the *Covenant of Promise*, and *without God* in the *World*: And by the same *Light* they might see *Christ*, that died for them, to be their *Redeemer and Saviour*, and their *Way to God*.

Bectiff.

After this I went to a *Chappel* beyond *Gleaston*; which was built, but never *Priest* had preached in it. Thither all the *Country* up and down came; and a quiet, peaceable *Meeting* it was, in which the *Word of Life* was declared amongst the *People*, and many were *convinced* of the *Truth* about *Gleaston*.

Chappel
beyond
Gleaston.

From

1652.

Swarth-
more.
Westmor-
land on
Kendal-
side.

From thence I returned to *Swarthmore* again; where after I had staid a few Days, and most of the Family were Convinced, I went from thence back again into *Westmorland*, where *Priest Lampitt* had been amongst the Professors on *Kendal-Side*, and had mightily Incensed them against me; telling them, *I held many strange Things*. So I met with them, that he had so Incensed, and sat up all Night with them at *James Dickinson's*, and answered all their Objections: And then they were both thoroughly satisfied with the Truth, that I had declared, and dissatisfied with him, and his Lies that he had divulged; so that he clearly lost the best of his Hearers and Followers, who hereby came to see his Deceit, and forsook him.

Then I passed on to *John Audland's* and *Gervase Benson's*, and had great Meetings amongst those People, that had been Convinced before: And to *John Blakelin's* and *Richard Robinson's*, and had mighty Meetings there; and so up towards *Grisedale*.

Swarth-
more.

Soon after *Judge Fell* being come home, *Margaret Fell* his Wife sent to me, desiring me to return thither: And I feeling Freedom from the Lord so to do, went back through the Country to *Swarthmore*. Where when I came, I found, the Priests and Professors, and that envious *Justice Savrey* had much Incensed *Judge Fell* and *Captain Sands* against the Truth, by their Lies: But when I came to speak with him, I answered all his Objections; and so thoroughly satisfied him by the Scriptures, that he was Convinced in his Judgment. Then he asked me, *If I was that George Fox, whom Justice Robinson spake so much in Commendation of amongst many of the Parliament Men?* I told him, I had been with *Justice Robinson*, and with *Justice Hotham* in *Yorkshire*, who were very Civil and Loving to me; and that they were Convinced in their Judgments by the Spirit of God, that the Principle, which I bore Testimony to, was the Truth, and they did see over and beyond the Priests of the Nation: So that they, and many others, were now come to be wiser than their Teachers. After we had discoursed a pretty Time together, *Judge Fell* himself was satisfied also, and came to see, by the Openings of the Spirit of God in his Heart, over all the Priests and Teachers of the World; and did not go to hear them for some Tears, before he died: for he knew, it was the Truth, that I declared; and that Christ was the Teacher of his People, and their Saviour: And he would sometimes wish, that I were a while with *Judge Bradshaw* to discourse with him. There came to *Judge Fell's* that *Captain Sands* before-mentioned, endeavouring to Incense the Judge against me; for he was an evil-minded Man, and full of Envy against me: And yet he could speak high things, and use the Scripture-words, and say, *Behold, I make all things new*. But I told him, 'Then he must have a New God; for his God was his Belly. Besides him, thither came also that envious *Justice John Savrey*: And I told him, *His Heart was rotten, and he was full of Hypocrisy to the Brim*. Several other People also came, whose States the Lord gave me a discerning of; and I spake unto their Conditions. And while I was in those Parts, *Richard Farnsworth* and *James Naylor* came thither to see me, and the Family; and *Judge Fell* being satisfied, that it was the Way of Truth, notwithstanding all their Opposition let the Meeting be kept at his House: And a great Meeting was settled

settled there in the *Lord's Power*, to the tormenting of the *Priests* and *Professors*; which hath continued there near *Forty Years*, until the Year 1690. that a New *Meeting-house* was erected near it. 1652.

Now after I had stay'd a while, and the *Meeting* there was well settled, I departed from thence, and went to *Underbarrow*, where I had a great *Meeting*. From thence I went to *Kellet*, and had a great *Meeting* at *Robert Withers*, to which several came from *Lancaster*, and some from *York*; and many were *Convinced* there. Then on the *Market-day* I went to *Lancaster*, and spake through the *Market* in the dreadful *Power* of *God*; declaring the *Day* of the *Lord* to the *People*, and crying out against all their *deceitful Merchandize*: And I preached *Righteousness* and *Truth* unto them, which they should all follow after, and walk and live in; directing them, how and where they might find and receive the *Spirit* of *God*, to guide them there-into. After I had cleared my self in the *Market*, I went to my *Lodging*, whither several *People* came to me; and many were *Convinced* there, who have stood faithful to the *Truth*. Underbarrow.
Kellet.

Lancaster

On the *First-Day* following, in the *Forenoon*, I had a great *Meeting* in the *Street* at *Lancaster*, amongst the *Souldiers* and *People*, unto whom I declared the *Word* of *Life*, and the *Everlasting Truth*: And I opened unto them, That all the *Traditions* they had lived in, and all their *Worships* and *Religions*, and the *Profession* they made of the *Scriptures*, was good for nothing, while they lived out of the *Life* and *Power*, which they were in, who gave forth the *Scriptures*. And I directed them to the *Light* of *Christ*, the heavenly *Man*, and to the *Spirit* of *God* in their own *Hearts*, that they might come to be acquainted with *God* and with *Christ*, and receive him for their *Teacher*, and know his *Kingdom* set up in them.

In the *Afternoon* I went up to the *Steeple-house* at *Lancaster*, and declared the *Truth* both to the *Priest* and *People*; laying open before them the *Deceits* they lived in; and directing them to the *Power* and *Spirit* of *God*, which they wanted. But they *hated* me out, and *stoned* me along the *Street*, till I came to *John Lawson's House*.

On another *First-Day* I went to another *Steeple-house* by the *Water-side*, where one *Whitehead* was *Priest*; to whom, and to the *People* I declared the *Truth* in the dreadful *Power* of *God*. And there came to me a *Doctor*, who was so full of *Envy*, that he said, *He could find in his Heart, to run me through with his Rapier, though he was hanged for it the next Day*: Yet this *Man* came afterwards to be *Convinced* of the *Truth*, so far as to be *loving* to *Friends*. And some *People* were *Convinced* thereabouts, who willingly *sate* down under the *Ministry* of *Christ*, their *Teacher*: And a *Meeting* was settled there in the *Power* of *God*, which has continued to this *Day*.

After this I returned into *Westmorland*, and spake through *Kendal* upon a *Market-day*: And so dreadful was the *Power* of *God*, that was upon me, that *People* *flew*, like *Chaff*, before me into their *Houses*. I warned them of the *Mighty Day* of the *Lord*, and exhorted them to hearken to the *Voice* of *God* in their own *Hearts*, who was now *Come to Teach his People himself*. And when some *Opposed*, many *People* took my part; insomuch, that at last some of the *People* fell Westmorland.
Kendal.

1652. to *Fighting* about me: but I went to them, and spake to them; and they parted again. And several were *Convinced*.

Under-
barrow.

On the *First-Day* after I had a very large *Meeting* in *Under-barrow* at *Miles Bateman's House*, where I was moved to declare, 'That all People in the *Fall* were gone from the *Image* of *God*, *Righteousness* and *Holiness*, and were become as *Wells* without the *Water* of *Life*, as *Clouds* without the heavenly *Rain*, as *Trees* without the heavenly *Fruit*; and were degenerated into the *Nature* of *Beasts*, and of *Serpents*, and of *tall Cedars*, and of *Oaks*, and of *Bulls*, and of *Heifers*: So that they might read the *Natures* of these *Creatures* within, as the *Prophet* described them to the *People* of *Old*, that were out of *Truth*. I opened unto them, how some were in the *Nature* of *Dogs* and *Swine*, biting and rending; some in the *nature* of *Briars*, *Thistles* and *Thorns*; some like the *Owls* and *Dragons* in the *Night*; some like the *wild Asses* and *Horses*, snuffing up the *Wind*; and some like the *Mountains* and *Rocks*, and *crooked* and *rough Ways*. Wherefore I exhorted them to read these things within, in their own *Natures*, as well as without: And that, when they read without of the *wandering Stars*, they should look within, and see, how they have wandred from the *bright* and *Morning-Star*. And they should consider, that as the *Fallow Ground* in their *Fields* must be plowed up, before it would bear *Seed* to them; so must the *Fallow Ground* of their *Hearts* be plowed up, before they could bear *Seed* to *God*. Now all these *Names* and *Things*, I shewed them, were spoken of and to *Man* and *Woman*, since they fell from the *Image* of *God*; but as they do come to be renewed again into the *Image* of *God*, they come out of the *Natures* of these things, and so out of the *Names* thereof. Many more such things were declared to them, and they were turned to the *Light* of *Christ*, by which they might come to know *Christ*, and to receive him; and might witness him to be their *Substance* and their *Way*, their *Salvation* and true *Teacher*. And many were *Convinced* at that *Time*.

Swarth-
more.
Ulverston.

Now after I had travelled up and down in those *Countries*, and had had great *Meetings*, I came to *Swarthmore* again. And when I had visited *Friends* a while in those *Parts*; I heard of a great *Meeting* the *Priests* were to have at *Ulverstone*, on a *Lecture-Day*. Whereupon I went down to it, and went into the *Steeple-house* in the *Dread* and *Power* of the *Lord*: And when the *Priest* had done, I spake among them the *Word* of the *Lord*, which was as an *Hammer*, and as a *Fire* amongst them. And though *Lampit* (the *Priest* of the *Place*) had been at variance with most of the *Priests* before; yet against the *Truth* he and they all joined together. But the mighty *Power* of the *Lord* was over all; and so wonderful was the *Appearance* thereof, that *Priest Bennet* said, *The Church shook*; Insomuch that he was *afraid*, and *trembled*: and after he had spoken a few *Confused Words*, he hastened out, for fear the *Steeple-house* would fall on his *Head*. There were many *Priests* got together there; yet they had no *Power* as yet, to *Persecute*.

When

When I had cleared my Conscience amongst them, I went up to 1652. *Swarthmore* again; whither came up four or five of the Priests: And coming to discourse, I asked them; *Whether any one of them could say, he ever had the Word of the Lord to go and speak to such or such a People?* None of them durst say, He had: But one of them burst out into a Passion, and said, *He could speak his Experiences, as well as I.* I told him, *Experience* was one thing: but to receive and go with a *Message*, and to have a *Word* from the Lord, as the *Prophets* and *Apostles* had and did, and as I had done to them; this was another thing. And therefore I put it to them again; *Could any of them say, he had ever had a Command or Word from the Lord immediately at any time?* but none of them could say so. Then I told them; The false *Prophets*, and false *Apostles*, and *Antichrists* could use the *Words* of the true *Prophets*, and true *Apostles*, and of *Christ*, and would speak of other Mens *Experiences*; though they themselves never knew nor heard the *Voice* of God and *Christ*: and such as *They*, might get the good *Words* and *Experiences* of others: This puzzled them much, and laid them open. For at another time, when I was discoursing with several Priests at Judge Fell's House, and he was by, I asked them the same Question, *Whether any of them ever heard the Voice of God or Christ, to bid him go to such or such a People, to declare his Word or Message unto them?* for any one (I told them) any that could but read, might declare the *Experiences* of the *Prophets* and *Apostles*, which were recorded in the *Scriptures*. Hereupon one of them, whose Name was *Thomas Taylor*, an ancient Priest, did ingenuously Confess before Judge Fell, *That he had never heard the Voice of God, nor of Christ, to send him to any People; but he spake his Experiences, and the Experiences of the Saints in former Ages; and That he preached.* This very much Confirmed Judge Fell in the Persuasion he had, *That the Priests were wrong*; for he had thought formerly, as the generality of People then did, *That they were sent from God.*

This *Thomas Taylor* was Convinced at this time, and traveled with me into *Westmorland*. And coming to *Croftland-Steeple-house*, we found the People gathered together there. And the Lord opened *Thomas Taylor's* Mouth amongst the People (though he was Convinced but the day before) so that he declared amongst them, *How he had been, before he was Convinced*; and like the good *Scribe*, that was Converted to the Kingdom, he brought forth things new and old to the People, and shewed them, *how the Priests were out of the Way*: Which did torment the Priests. Some little discourse I had with them, but they fled away; and a precious Meeting there was, wherein the Lord's Power was over all, and the People were directed to the Spirit of God, by which they might come to know God and *Christ*, and to understand the *Scriptures* aright. After this I passed on, visiting *Friends*, and had very large Meetings in *Westmorland*.


Now began the Priests to Rage more and more, and as much as they could to stir up Persecution. Whereupon *James Naylor* and *Francis Hovgill* were cast into Prison in *Appleby-Jail*, at the instigation of the malicious Priests; some of whom prophesied, *That within a Month we should be all scattered again, and come to nothing.*

1652. But blessed for ever be the Worthy Name of the Lord, the Work of the Lord went on and prospered. For about this time John Audland and Francis Howgill, and John Camm, and Edward Burrough, and Richard Hubberthorn and Miles Hubbersty, and Miles Halhead with several others, being endued with Power from on high, came forth into the Work of the Ministry, and approved themselves faithful Labourers therein; traveling up and down, and preaching the Gospel freely: by means whereof Multitudes were Convinced, and many effectually turned to the Lord. Amongst these Christopher Taylor was one, who was Brother to Thomas Taylor before-mentioned; and had been a Preacher to a People, as well as his Brother: But after they had received the knowledge of the Truth, they soon came into Obedience thereunto; and left their Preaching for Hire or Rewards. And having received a part of the Ministry of the Gospel, they preached Christ freely; being often sent by the Lord to declare his Word in Steeple-houses, and in Markets: and great Sufferers they were.

Lancashire.
Ulverstone

After I had visited Friends in Westmorland, I returned into Lancashire, and went to Ulverstone, where — Lampitt was Priest: who though he had preached of a People, that did own the Teachings of God, and had said; That Men and Women should come to declare the Gospel; yet afterwards, when it came to be fulfilled, he persecuted both it and them. To this Priest's House I went, where abundance of Priests and Professors were got together after their Lecture; with whom I had great Disputings concerning Christ and the Scriptures: for they were loth to let their Trade go down, which they made of preaching Christ's, and the Apostles and Prophets Words. But the Lord's Power went over the Heads of them all, and his Word of Life was held forth amongst them; though many of them were exceeding Envious and Devillish. Yet after this, many Priests and Professors came to me from far and near: of whom, they that were Innocent and Simple-minded, were satisfied, and went away refreshed; but the fat and full were fed with Judgment, and sent empty away: for that was the Word of the Lord to be divided to them.

Now when Meetings were set up, and we Met in private Houses, then began Lampitt the Priest to Rage: And he said, We forsook the Temple, and went to Jeroboam's Calves-houses: So that many Professors began to see, how he was declined from that, which he had formerly held and preached. Hereupon the Case of Jeroboam's Calves was opened to the Professors, Priests and People; and it was declared and manifested unto them, 'That their Houses (which they called Churches) were more like Jeroboam's Calves-houses, even the Old Mass-houses, which were set up in the darkness of Popery, and which they, who called themselves Protestants, and professed to be more enlightened than the Papists, did still hold up; although God had never commanded them: Whereas that Temple, which God had commanded at Jerusalem, Christ came to end the Service of; and they that received and believed in him, their Bodies came to be the Temples of God, and of Christ, and of the Holy Ghost to dwell in them, and to walk in them. And all such were gathered into

'into the Name of Jesus, whose Name is above every Name; and 1652.
 'there is no Salvation by any other Name under the whole Heaven, 
 'but by the Name of Jesus. And they that were thus gathered, ulver-
stone.
 'met together in several Dwelling-houses, which were not called the
 'Temple, nor the Church; but their Bodies were the Temples of God,
 'and the Believers were the Church, which Christ was the Head of.
 'So that Christ was not called the Head of an Old House, which was
 'made by Mens Hands; neither did he come to purchase and sanctify,
 'and redeem with his Blood an Old House, which they called their
 'Church; but the People, which he is the Head of. Much work I
 had in those Days with Priests and People, concerning their Old Mas-
 houses, which they called their Churches: for the Priests had persuaded
 the People, that it was the House of God; whereas the Apostle says,
Whose House we are, &c. Heb. 3. 6. So the People are God's House, in
 whom he dwells. And the Apostle saith; *Christ purchased his Church with
 his own Blood*; and Christ calls his Church his Spouse, and his Bride,
 the Lamb's Wife: So that this Title Church and Spouse, was
 not given to an Old House; but to his People, the true Be-
 lievers.

After this on a Lecture-day I was moved to go to the Steeple-house
 at Ulverstone, where were abundance of Professors, Priests and People.
 I went up near to Priest Lampitt, who was blustering on in his
 Preaching: And after the Lord had opened my Mouth to Ipeak, John
 Sawrey the Justice came to me, and said; *If I would speak according
 to the Scriptures, I should speak.* I stranged at him for speaking so to
 me, for I did speak according to the Scriptures; and I told him, *I
 should speak according to the Scriptures, and bring the Scriptures to
 prove, what I had to say: for I had something to speak to Lampitt
 and to them.* Then he said: *I should not speak*; Contradicting him-
 self, who had said just before, *I should speak, if I would speak ac-
 cording to the Scriptures*: which I did. Now the People were quiet,
 and heard me gladly; until this Justice Sawrey (who was the first
 Stirrer up of cruel Persecution in the North) incensed them against
 me, and set them on to hale, beat and bruise me. Then on a sudden
 the People were in a Rage; and they fell upon me in the Steeple-house
 before his Face, and knock'd me down, and kicked me, and trampled
 upon me, he looking on: And so great was the Uproar, that some
 People tumbled over their Seats for fear. At last he came, and took
 me from the People, and led me out of the Steeple-house, and put me
 into the Hands of the Constables and other Officers; bidding them
 Whip me, and put me out of the Town. Then they led me about a
 quarter of a Mile, some taking hold by my Collar, and some by my
 Arms and Shoulders, and shook and dragg'd me along. And there
 being many Friendly People come to the Market, and some of them
 come to the Steeple-house to hear me, divers of these they knocked
 down also, and brake their Heads; so that the Blood ran down from
 several of them. And Judge Fell's Son running after, to see what
 they would do with me, they threw him into a Ditch of Water; some
 of them crying, *Knock the Teeth out of his Head.* Now when
 they had hated me to the Common-Moss-side, a Multitude of People
 following, the Constables and other Officers gave me some Blows over
 my

1652. my Back with their *Willow-Rods*, and so thrust me among the rude
 Multitude: who (having furnished themselves some with *Staves*,
 some with *Hedge-stakes*, and others with *Holm* or *Holly-bushes*) fell
 upon me, and beat me on my *Head*, *Arms* and *Shoulders*, till they
 had amazed me; so that I fell down upon the *Wet Common*. And
 when I recovered my self again, and saw my self lying in a *Watry*
Common, and the *People* standing about me; I lay still a little while:
 And the *Power* of the *Lord* sprang through me, and the *Eternal Re-*
freshings refreshed me; so that I stood up again in the strengthening
Power of the *Eternal God*. And stretching out my *Arms* amongst them,
 I said with a loud Voice, "*Strike again; here are my Arms, my Head*
" and my Cheeks. There was in the Company a *Mason*, a *Professor*,
 but a rude *Fellow*; He with his walking *Rule-Staff* gave me a *Blow*
 with all his might, just over the back of my *Hand*, as it was stretched
 out; with which blow my *Hand* was so bruised, and my *Arm* so be-
 nummed, that I could not draw it unto me again: so that some of
 the *People* cried out, *He hath spoil'd his Hand for ever having any*
use of it more. But I looked at it in the *Love* of *God* (for I was in the
Love of *God* to them all, that had persecuted me) and after a while
 the *Lord's Power* sprang through me again, and through my *Hand*
 and *Arm*, so that in a *Moment* I recovered *Strength* in my *Hand*
 and *Arm* in the sight of them all. Then they began to fall out a-
 mong themselves; and some of them came to me, and said; *If I*
would give them Money, they would secure me from the rest. But I was
 moved of the *Lord* to declare to them all the *Word* of *Life*, and
 shewed them their false *Christianity*, and the *Fruits* of their *Priest's*
Ministry; telling them: they were more like *Heathens* and *Jews*,
 than true *Christians*. Then was I moved of the *Lord* to come up
 again through the midst of the *People*, and go up into *Ulverstone-*
Market. And as I went, there met me a *Man*, a *Souldier*, with his
Sword by his Side; Sir, said he to me, *I see, you are a Man, and I*
am ashamed and grieved, that you should be thus abused: and he offered
 to *Assist* me, in what he could. But I told him, The *Lord's Power*
 was over all: So I walked through the *People* in the *Market*, and
 none of them had power to touch me then. But some of the *Mar-*
ket-People abusing some *Friends* in the *Market*, I turned me about,
 and saw this *Souldier* among them with his naked *Rapier*; whereupon
 I ran in amongst them, and catching hold of his *Hand*, that his
Rapier was in, I bid him, *Put up his Sword again, if he would go along*
with me: for I was willing to draw him out from the *Company*, lest
 some *Mischief* should be done. Yet a few days after seven *Men* fell upon
 this *Souldier*, and beat him cruelly, because he had taken part with
Friends and me: For it was the manner of the *Persecutors* of that
Country, for twenty or forty *People* to run upon one *Man*. And they
 fell so upon *Friends* in many Places, that they could hardly pass the
High-ways; stoning, beating and breaking their *Heads*. Now when I
 came up to *Swarthmore*, I found the *Friends* there dressing the *Heads* and
Hands of *Friends* and *Friendly People*, which had been broken or hurt
 that day by the *Professors* and *Hearers* of *Lampitt*, the *Priest*. My *Body*
 and *Arms* were yellow, black and blue, with the *Blows* and *Bruises* I
 received amongst them that day: And now began the *Priests* to
 prophesy

Ulver-
stone-
Common.

Ulver-
stone-
Market.

Swarth-
more.

prophecy again, *That within half a Tear we should be all put down and gone.* 1652.

About two Weeks after this I went into *Walney-Island*; and *James Naylor* went with me; and we stay'd one Night at a little Town on this side, called *Cockan*, and had a Meeting there, where there was *one Convinced*. After a while there came a *Man* with a *Pistol*; whereupon the People ran out of Doors. He called for me: and when I came out to him, he *snapp'd his Pistol* at me; but it would not go off. This caused the People to make a great *Bustle* about him; and some of them took hold of him, to prevent his doing *Mischief*. But I was moved in the *Lord's Power* to speak to him: and he was so struck by the *Power* of the *Lord*, that he *trembled for fear*; and went and *hid* himself. Thus the *Lord's Power* came over them all, though there was a great *Rage* in the *Country*.

The next Morning I went over in a *Boat* to *James Lancaster's*; and as soon as I came to Land, there rushed out about *Forty Men* with *Staves*, *Clubs* and *Fishing-poles*; and fell upon me, *beating* and *punching* me, and endeavoured to *thrust* me backward into the *Sea*. And when they had *thrust* me almost into the *Sea*, and I saw, they would have *knock'd* me down there in the *Sea*, I went up into the *Middle* of them: but they laid at me again, and *knock'd* me down, and *flunn'd* me. When I came to my self, I looked up and saw *James Lancaster's Wife* *throwing Stones* at my *Face*, and her Husband *James Lancaster*, was lying over me, to keep the *Blows* and the *Stones* from off me. For the People had persuaded *James Lancaster's Wife*, that I had bewitched her *Husband*; and had promised her, *That if she would let them know, when I came thither, they would be my death*. And having got knowledge of my Coming, many of the Town rose up in this manner with *Clubs* and *Staves* to *kill* me: but the *Lord's Power* preserved me, that they could not take away my *Life*. At length I got up upon my Feet; but they *beat* me down again into the *Boat*; which *James Lancaster* observing, he presently came into the *Boat* to me, and set me over the *Water* from them; but while we were on the *Water* within their *Reach*, they *struck* at us with *long Poles*, and threw *Stones* after us. By that time we were come to the *other side*, we saw them *beating James Naylor*: for whilst they had been *beating* of me, he walked up into a *Field*, and they never minded him, till I was gone; then they fell upon him, and all their Cry was, *Kill him, Kill him*.


Now when I was come over to the *Town* again, on the other side of the *Water*, the *Townsmen* rose up with *Pitchforks*, *Flails* and *Staves* to keep me out of the *Town*, crying, *Kill him; knock him on the Head; bring the Cart, and carry him away to the Church-yard*. So after they had abused me, they drove me a pretty way out of the *Town*, and there left me. Then went *James Lancaster* back again, to look after *James Naylor*; and I being now left alone, went to a *Ditch* of *Water*; and having washed my self (for they had all *bedirted* and *besmeared* my *Face*, *Hands* and *Cloaths* with *Miry Dirt* and *Wet*) I walked about *three Miles* to *Thomas Hutton's House*, where lodged *Thomas Lawson* the *Priest*, that was *Convinced*. And when I came in, I could hardly speak to them, I was so *bruised*; only I told them, where I left *James Naylor*: whereupon they took each

1652. each of them an *Horse*, and went and brought him thither that Night. The next day *Margaret Fell* hearing of it, sent an *Horse* for me; but so fore I was with the *Bruises* I had, that I was not able to bear the *shaking* of the *Horse* without much *pain*. When I was come to *Swarthmore*, *Justice Sawrey*, and one *Justice Thompson* of *Lancaster*, granted forth a *Warrant* against me; but *Judge Fell* coming home, it was not served upon me: for he was out of the *Country* all this time, that I was thus *abused* and *cruelly used*. But when he came home, he sent forth *Warrants* into the *Ile of Walney*, to apprehend all those *Riotous Persons*: whereupon some of them *fled the Country*. *James Lancaster's Wife* was afterwards *Convinced* of the *Truth*, and *Repented* of the *Evil* she had done me; and so did some others of those bitter *Persecutors* also: but the *Judgments* of *God* fell upon some of them, and *Destruction* is come upon many of them since. *Judge Fell* asked me to give him a *Relation* of my *Persecution*: but I told him; *They could do no otherwise in the Spirit wherein they were; and that they manifested the Fruits of their Priest's Ministry, and their Profession and Religion to be wrong*. So he told his *Wife*, I made nothing of it; and that I spake of it as *Man*, that had not been concerned. For indeed, the *Lord's Power* healed me again.

Yelland. After I was recovered, I went to *Telland*, where there was a great *Meeting*. In the *Evening* there came a *Priest* to the *House*, with a *Pistol* in his *Hand*, under pretence to *light a Pipe of Tobacco*; and the *Maid* of the *House* seeing the *Pistol*, told her *Master*: who thereupon clapping his *Hands* on both the *Door-Posts*, told him, *He should not come in there*. And while he stood there, keeping the *Door-way*, he looked up, and spied over the *Wall* a *Company* of *Men* coming, some armed with *Staves*, and one with a *Musket*. But the *Lord God* prevented their *Bloody Design*; so that seeing themselves discovered, they went their way, and did no harm.

Lancaster. The time for the *Sessions* at *Lancaster* being come, I went to *Lancaster* with *Judge Fell*; who on the way told me, *He had never had such a Matter brought before him before, and he could not well tell, what to do in the Business*. I told him: when *Paul* was brought before the *Rulers*, and the *Jews* and *Priests* came down to *Accuse* him, and laid many false things to his *Charge*, *Paul* stood still all that while. And when they had done, *Festus* the *Governour*, and *King Agrippa* beckned to him to speak for himself; which *Paul* did, and cleared himself of all those false *Accusations*: And so he might do by me. Being come to *Lancaster*, and *Justice Sawrey* and *Justice Thompson* having granted a *Warrant* to apprehend me; though I was not apprehended by it, yet hearing of it, I appeared at the *Sessions*; where there appeared against me about *Forty Priests*. These had chosen one *Marshal*, *Priest* of *Lancaster*, to be their *Orator*; and had provided one young *Priest*, and two *Priests Sons* to bear *Witness* against me; who had sworn before-hand, that I had spoken *Blasphemy*. When the *Justices* were set, they heard all, that the *Priests* and their *Witnesses* could say and charge against me; their *Orator Marshal* sitting by, and explaining their *Sayings* for them: But the *Witnesses* were so *Confounded*, that they discovered themselves to be false *Witnesses*. For when

Lancaster-Sessions.


when the Court had Examined one of the *Witnesses* upon Oath, and then began to Examine another of them, he was at such loss, he could not Answer directly; but said, the other could say it. Which made the *Justices* say to him; *Have you sworn it, and given it in already upon your Oath, and now say, That he can say it? It seems, you did not hear those words spoken your self, though you have sworn it.* 1652.  Lancaster Sessions.

There were then in Court several People, who had been at that Meeting, wherein the *Witnesses* swore, I spake those blasphemous Words, which the *Priests* accused me of; and these, being Men of Integrity and Reputation in the Country, did declare and affirm in Court, That the Oath, which the *Witnesses* had taken against me, was altogether false; and that no such Words, as they had sworn against me, were spoken by me at that Meeting: For indeed, most of the serious Men of that side of the County, that were then at the Sessions, had been at that Meeting, and had heard me both at that Meeting, and at other Meetings also. This was taken notice of by Colonel VVest, who being a Justice of the Peace, was then upon the Bench; and having long been weak in Body, blessed the Lord, and said; The Lord had healed him that day: adding, That he never saw so many sober People and good Faces together in all his Life. And then turning himself to me, he said in the open Sessions; George, If thou hast anything to say to the People, thou may'st freely declare it. And I was moved of the Lord to speak: and as soon as I began, Priest Marshal, the Orator for the rest of the *Priests*, went his way. That which I was moved to declare, was this: 'That the *Holy Scriptures* were given forth by the Spirit of God; and all People must first come to the Spirit of God in themselves, by which they might know God and Christ, of whom the *Prophets* and the *Apostles* learnt; and by the same Spirit know the *Holy Scriptures*: for as the Spirit of God was in them, that gave forth the *Scriptures*; so the same Spirit of God must be in all them, that come to know and understand the *Scriptures*. By which Spirit they might have Fellowship with the Son, and with the Father, and with the *Scriptures*, and with one another: And without this Spirit they can know neither God, nor Christ, nor the *Scriptures*, nor have right Fellowship one with another. I had no sooner spoken these Words, but about half a dozen *Priests*, that stood behind my Back, burst out into a passion; and one of them, whose Name was Jackus, amongst other things that he spake against the Truth, said: That the Spirit and the Letter were inseparable. I replied, 'Then every one, that hath the Letter, hath the Spirit; and they might buy the Spirit with the Letter of the *Scriptures*. This plain discovery of Darknes in the Priest moved Judge Fell and Colonel VVest to Reprove them openly, and tell them, That according to that Position, they might carry the Spirit in their Pockets, as they did the *Scriptures*. Upon this the *Priests* being Confounded and put to silence, rushed out in a Rage against the *Justices*, because they could not have their bloody Ends upon me. So the *Justices*, seeing the *Witnesses* did not agree, and perceiving, that they were brought to Answer the *Priests* Envy, and finding, that all their *Evidences* were not sufficient in Law to make good their Charge against me, they discharged me. And after Judge Fell had spoken to Justice Sawrey and Justice Thompson concerning

1652. cerning the *VVarrant* they had given forth against me, and shewed them the *Errors* thereof; He and Colonel *West* granted a *Superseas*, to stop the *Execution* thereof. Thus was I cleared in open *Sessions* of all those *lying Accusations*, which the malicious *Priests* had laid to my *Charge*: And Multitudes of People praised God that day; for it was a joyful Day to many. There was *Justice Benson* out of *Westmorland*, who was *Convinced*; and *Major Ripan*, that was *Mayor* of the Town of *Lancaster*, who was *Convinced* also. It was a day of *Everlasting Salvation* to hundreds of People: for the Lord *Jesus Christ*, the Way to the Father, and the free Teacher was exalted and set up, and his *Everlasting Gospel* was preached, and the Word of *Eternal Life* was declared over the heads of the *Priests*, and all such *Money-Preachers*. For the Lord opened many Mouths that Day to speak his Word to the *Priests*, and several friendly People and *Professors* reproved the *Priests* in their *Inns*, and in the *Streets*; so that they fell, like an old rotten House: and the Cry was among the People, *That the Quakers had got the day, and the Priests were fallen*. Many People were *Convinced* that day, amongst whom *Thomas Briggs* was one, who before had been averse from *Friends* and *Truth*; inso-much, that discoursing on a time with *John Lawson*, a *Friend*, concerning *Perfection*, *Thomas Briggs* said to him, *Dost thou hold Perfection?* and therewithal lift up his Hand, to have given the *Friend* a Box on the Ear. But this *Thomas Briggs*, being *Convinced* of the *Truth* that day, declared against his own *Priest Jackus*; and afterwards became a faithful *Minister* of the *Gospel*, and stood so to the End of his Days.

When the *Sessions* were over, *James Naylor*, who was present thereat, gave a brief *Account* of the *Proceedings* thereof in a *Letter*, which soon after he writ to *Friends*; which is here added for the *Reader's* further satisfaction in this Matter:

‘**D**ear *Friends* and *Brethren* in the Lord *Jesus Christ*, my dear Love unto you all, desiring, you may be kept stedfast in the Lord *Jesus Christ*, and in the power of his Love, boldly to witness forth the *Truth*, as it is revealed in you by the mighty working of the Father: To him alone be everlasting Praise and Honour for evermore! Dear *Friends*, the Lord doth much manifest his Love and Power in these Parts. Upon the second day of the last Week my Brother *George* and I were at *Lancaster*: There were abundance of *Friends* from all parts; and a great fort, which sided with the *Priests*, giving out, *They now hoped to see a stop put to that great Work, which had gone on so fast, and with such Power, that their Kingdom is much shaken*. We were called before *Judge Fell*, Colonel *West*, *Justice Sawrey*, &c. to Answer, what was charged against *George*. There were *Three Witnesses* to *Eight Particulars*, but they were much *Confused* in themselves; which gave much *Light* to the *Truth*: whereby the *Justices* did plainly see, that it was *Envy*; and they divers times told them so. One of the *Witnesses* was a young *Priest*, who Confessed, *He had not meddled, had not another Priest sent for him, and set him on Work*. The other *Witnesses* were

'were two Priests Sons: It was proved there by many, that heard 1652.
 'one of them say; If he had power, he would make George deny his 
 'Profession, and that he would take away his Life. This was a single Lancaster-
 'Witness to one of the greatest Untruths, that was charged against Sessions.
 'George; And the Justices told him, That they saw, because he could
 'not take away his Life, he went about to take away his Liberty. There
 'was one Priest chosen out of the whole number, as an Orator, to
 'plead against us; who spared no pains to shew forth his Envy
 'against the Truth: And when he could not prevail, he went down
 'in a Rage; and there came up a Pack of them into the Room,
 'among whom was one Jacus. George was then speaking in the
 'Room (one of the Justices having wished him, if he had any thing
 'to say, he would speak:) at which the said Priest Jacus was in
 'such a Rage, that he brake forth into many high Expressions against
 'the Truth spoken by my dear Brother George; amongst which this
 'was one, That the Letter and the Spirit were inseparable. Hereupon
 'the Justices stood up, and bid him, prove that, before he went any
 'further. Then he seeing himself caught, would have denied it; and
 'when he could not get off so, the rest of the Priests would have
 'helped him to a Meaning for his Words: But the Justices would
 'admit no other Meaning, than the plain sense of the Words; but
 'told him, He had laid down a Position, and it was fit, he should prove
 'it; pressing the Matter close upon him. Whereupon the Priests,
 'being put to silence, went down in a greater Rage, than before;
 'and some of them, after they were gone down, being asked, what
 'they had done, Lyed and said, They could not get into the Room;
 'thereby to hide their Shame, and keep the People in blindness. The
 'Justices, Judge Fell and Colonel Vest were much Convinced of the
 'Truth, and did set up Justice and Equity; and have much silenced
 'the Rage of the People. Many bitter Spirits were at Lancaster, to
 'see the Event; but went home, and cried: The Priests had lost the
 'day: Everlasting Praises be to him, who fought the Battel for us,
 'who is our King for ever! There were Others called, who the Wit-
 'nesses confessed were in the Room, when the things charged on
 'George were said to have been spoken; but they all, as one Man,
 'denied, that any such Words were spoken: Which gave much
 'Light to the Justices, and they durst trust, what they witnessed;
 'for they said, they knew many of them to be honest Men. There
 'was a Warrant granted out against us at Appleby; but Justice Ben-
 'son told them, It was not according to Law; and so it ceased: As I
 'hear, he is a faithful Man to the Truth. The Priests began to preach
 'against the Justices, and said; They were not to meddle in these
 'things, but to end Controversy betwixt Neighbour and Neighbour.
 'They are not pleased with the Law, because it is not in the Statute to
 'Imprison us, as the Priest, that pleaded against us, said: The
 'Justices bid him Go put it into the Statute, if he could; he said, It
 'should want no will of his. They are much afraid, that they shall
 'loose all: They are much discontented in these parts; and some of
 'them cry, All is gone. Dear Friends, dwell in Patience, and wait
 'upon the Lord, who will do his own Work. Look not at Man in
 'the Work; nor at Man, who opposeth the Work: but rest in the

1652. *Will of the Lord*, that so ye may be furnished with *Patience*, both
 to *do* and to *suffer*, what ye shall be called unto; that your End
 in all things may be his Praise. And take up his *Cross freely*,
 which keeps low the fleshy Man; that *Christ* may be set up and
 honoured in all things, and so the *Light* advanced in you, and the
Judgment set up, which must give Sentence against all that opposeth
 the *Truth*; That the *Captivity* may be led *Captive*, and the *Priso-*
ner set free to seek the Lord; that *Righteousness* may rule in you,
 and *Peace* and *Joy* may dwell in you, wherein consisteth the *King-*
dom of the *Father*; to whom be all Praise for ever! *Dear Friends*,
 Meet often together: and take heed, of what *Exalteth* it self above
 its *Brother*; but keep low, and serve one another in *Love* for the
 Lord's sake. Let all *Friends* know, how it is with us: that God may
 have the Praise of all.

Lancaster
Sessions.

Written from *Keller*, the 30th Day
 of the 8th Month, 1652.

J. N.

At this Time I was in a *Fast*; and was not to *Eat*, until this *Work*
 of God, which then lay weighty upon me, was accomplished. But the
 Lord's Power was wonderfully set over all, and gave *Truth* and
Friends Dominion therein over all, to his Glory: And his *Gospel*
 was freely preached that Day, over the Heads of about *Forty Hire-*
ling-Priests. I stayed *Two or Three Days* afterwards in *Lancaster*, and
 had some *Meetings* there: And the rude and baser sort of People
 plotted together to have drawn me out of the *House*, and to have
 thrown me over *Lancaster-Bridge*; but the Lord prevented them.
 Then they invented another *Mischief*, which was this: After a
Meeting at *Lancaster* they brought down a *distracted Man*, and another
 with him with *Bundles* of *Birchen-Rods*, bound together like *Besoms*,
 with which they should have *whipped* me: But I was moved to speak
 to them of the Lord's mighty Power, which chained down the *distra-*
cted Man, and the other also; and made them calm and quiet. Then
 I bid him, throw his *Rods* into the *Fire*, and *burn* them; and he
 did so. Thus the Lord's Power being over them, they departed
 quietly.

But the *Priests*, fretting to see themselves overthrown at the *Sessi-*
ons at *Lancaster*, got some of the *Envious Justices* to join with them;
 and at the following *Affize* at *Lancaster* informed *Judge Windham*
 against me. Whereupon the *Judge* made a *Speech* against me in open
Court; and commanded *Colonel West*, who was *Clerk* of the *Affize*, to
 issue forth a *Warrant* for the apprehending of me: But *Colonel West*
 told the *Judge* of my *Innocency*, and spake boldly in my defence.
 Yet the *Judge* commanded him again, either to write a *Warrant*, or
 go off from his *Seat*: Then he told the *Judge* plainly, that he would
 not do it; but that he would offer up all his *Estate*, and his *Body* also
 for me. So he stopt the *Judge*; and the Lord's Power came over all:
 So that the *Priests* and *Justices* could not get their *Envy* executed.
 That same Night I came into *Lancaster*, it being the *Affize-Time*: and
 hearing of a *Warrant* to be given out against me, I judged it better
 to shew my self openly, than for my *Adversaries* to seek me. So I
 went to *Judge Fell's* and *Colonel West's Chambers*: And as soon as I
 came

Lancaster
Affize.

came in, they *smiled* on me; and Colonel West said, *What! are you come into the Dragon's Mouth?* I stayed in Town, till the Judge went out of Town; and I walked up and down the Town, but no one meddled with me, nor questioned me. Thus the Lord's blessed Power, which is over all, carried me through and over this *Exercise*; and gave *Dominion* over his *Enemies*, and enabled me to go on in his glorious *Work* and *Service* for his great Name's-sake. For though the *Beast* maketh *War* against the *Saints*; yet the *Lamb* hath got, and will get the *Victory*.

1652.

Lancaster
Aprs.

From Lancaster I returned to Robert Withers's, and from thence I went to Thomas Leper's to a Meeting in the Evening; and a very blessed Meeting we had there. After the Meeting was done, I walked in the Evening to Robert Withers's again. And no sooner was I gone, but there came a Company of disguised Men to Thomas Leper's with Swords and Pistols; who suddenly entering the House, put out the Candles, and swung their Swords about amongst the People of the House; so that the People were fain to hold up the Chairs before them, to save themselves from being cut and wounded. At length they drove all the People of the House out of the House, and then searched the House for me; who, it seems, was the only Person they looked for: for they had laid wait before in the High-way, by which I should have gone, if I had ridden to Robert Withers's. And not meeting with me on the Way, they thought to have found me in the House; but the Lord prevented them. Soon after I was come in at Robert Withers, some Friends came from the Town, where Thomas Leper lived, and gave us a Relation of this wicked Attempt: And the Friends were afraid, lest they should come, and search Robert Withers's House also for me, and do me a Mischief: But the Lord restrained them, that they came not. Though these Men were in disguise; yet the Friends perceived some of them to be French-men, and supposed them to be Servants belonging to one called Sir Robert Bindlas: For some of them had said, that in their Nation they used to Tye the Protestants to Trees, and whip them, and destroy them. And his Servants used often to abuse Friends, both in their Meetings, and going to and from their Meetings. They once took Richard Hubberthorn and several others out of the Meeting, and carried them a good way off into the Fields; and there bound them, and left them bound in the Winter-Season. And at another Time one of his Servants came to Francis Flemming's House, and thrust his naked Rapier in at the Door and Windows: But there being at the House a Kinsman of Francis Flemming's, one who was not a Friend, he came with a Cudgel in his Hand, and bid the Serving-man put up his Rapier: which when the other would not, but vapoured at him with it, and was Rude; he knock'd him down with his Cudgel, and took his Rapier from him: And had it not been for Friends, he would have Run him through with it. So the Friends preserved his Life, that would have destroyed theirs.

Meeting
at T. Le-
pers.

From Robert Withers's I went to visit Justice West, Richard Hubberthorn accompanying me. And not knowing the Way, nor the Danger of the Sands, we Rid, where (as we were afterwards told) no Man ever rid before; swimming our Horses over a very dangerous Place. When we were come in, Justice West asked us, If we did

To Justice
West's, o-
ver the
Sands.

not

1652.

Justice
West.

not see Two Men riding over the Sands? I shall have their Cloaths anon, said he, for they cannot escape Drowning; and I am the Coroner. But when we told him, that we were the Men, he was astonished at it; and wondred, how we escaped Drowning. Upon this the envious Priests and Professors raised a slanderous Report concerning me, That neither Water could drown me, nor could they draw Blood of me; and that therefore surely I was a Witch (for indeed, sometimes when they beat me with great Staves, they did not much draw my Blood, though they bruised my Body oft-times very sorely.) But all these Slanders were nothing to me with respect to my self, (though I was concerned on the Truth's behalf, which, I saw, they endeavoured by these Means to prejudice People against) for I considered, that their fore-Fathers, the Apostate-Jews, called the Master of the House Beelzebub; and these Apostate-Christians from the Life and Power of God, could do no less to his Seed. But the Lord's Power carried me over their Slanderous Tongues, and their bloody, murderous Spirits; who had the Ground of Witchcraft in themselves, which kept them from coming to God and to Christ.

Swarth-
more.

Having visited Justice West, I went to Swarthmore, visiting Friends there-aways; and the Lord's Power was over all the Persecutors there. And I was moved to write several Letters to the Magistrates, Priests and Professors thereabouts, who had raised Persecution before. That which I sent to Justice Sawrey, was after this manner:

Friend,

THOU wast the first Beginner of all the Persecution in the North: Thou wast the Beginner and the Maker of the People Tumultuous: Thou wast the first Stirrer of them up against the Righteous Seed, and against the Truth of God; and wast the first strengthner of the Hands of Evil-doers against the Innocent and Harmless: And thou shalt not prosper. Thou wast the first Stirrer up of Strikers, Stoners, Persecutors, Stockers, Mockers and Imprisoners in the North, and of Revilers, Slanderers, Railers and false Accusers, and Scandal-Raisers: This was thy Work, and this thou stirredst up! So thy Fruits declare thy Spirit. Instead of stirring up the pure Mind in People, thou hast stirred up the Wicked, Malicious and Envious; and taken Hand with the Wicked. Thou hast made the People's Minds envious up and down the Country: This was thy Work. But God hath shortened thy Days, and limited thee, and set thy Bounds, and broken thy Jaws, and discovered thy Religion to the Simple and Babes, and brought thy Deeds to Light. How is thy Habitation fallen, and become the Habitation of Devils! How is thy Beauty lost, and thy Glory withered! How hast thou shewed thy End, that thou hast served God but with thy Lips, and thy Heart far from him, and thou in the Hypocrisy! How hath the Form of thy Teaching declared it self to be the Mark of the false Prophets, whose Fruit declares it self! for by their Fruits they are known. How are the Wise Men turned backward! View thy Ways, and take notice, with whom thou hast taken part. That of God in thy

thy *Conscience* will tell thee: The Ancient of Days will reprove thee. How hath thy *Zeal* appeared to be the *Blind Zeal*; a *Persecutor*, which *Christ* and his *Apostles* forbad *Christians* to follow! How hast thou strengthened the Hands of *Evil-doers*, and been a Praise to them, and not to them that do well! How like a *Mad-man*, and a *Blind-man* didst thou turn thy *Sword* backward against the *Saints*, against whom there is no *Law*! How wilt thou be gnawed and burned one Day, when thou shalt feel the *Flame* and have the *Plagues* of *God* poured upon thee, and thou begin to gnaw thy *Tongue* for Pain, because of the *Plagues*! Thou shalt have thy *Reward* according to thy *Works*: Thou canst not escape; the *Lord's* righteous *Judgment* will find thee out, and the *Witness* of *God* in thy *Conscience* shall answer it. How hast thou caused the *Heathen* to *Blaspheme*, and gone on with the Multitude to do *Evil*, and joined hand in hand with the *wicked*! How is thy latter *End* worse than thy *Beginning*, who art come with the *Dog* to bite, and art turned as a *Wolf*, to devour the *Lambs*! How hast thou discovered thy felt to be a Man more fit to be kept in a place to be nurtured, than to be set in a Place to nurture! How wast thou exalted and puffed up with *Pride*! And now art thou fallen down with *Shame*, that thou comest to be covered with that, which thou stirredst up, and broughtest forth. Let not *John Sawrey* take the *Words* of *God* into his Mouth, till he be Reformed: Let him not take his *Name* into his Mouth, till he depart from *Iniquity*. Let not him and his *Teacher* make a Profession of the *Saints Words*, except they intend to proclaim themselves *Hypocrites*, whose *Lives* are so contrary to the *Lives* of the *Saints*; whose *Church* hath made it self manifest to be a *Cage* of *Unclean Birds*. You having a *Form* of *Godliness*, but not the *Power*, have made them that be in the *Power*, your *Derision*, your *By-word*, and your *Talk* at your *Feasts*. Thy ill *Savour*, *John Sawrey*, the Country about have smelled, and of thy unchristian *Carriage* all that fear *God* have been *ashamed*; and to them thou hast been a *Grief*: In the Day of Account thou shalt know it, even in the Day of thy *Condemnation*. Thou wast mounted up, and hadst set thy *Nest* on high; but never gottest higher, than the *Fowls* of the *Air*: But now thou art run amongst the *Beasts* of *Prey*, and art fallen into the *Earth*; so that *Earthliness* and *Covetousness* hath swallowed thee up: and thy *Conceitedness* would not carry thee through, in whom was found the *selfish Principle*, which hath blinded thy *Eye*. Thy *Back* must be bowed down always; for thy *Table* is already become thy *Snare*.

G. F.

This *Justice Sawrey*, who was the first *Persecutor* in that Country, was afterward drowned.

I writ also to *William Lampit*, who was the *Priest* of *Ulverston*; and thus it was upon me to write unto him:

THE

1652.

Swarth-
more.

‘THE Word of the Lord to thee, O Lampitt ! who art a Deceiver, surfettted and drunk with the *Earthly Spirit*, rambling up and down in the *Scriptures*, and blending thy Spirit amongst the *Saints Conditions* ; who hadst a *Prophecy*, as thy *Father Balaam* had, but art erred from it, as thy *Father* did : One whose *Fruit* hath withered (of which I am a Witness ;) and many who have known thy *Fruit*, have seen the *End* of it, that it is withered : and do see, where thou art, in the *blind World*, a *blind Leader* of the *Blind* ; a *Beast* wallowing and tumbling in the *Earth*, and in the *Lust*, one that is erred from the *Spirit* of the *Lord* ; who art of old ordained for *Condemnation* : Who art in the *Seat* of the *Pharisees*, art called of Men *Master*, standest Praying in the *Synagogues*, and hast the *Chief Seat* in the *Assemblies* ; a right *Hypocrite* in the steps of the *Pharisees*, and in the way of thy *Fathers*, the *Hypocrites*, which our Lord *Jesus Christ* cried *Wo* against. Such with the *Light* thou art seen to be, and by the *Light* art *Comprehended* : which is thy *Condemnation*, who hatest it ; and will be so *Eternally*, except thou *Repent*. To thee this is the *Word* of *God* : for in *Christ’s Way* thou art not, but in the *Pharisees* ; as thou mayst read, *Mat. 23.* and all that own *Christ’s Words*, may see thee there. *Christ* who died at *Jerusalem*, cried *Wo* against such as thou art ; and *Christ* is the same *yesterday, to day, and for ever*. The *Wo* remains upon thee, and from under it thou canst never come ; but through *Judgment, Condemnation* and true *Repentance*. To thee this is the *Word* of *God* : To that of *God* in thy *Conscience* I do speak, which will witness the *Truth*, of what I write, and will *Condemn* thee. And when thou art in thy *Torment* (though now thou swellest in thy *Vanity*, and livest in *Wickedness*) remember, thou wast warned in thy *Life-time*, when the *Eternal Condemnation* is stretched over thee, thou shalt witness this to be the *Word* of the *Lord God* unto thee. And if ever thy *Eye* should see *Repentance*, thou wouldst witness me to have been a *Friend* of thy *Soul*.

G. F.

Having thus cleared my *Conscience* to the *Justice*, and to the *Priest* of *Ulverstone*, who had raised the first *Persecution* in that *Country* ; it was upon me to send this *VVarning* in *Writing* to the *People* of *Ulverstone* in *general*.

‘CONsider, O *People* ! who be within the *Parish* of *Ulverston* ; I was moved of the *Lord* to come into your *Publick Places* to speak among you, being sent of *God* to direct your *Minds* to *God*, that you might know, where you might find your *Teacher* ; that your *Minds* might be stayed alone upon *God*, and you might not gad abroad without you for a *Teacher* : for the *Lord God* alone will Teach his *People*, and he is coming to Teach them, and to gather his *People*

' People from *Idols-Temples*, and from the customary *Worships*, 1652.
 ' which all the World is trained up in. And God hath given to
 ' every one of you a *Measure* of his *Spirit* according to your Capa-
 ' city; *Liars*, *Drunkards*, *Whoremongers* and *Thieves*, and who fol-
 ' low *filthy Pleasures*, you all have this *Measure* in you. And this is
 ' the *Measure* of the *Spirit* of God, that shews you *Sin*, and shews
 ' you *Evil*, and shews you *Deceit*; which lets you see *Lying* is *Sin*,
 ' *Theft*, *Drunkennes* and *Uncleanness*, all these to be the *Works* of
 ' *Darkness*. Therefore mind your *Measure* (for nothing that is Un-
 ' clean, shall enter into the Kingdom of God) and prize your *Time*,
 ' while you have it; lest the *Time* come, that you say with Sorrow,
 ' We had *Time*, but it is past. Oh, why will ye die! Why will ye
 ' chuse your own *Ways*? Why will ye follow the Course of the
 ' *World*? and why will ye follow *Envy*, *Malice*, *Drunkennes* and
 ' *foolish Pleasures*? Know ye not in your Consciences, that all
 ' these are *Evil* and *Sin*? and that such as act such things, shall ne-
 ' ver enter into the Kingdom of God? Oh that ye would Consider,
 ' and see, how you have spent your *Time*, and mind, how ye do
 ' spend your *Time*, and observe, whom ye do serve: for the Wages
 ' of *Sin* is *Death*. Do not ye know, that whatsoever is more than
 ' *Yea* and *Nay*, cometh of *Evil*? Oh ye *Drunkards*, who live in
 ' *Drunkennes*, do ye think to escape the *Fire* and the *Judgment* of
 ' God! Though ye swell in *Venom*, and live in *Lust* for a while; yet
 ' God will find you out, and bring you to *Judgment*. Therefore love
 ' the *Light*, which Christ hath enlightened you withal, who saith,
 ' I am the *Light* of the *World*; and who doth enlighten every one,
 ' that cometh into the *World*. One loves the *Light*, and brings his
 ' Works to the *Light*, and there is no occasion at all of stumbling:
 ' the other hates the *Light*, because his *Deeds* are *Evil*, and the
 ' *Light* will reprove him. Thou that hatest this *Light*, thou hast it:
 ' Thou knowest, *Lying* is *Evil*, *Drunkennes* is *Evil*, *Swearing* is
 ' *Evil*; *Whoredom*, *Theft* and all *Ungodliness*, and all *Unrighteous-*
 ' *ness* is *Evil*: Christ Jesus hath given thee *Light* enough to let
 ' thee see, this is *Evil*. And this *Light* (if thou lovest it) will
 ' teach thee *Holiness* and *Righteousness*, without which none shall
 ' see God: but if thou hatest this *Light*, it is thy *Condemnation*.
 ' And thus are *Christ's Words* found to be true, and fulfilled among
 ' you: You that hate this *Light*, set up *Hirelings*, and *Idols-Tem-*
 ' *ples*; and such *Priests*, as bear rule by their means; and such
 ' *Shepherds* as hold up such things; and such as are called of Men
 ' *Masters*, and have the *chiefest Place* in the Assemblies, whom
 ' Christ cried *Wo* against; *Matt. 23*. And such as go in the way of
 ' *Cain*, in *Envy*; and after the Error of *Balaam* for *Wages*, *Gifts*
 ' and *Rewards*; *These* have been your *Teachers*, and these you have
 ' held up. But who love the *Light*, are taught of God; and the
 ' Lord is coming to teach his People himself, and to gather his from
 ' the *Hirelings*, and from such as seek for their *Gain* from their
 ' *Quarter*, and from such as bear Rule by their *Means*: The Lord
 ' is opening the *Eyes* of *foolish People*, that they shall see such, as bear
 ' Rule over them. But all, whose *Eyes* are shut, are such as the *Pro-*
 ' *phet* spake of, *That have Eyes, and see not; but are foolish, upholding*
 ' such

Swarth.
 more.

1652.

Swarth-
more.

'*such things.* Therefore, *poor People*, as ye love your own *Souls*, consider the *Love of God* to your *Souls*, while ye have time; and do not turn the *Grace of God* into *Wantonness*. That which shews you *Ungodliness* and worldly *Lusts*, that should and would be your *Teacher*, if ye would hearken to it; for the *Saints of Old* witnessed the *Grace of God* to be their *Teacher*, which taught them to live Soberly and Godly in this present World. And ye that are not *sober*, this *Grace of God* hath appeared unto you; but you turn it into *Wantonness*, and so set up *Teachers* without you, who are not *sober*, not *holy*, not *godly*. Here you are left without *Excuse*, when the *Righteous Judgment of God* shall be revealed upon you all, who live *Ungodlily*. Therefore to the *Light* in you I speak; and when the *Book of Conscience* shall come to be opened, then shall you Witness, what I say to be true, and you all shall be *judged out of it*. So God Almighty direct your *Minds* (such of you especially, as love *Honesty* and *Sincerity*) that you may receive *Mercy* in the time of Need. Your *Teacher* is within you; look not forth: It will *Teach* you both lying in *Bed*, and going *Abroad*, to shun all *Occasion of Sin* and *Evil*.

G. F.

As the foregoing was directed To all the *Inhabitants of Ulverston in general*; so it was upon me to write also to those more particularly, that did most constantly follow *W. Lampitt* the *Priest* there. And unto these I writ thus:

THE Word of the Lord God to all the *People*, that follow *Priest Lampitt*, who is a *blind Guide*. Ye are such, as are turned from the *Light of Christ within*, which he hath enlightened you withal: Ye are such, as follow that which *Christ* cried *Wo* against, that goes not in *Christ's Way*, but in the *Pharisees Way*; as ye may read *Matt. 23.* which our Lord *Jesus Christ* cried *Wo* against. He is the same yesterday, to day and for ever: but him ye own not, while ye follow such, as he cried *Wo* against; though under a Colour ye make a *Profession*, and *Lampitt*, your *Priest*, makes a *Trade* of *Christ's* and the *Saint's Words*, as his *Fathers* the *Pharisees* did make a *Profession* of the *Prophets Words*, and of *Moses* his Words. *Wo* was unto them, who had not the *Life*: so *Wo* is unto you, who have not the *Life*, that gave forth the *Scriptures*; as your *Fruits* have made manifest. For when the Lord hath moved some to come amongst you, to preach the *Truth* freely, you have knock'd them down, beat, and punch'd and haled them out of your *Assemblies*. Such a *People* serves thee, O *Lampitt*, to make a prey upon; and these are thy *Fruits*: O let *Shame*, *Shame* strike thee and you all in the Faces, who make a *Profession* of *Christ's Words*, thou and they; and yet are *Stoners*, and *Strikers*, and *Mockers*, and *Scoffers*. Let all see, if this be not a *Cage of Unclean Birds* spoken of in the *Scriptures*, which they, who had the *Life* of the

'the *Scriptures* spake of. And such a Company of People thou 1652.
 'deceivest, and feedest them with thy *Fancies*, and makest a
 'Trade of the *Scriptures*, and takest them for thy *Cloak*. But thou *swarth-*
 'art manifest to all the *Children of Light*: for that *Cloak* will not *more.*
 'cover thee; but thy *Skirts* are seen, and thy *Nakedness* appears.
 'And the *Lord* made one to go *Naked* among you, a Figure of thy
 'Nakedness, and of your *Nakedness*, and as a Sign amongst you, be-
 'fore your *destruction* cometh; that you might see, that you were
 'Naked, and not covered with the *Truth*. To the *Light* in all your
 'Consciences I do speak, which *Christ Jesus* doth enlighten you with-
 'al: It will shew you the *Time* you have *spent*, and all your *Evil*
 'Deeds you have done in that *Time*; who follow such a *Teacher*, that
 'acts contrary to this *Light*, and leads you into the *Ditch*. And
 'when you are in the *Ditch* together, both *Teacher* and *People*, re-
 'member, ye were warned in your *Life* time. And if ever your
 'Eye come to see *Repentance*, and you obey the *Light* of *Jesus Christ*
 'in you, you will witness me to have been a *Friend* of your *Souls*,
 'and that I have sought your *Eternal Good*, and written this in
 'dear *Love* to you. And then will you own your *Condemnation*;
 'which you must all own, before ye can come into that blessed *Life*,
 'of which there is no End. But ye, who hate the *Light*, because
 'your *Deeds* are *evil*, this *Light* is your *Condemnation*, and will be:
 'And when your *Condemnation* is come upon you, remember, ye
 'were warned. O that ye would love this *Light*, and hearken to
 'it! It would teach you, both as you walk up and down about
 'your *Occasions*, and as you lie upon your *Beds*, and would never let
 'you speak a *vain Word*: In loving it, you love *Christ*; in hating
 'it, you bring the *Condemnation* thereof upon your selves. And to
 'you this is the *Word* of *God*, from under which you can never
 'pass, nor ever escape the *Terror* of the *Lord* in the state you are in,
 'who hate the *Light*.

G. F.

Amongst those, who were the *Chief Hearers* and *Followers* of
 this *Priest Lampitt* of *Ulverston*, there was one *Adam Sands*,
 who was a very wicked, false *Man*, and would have destroyed
Truth and its *Followers*, if he could: To him I was moved to
 write thus:

Adam Sands,

'TO the *Light* in thy *Conscience* I appeal, thou *Child* of the
 'Devil, thou *Enemy* of *Righteousness*; the *Lord* will strike
 'thee down! though now for a while in thy *wickedness* thou may'st
 'Reign: And the *Plagues* of *God* are due to thee, who hardenest
 'thy self in thy *wickedness* against the pure *Truth* of *God*. With the
 'pure *Truth* of *God*, which thou hast resisted and persecuted, thou
 'art to be threshed down, which is *Eternal*, and doth *Comprehend*
 'thee: and with the *Light*, which thou despisest, thou art seen;

1652.

Swarth-

more.


'and it is thy *Condemnation*. Thou as one *bruttish*, and thy *Wife*, as an *Hypocrite*, and you both, as *Murderers* of the *Just*, in that which is *Eternal*, are seen and comprehended; and your *Hearts* searched and tried, and condemned by the *Light*. The *Light* in thy *Conscience* will witness the *Truth*, of what I write to thee; and will let thee see, that thou art not *born* of *God*, but art from the *Truth*, in the *Beastly Nature*: And if ever thy *Eye* see *Repentance*, thou wilt witness me a *Friend* of thy *Soul*, and a *seeker* of thy *Eternal Good*.

G. F.

This *Adam Sands* afterwards
died miserably.

I was moved also to write to *Priest Tatham*.

THE Word of the Lord to thee, *Priest Tatham*, who art found out of the *Doctrine* of *Christ*; having the *chiefest Place* in the *Assembly*, and being called of Men *Master*, and standing *Praying* in the *Synagogue* in the *Steps* of the *Pharisees*, which our Lord *Jesus Christ* cried *VVo* against. In his *VWay* thou art not; but in the *Way* of the *Scribes* and *Pharisees*: as thou mayest read, *Matth. 23*. There *Christ's VWords* Judge thee; and the *Scriptures* of *Truth* Condemn thee. For thou art such an one, as *sues* Men at the *Law* for *Tithes*, and yet professest thy self to be a *Minister* of *Christ*; which *Christ* never impowered his to do: Neither did any of his *Apostles* or *Ministers* ever do so. Here I charge thee in the *presence* of the *Living God* to be out of their *Doctrine*; and that thou art one of those *evil Beasts* the *Scripture* speaks of, that mindest *Earthly Things*, which the *Life* of the *Scriptures* is against. Thou art for *Destruction* in the *State* wherein thou standest; and it will be thy *Portion* eternally, if thou dost not *Repent*. To that of *God* in thy *Conscience* I speak, which will witness the *Truth*, of what I say. Thou art one, that goest in *Cain's Way*, in *Envy*, an *Enemy* to *God*, and from the *Command* of *God*: Thou art one that goest in *Balaam's Way*, from the *Spirit* of *God*, for *Gifts* and *Rewards*, the *Wages* of *Unrighteousness*. Thou *Son* of *Balaam*, thou art worse than thy *Father*: for though he loved the *VVages* of *Unrighteousness*, yet he durst not take it; but thou not only takest it, but *suest* Men at the *Law*, if they will not give it thee: which never did *Minister* of *Jesus Christ*. Therefore stop thy *Mouth* for ever, and never make mention of them, or profess thy self one of them: With the *Light* thou art seen and comprehended; who art *light* and *vain*, and speakest a *Divination* of thy own *Brain*, and deceivest the *People*. That in thy *Conscience* will witness what I say, and will *Condemn* thee; who art one that bearest *Rule* by thy *Means*, which the Lord sent *Jeremiah* to cry against, *Jer. 5*. and so thou holdest up the *horrible and filthy thing*, that is committed in the *Land*. And they, that do not *Tremble* at the *VWord* of the Lord, they are the *foolish*

' *foolish People*, that hold thee up; they are *foolish Children*, and have 1652.
 ' no Understanding: They are Wise to do *Evil*, but not to do *Good*; 
 ' who are deceived by thee. And such an one thou art, that seekest Swarth-
 ' for thy *Gain* from thy *Quarter*; a *greedy dumb Dog*, that never more.
 ' hath enough, as thy *Practice* makes manifest; which the Lord sent
 ' *Isaiah* to cry against, *Isa.* 56. 11, 12. And thou art such an one,
 ' as the Lord sent *Ezekiel* to cry against, who feedest of the *Fat*, and
 ' Clothest with the *Wool*, and makest a *Prey* upon the People. But
 ' the Lord is gathering his *Sheep* from thy *Mouth*, that to thee they
 ' shall be a *Prey* no longer. Thou *Enemy* of *God*, here this *Prophecy*
 ' is fulfilled upon thee, *Ezek.* 34. and thou art *one of them*; I charge
 ' it upon thee in the presence of the living *God*: A *Hireling* thou art;
 ' and they that put not into thy *Mouth*, thou preparest *War* against
 ' them. Thou hatest the *Good*, and lovest the *Evil*; which the
 ' Lord sent *Micah* to cry against, *Mic.* 3. Cover thy Lips, and stop thy
 ' Mouth for ever, thou *Child of Darkness*: for with the *Light* thou
 ' art comprehended, and seen to be among them, which the holy
 ' Men of *God* cryed *W O* against; and by the Spirit of the living
 ' *God* thou art judged. In the *Light*, which is thy *Condemnation*,
 ' thou art comprehended; thy *Race* is seen, and thy *Compass* known,
 ' who art out of the *Commands* of *Christ*, and out of the *Doctrine*
 ' and *Life* of the *Apostles*. Thou art proved and tryed, and to thee
 ' this is the *Word* of the *Lord*, and to thee it shall be as an *Hammer*,
 ' a *Fire* and a *Sword*; and from under it thou shalt never come, un-
 ' less thou *Repent*; who art with the *Light* to be *Condemned*, in that
 ' *State* wherein thou standest. And if ever thy *Eye* see *Repentance*,
 ' this thy *Condemnation* thou must own.

G. F.

I writ also to — *Burton*, *Priest* of *Sedburgh*, much what to the
 same purpose; he being in the same evil *Ground*, *Nature* and *Practice*,
 which the other *Priests* were in. Many other *Epistles* also and *Pap-
 ers* I writ about that Time, as the Lord moved me thereunto, which
 I sent abroad among the *Priests*, *Professors* and *People* of all sorts,
 for the *laying* their *Evil ways* open before them, that they might see
 and forsake them; and opening the *Way* of *Truth* unto them, that
 they might come to walk therein: which are too many and large, to be
 inserted in this Place.


Now after I had cleared my Conscience at that Time, to the
Priests and *People* in those Parts near *Swarthmore*, I went again into
Westmorland. And a Company of Men with *Pikes* and *Staves* laid
 wait for me at a *Bridge* in the Way; and they light on some *Friends*,
 but missed me. Afterwards they came to the *Meeting* with their
Pikes and *Staves*: But *Justice Benson* being there, and many consi-
 derable *People* besides, they were prevented from doing that *Mis-
 chief* they intended. So they went away in a great *Rage*, but did not
 hurt any Body.

I went

1652. I went from the Meeting to Grayrigge, and I had a Meeting there at Alexander Dixon's House; where the Priest (who was a Baptist, and a Chappel-Priest) came to the Meeting to oppose: but the Lord Con-founded him by his Power. And some of the Priest's People tumbled down some Milk-Pales, which stood upon the Side of the House (the House being much crowded;) whereupon the Priest, after he and his Company were gone away, raised a Slander, That the Devil frightened him, and took away a Side of the House, while he was in the Meeting. And though this was an apparent and known Falshood, yet it served the Priests and Professors to feed on for a while: And so shameless they were, that they Printed it in a Book.

Another Time this Priest came to another Meeting, and fell to Jangling. First he said, The Scriptures were the Word of God. I told him: They were the Words of God, but not Christ, who is the Word; and bid him, prove by Scripture, what he said. Then he said, It was not the Scripture, that was the Word: and setting his Foot upon the Bible, he said; It was but Copies bound up together. Many unsavory Words came from him: But after he was gone, we had a blessed Meeting; and the Lord's Power and Presence was preciously manifested and felt among us. Soon after he sent me a Challenge to meet him at Kendal: I sent him Word, He need not go so far as Kendal, for I would meet him in his own Parish. So the Hour being set, we Met, and abundance of rude People were gathered there together (besides the baptized People, who were his own Members:) and they had intended to have done Mischief that Day; but God prevented them. Now when we were Met, I declared the Day of the Lord to them; and directed them to Christ Jesus. Then the Priest out with his Bible, and said; It was the Word of God. I told him it was the Words of God; but not God, the Word. His Answer was, He would prove the Scriptures to be the God, before all the People. So I let him go on, having a Man there, that could take down in writing, both what he said, and what I said. And when he could not prove it (for I kept him to Scripture-Proof, Chapter and Verse for it) the People gnashed their Teeth for Anger; and said, He would have me anon: But in going about to prove that one Error, he run into many. And when at length he saw, he could not prove it; then he said, He would prove it a God: So he toiled himself afresh, till he sweat again; but could not Prove, what he had Affirmed. And he and his Company were full of wrath: For I kept his Assertions on the Head of him and them all; and told them, I owned, what the Scriptures said of themselves, namely, That they were the Words of God; but Christ was the Word. So the Lord's Power came over all; and they being confounded, went away, and the Lord disappointed their mischievous Intentions against me: and Friends were established in Christ, and many of the Priests Followers saw the Folly of their Teacher.

After this, as I came through the Country visiting Friends, Priest Bennet of Cartmel sent a Challenge to dispute with me. Whereupon I came to his Steeple-house on the First-Day, and there found him Preaching. When he had done, I spake to him and his People; but the Priest would not stand the Trial, but went his Way. After he was gone

gone, I had a great deal of *Discourse* with the *People*: And when I 1652.
 was come forth into the *Steeple-house-yard*, and was discoursing fur- 
 ther with the *Professors*, and declaring *Truth* unto them; One of Grayrigg.
 them set his *foot* behind me, and Two of them ran against my *Breast*,
 and threw me down *backwards* against a *Grave-stone*, *wickedly* and
maliciously, seeking to have spoiled me. But I got up again, and was
 moved of the Lord to speak to them. Then I went up to the *Priest's*
House, and desired him to come forth, that I might *discourse* with
 him; seeing he had *Challenged* me: But he would not at all come
 out, or be seen. So the *Lord's Power* came over them all, which was
 greatly manifested at that Time. There was amongst the *Priest's*
Hearers one *Richard Roper*, one of the *bitterest Professors* the *Priest*
 had; and he was very *fierce* and *hot* in his *Contention*: but after-
 wards he came to be *Convinced* of God's *Eternal Truth*, and became
 a *Minister* thereof; and continued faithful to his *Death*.

It was now about the beginning of the Year 1653, when I re- 1653.
 turned to *Swarthmore*: And going to a *Meeting* at *Gleeston*, a *Pro-* Swarth-
fessor there challenged a *Dispute* with me. Whereupon I went to the more.
House, where he was, and called him to come forth: but the *Lord's*
Power was over him, so that he durst not meddle. Then I departed
 thence, and went and visited the *Meetings* of *Friends* in *Lancashire*, Lancashire
 and so came back to *Swarthmore* again. And great *Openings* I had Swarth-
 from the Lord, not only of *Divine* and *Spiritual Matters*, but also of more.
Outward Things, relating to the *Civil Government*. For being one
 Day in *Swarthmore-Hall*, when *Judge Fell* and *Justice Benson* were
 talking of the *News* in the *News-Book*, and of the *Parliament* that
 then was sitting (which was called the *Long-Parliament*) I was
 moved to tell them; *That before that Day Two Weeks the Parliament*
should be broken up, and the Speaker pluck'd out of his Chair. And
that Day Two Weeks Justice Benson coming thither again, told *Judge*
Fell, That now he saw, *George* was a true *Prophet*; for *Oliver* had
broken up the Parliament by that Time.

About this Time I was in a *Fast* for about *Ten Days*, my *Spirit*
 being greatly exercised on *Truth's* behalf: for *James Milner* and
Richard Myer went out into *Imaginations*, and a Company followed
 them. This *James Milner*, and some of his Company had true *Openings*
 at the *first*; but getting up into *Pride* and *Exaltation* of *Spirit*, they run
 out from *Truth*. I was sent for to them, and was moved of the
 Lord to go, and shew them their *Goings forth*: And they came to
 see their *Folly*, and *Condemned* it; and came into the *Way of Truth* again.
 After some Time I went to a *Meeting* at *Arn-side*, where *Richard* Arnside.
Myer was. Now he had been long *Lame* of one of his *Arms*: And
 I was moved of the Lord to say unto him amongst all the *People*,
 'Prophet Myer, *stand up upon thy Legs* (for he was sitting down:)
 And he *stood up*, and stretched out his *Arm*, that had been *Lame*
 a long time, and said; 'Be it known unto you, all *People*, that this
 'Day I am healed. But his *Parents* could hardly believe it; but after
 the *Meeting* was done, had him aside, and took off his *Doublet*: and
 then they saw, it was true. He came soon after to *Swarthmore-Meet-* Swarth-
ing, and there declared, how that the Lord had healed him. Yet more.
 after this the Lord commanded him to go to *Tork* with a *Message*
 from

1653. from him; and he disobeyed the Lord: and the Lord struck him again, so that he died about three quarters of a Year after.

Swarthm. Now were great Threatnings given forth in Cumberland, That if ever I came there again, they would take away my Life. When I heard it, I was drawn to go into Cumberland again; and went to one Miles Wennington's, in the same Parish, from which those Threatnings came: but they had not Power to touch me then.

Cumberland

Much about this Time too it was, that Anthony Pearson was Convinced, who had been an Opposer of Friends. He came over to Swarthmore; and I being then at Colonel West's, they sent for me: and Colonel West said; Go, George, for it may be of great Service to the Man. So I went, and the Lord's Power reached him.

Bootle.

About this Time also the Lord opened several Mouths to declare the Truth to Priests and People; so that divers were cast into Prison. And I went again into Cumberland, and Anthony Pearson and his Wife, and several Friends went along with me to Bootle, where Anthony Pearson left me; and went on himself to Carlisle-Sessions: for he was a Justice of the Peace in Three Counties. Upon the First Day of the week I went into the Steeple-house at Bootle; and when the Priest had done, I began to speak. But the People were exceeding rude, and struck and beat me in the Steeple-house-yard: One gave me a very great blow over my Wrist, so that the People thought, he had broken my Hand to Pieces. The Constable was very willing to have kept the Peace, and would have set some of them by the Heels, that struck me, if I would have given way to it. After my Service at that time amongst them was over, I went to Joseph Nicholson's House; and the Constable went a little way with us, to keep off the rude Multitude from us. In the Afternoon I went up again; and then the Priest had got another Priest to help him, one that came from London, and was highly accounted of. Before I went into the Steeple-house, I sate a little upon the Cross, and Friends with me; but the Friends were moved to go into the Steeple-house, and I went in after them. The London-priest was preaching; who gathered up all the Scriptures he could think of, that spake of false Prophets, and Antichrists, and Deceivers, and threw them upon us: But when he had done, I Recollected all those Scriptures, and brought them back upon himself. Then the People fell upon me in a rude manner; but the Constable charged them to keep the Peace, and so made them quiet again. Then the Priest began to Rage, and said; I must not speak there: I told him, he had his Hour-Glass, by which he had preached; and he having done, the Time was free for me, as well as for him: for he was but a Stranger there himself. So I opened the Scriptures to them, and let them see, 'That those Scriptures, that spake of the false Prophets, 'and Antichrists and Deceivers, described them and their Generation, 'and belonged to them, who were found walking in their Steps, and 'bringing forth their Fruits; and not unto us, who were not guilty 'of such things. And I manifested to them, that they were out of 'the Steps of the true Prophets and Apostles; and shewed them clearly 'by the Fruits and Marks, that they were of those, whom those Scri- 'ptures spake of, and not we. And I declared the Truth, and the 'Word of Life to the People, and directed them to Christ their 'Teacher.

‘Teacher. And all was quiet, while I was speaking: But when I had done, and was come forth, the Priests were both of them in such a Fret and Rage, that they foamed at the Mouth for Anger against me. The Priest of the Place made an Oration to the People in the Steeple-house-Tard, and said; *This Man hath gotten all the honest Men and Women in Lancashire to him; and now, said he, he comes here to do the same.* Then said I unto him, ‘What wilt thou have left? And ‘what have the Priests left them, but such as *themselves*? For if it be ‘the *Honest*, that receive the *Truth*, and are turned to *Christ*; then ‘it must be the *Disshonest*, that follow *thee*, and such as thou art. Some also of the *Priest’s* People did begin to plead for their *Priest*, and for *Tithes*. But I told them, It were better for them to plead for *Christ*, who had ended the *Tithing-Priesthood* and the *Tithes*, and had sent forth his *Ministers* to *give freely*, as they had *received freely*. So the *Lord’s* Power came over them all, and put them to *Silence*; and restrained the *rude* People, that they could not do the *Mischief* they intended. And when I came down again to *Joseph Nicholson’s* House, I saw a great *hole* in my *Coat*, which was cut with a *Knife*; but it was not cut through my *Doublet*, for the *Lord* had prevented their *Mischief*. And the *next* day there was a *rude, wicked* Man would have done Violence to a *Friend*; but the *Lord’s* Power stopt him.

Now was I moved to send *James Lancaster*, to Appoint a Meeting at one *John VVilkinson’s* Steeple-house near *Cockermouth*; who was a *Preacher* in great repute, and had *three* *Parishes* under him; wherefore I staid at *Milholm* in *Bootel*, till he came back again. In the mean time some of those they called the *Gentry* of the *Country*, had made a *Plot* against me, and had given a *little* *Boya* *Rapier*, for him to do me a *Mischief* with it. And they came with the *Boy* to *Joseph Nicholson’s* House to seek me: but the *Lord* had so ordered it, that I was not in the *House*, but was gone forth into the *Fields*. They met with *James Lancaster*, but did not much *abuse* him; and not finding me in the *House*, after a while they went away again. So I walked up and down in the *Fields* that *Night*, and did not go to *Bed*; as very often I used to do. The *next* *Morning* we passed from thence, and came the *next* day to the *Steeple-house*, where *James Lancaster* had appointed the *Meeting*. There were at this *Meeting* *Twelve* *Soldiers* and their *Wives*, who were come thither from *Carlisle*; and the *Country-People* came in, like as it had been to a *Fair*. I lay at an *House* somewhat short of the *Place*, so that many *Friends* were got thither before me. And when I came there, I found *James Lancaster* speaking under a *Tew-Tree*; which was so full of *People*, that I feared, they would break it down. I looked about for a *place* to stand upon, to speak unto the *People*: for they lay all up and down, like *People* at a *Leaguer*. But after a while, that I was discovered, a *Professor* came to me and asked; If I would not go into the *Church*? I seeing, there was no *place* abroad convenient to speak to the *People* from, told him, *Yes*: Whereupon the *People* rushed in; so that when I came in, the *House* and *Pulpit* was so full of *People*, that I had much ado to get in: and they that could not get in, stood

1653.
w
Bootel.

Meeting
near Cock-
ermouth.

1653. abroad about the *Walls*. When the *People* were settled, I stood up upon a *Seat*: 'And the *Lord* opened my Mouth to declare his *Everlasting Truth*, and his *Everlasting Day*; and to lay open all their *Teachers*, and their *Rudiments, Traditions and Inventions*, that they 'had been in, in the *Night of Apostacy* since the *Apostles days*: And 'I turned them to *Christ* the true *Teacher*, and to the true, *Spiritual* 'Worship; directing them, where to find the *Spirit* and *Truth*, 'that they might Worship God therein. I opened *Christ's Parables* 'unto them, and directed them to the *Spirit* of God in themselves, 'that would open the *Scriptures* unto them. And I shewed them, 'how all might come to know their *Saviour*, and sit under his *Teaching*; and come to be *Heirs* of the *Kingdom of God*, and know both 'God's and *Christ's Voice*, by which they might discover all the *false* 'Shepherds and *Teachers* they had been under, and be gathered to the 'true *Shepherd, Priest, Bishop and Prophet Christ Jesus*, whom God 'commanded all to hear. So when I had largely declared the *Word* of *Life* unto them, for about the space of *three Hours*, I walked forth from amongst the *People*, and the *People* passed away very well satisfied. Among the rest a *Professor* followed me, praising and commending me; and his Words were like a *Thistle* to me: At last I turned about, and bid him, *Fear the Lord*: Whereupon one, *Priest Larkham* of *Cockermouth* (for several *Priests* were got together on the Way, who came, after the *Meeting* was done) said to me, *Sir, why do you judge so? you must not judge*, said he. But I turned to him and said, *Friend*, dost not thou discern an *Exhortation* from a *Judgment*? for I admonished him to *fear God*; and dost thou say, I judge him? So this *Priest* and I falling into *Discourse*, I manifested him to be amongst the *false Prophets* and *covetous Hirelings*. And several *People* being moved to speak unto them, he and two other of the *Priests* soon got away. When they were gone, *John Wilkinson* (who was *Preacher* of that *Parish*, and of two other *Parishes* in *Cumberland*) began to dispute against his own Conscience for several hours, till the *People* generally turned against him: for he thought to have *Tired* me out; but the *Lord's Power* tired him out, and the *Lord's Truth* came over him and them all. And *Many hundreds* were *Convinced* that day, and received the *Lord Jesus Christ*, and his *free Teaching* with Gladness; of whom some have died in the *Truth*, and many stand there faithful *Witnesses* thereof. The *Souldiers* also were *Convinced*, and their *Wives*; and continued with me, till the *First-day*.

Cockermouth.

On the *First-day* I went to the *Steeple-house* at *Cockermouth*, where *Priest Larkham* lived: And when the *Priest* had done, I began to speak; and the *People* began to be *Rude*: but the *Souldiers* told them, We had *broken no Law*; and then they were quiet. Then I turned me to the *Priest*, and laid him open among the *false Prophets* and *Hirelings*: At which word the *Priest* went his way, and said, *He calls me Hireling*: which was true enough, and all the *People* knew it. Then some of the *Great Men* of the *Town* came to me, and said, *Sir, We have no learned Men to dispute with you*. I told them, I came not to dispute, but to declare the way of *Salvation* to them, and the way of *Everlasting Life*. And so I declared largely the way of *Life* and

and *Truth* to them, and directed them to *Christ* their Teacher, 1652. 3
that had died for them, and bought them with his *Blood*.

When I had done, I passed away about *Two Miles* to another *Brigham*.
great *Steeple-house* of said *John Wilkinson's*, called *Brigham*; where
the *People*, having been at the other *Meeting*, were mightily affected;
and would have put my *Horse* into the *Steeple-house-Yard*: but I said,
No; the *Priest* claims that; have him to an *Inn*. When I came into
the *Steeple-house-Yard*, I saw the *People* coming in great *Companies*,
as to a *Fair*; and abundance were already gathered in the *Lanes*,
and about the *Steeple-house*. I was very *Thirsty*; and walked about
a *quarter* of a *Mile* to a *Brook*, where I got some *Water*, and re-
freshed my *Self*. And as I came up again, I met the said *Wilkinson*;
who, as I passed by him, said, *Sir, will you preach to day? If you*
will, said he, *I will not Oppose you in Word or Thought*. I replied, *Op-*
pose, if thou wilt; I have something to speak to the People. And, said
I, thou carried'st thy self foolishly the other day, and spakest a-
gainst thy *Conscience* and *Reason*; insomuch that thy *Hearers* cried
out against thee. So I left him, and went on; for he saw, it was in
vain to *Oppose*, the *People* were so affected with the *Lord's Truth*.
When I came into the *Steeple-house-Yard*, a *Professor* came to me, and
asked, *If I would not go into the Church?* (as he called it) And I see-
ing no convenient *Place* abroad, to stand to speak unto the *People*
from, went in; and stood up in a *Seat*, after the *People* were settled.
The *Priest* came in also; but did not go up to his *Pulpit*. 'So the
'*Lord* opened my *Mouth*, and I declared his *Everlasting Truth*, and
'*Word of Life* to the *People*; directing them to the *Spirit* of *God* in
'themselves, by which they might know *God* and *Christ*, and the
'*Scriptures*, and come to have heavenly *Fellowship* in the *Spirit*. And
'I declared to them, that *Every one that cometh into the World*, was
'*enlightened* by *Christ* the *Life*; by which *Light* they might see
'their *Sins*, and *Christ*, who was come to save them from their *Sins*,
'and died for them. And if they came to walk in this *Light*, they
'might therein see *Christ* to be the *Author* of their *Faith*, and the
'*Finisber* thereof; their *Shepherd* to feed them, their *Priest* to teach
'them, and their great *Prophet* to open divine *Mysteries* unto them,
'and to be always present with them: I opened also unto them, in
'the *Openings* of the *Lord*, the *first Covenant*, shewing them the
'*Figures*, and the *Substance* of those *Figures*; and so bringing them
'on to *Christ*, the *New Covenant*. I also manifested unto them, that
'there had been a *Night* of *Apostasy* since the *Apostles days*; but that
'now the *Everlasting Gospel* was preached again, which brought *Life*
'and *Immortality* to *Light*: And the *day* of the *Lord* was come, and
'*Christ* was come to teach his *People* himself by his *Light*, *Grace*,
'*Power* and *Spirit*. A fine opportunity the *Lord* gave me, to preach
Truth among the *People* that day, for about *three hours* time; and all
was quiet. And *Many hundreds* were *Convinced* that day: And some
of them praised *God* and said; *Now we know the first step to Peace*.
The said *Preacher* also said privately to some of his *Hearers*, that I had
broken them, and overthrown them.

1653. After this I went to a *Village*, and many *People* accompanied me. And as I was sitting in an *House* full of *People*, declaring the *Word of Life* unto them, I cast mine *Eye* upon a *Woman*; and I discerned an *Unclean Spirit* in her. And I was moved of the *Lord* to speak sharply to her; and told her, she was a *Witch*: Whereupon the *Woman* went out of the *Room*. Now I being a *Stranger* there, and knowing nothing of the *Woman* *Outwardly*, the *People* wondred at it; and told me afterwards, that I had discovered a great thing: for all the *Country* looked upon her to be a *Witch*. The *Lord* had given me a *Spirit* of discerning, by which I many times saw the *States* and *Conditions* of *People*, and could *Try* their *Spirits*. For not long before, as I was going to a *Meeting*, I saw some *Women* in a *Field*, and I discerned them to be *Witches*: and I was moved to go out of my way into the *Field* to them, and declare unto them their *Conditions*; telling them plainly, *They were in the Spirit of Witchcraft*. At another time there came such an one into *Swarthmore-Hall* in the *Meeting-time*; and I was moved to speak sharply to her, and told her, she was a *Witch*: And the *People* said afterwards, she was generally accounted so. There came also at another time another *Woman*, and stood at a distance from me; and I cast mine *Eye* upon her and said: *Thou hast been an Harlot*: for I perfectly saw the *Condition* and *Life* of the *Woman*. The *Woman* answered and said, *Many could tell her of her Outward Sins*; but none could tell her of her *Inward*. Then I told her, Her *Heart* was not right before the *Lord*; and that from the *Inward* came the *Outward*. This *Woman* came afterwards to be *Convinced* of *God's Truth*, and became a *Friend*.

Coldbeck.

At a Market-Town.

From the aforesaid *Village* we came up to *Thomas Bewley's*, near *Coldbeck*; and from thence, having had some *Service* for the *Lord* there, I passed to a *Market-Town*, where I had a *Meeting* at the *Cross*; and all was pretty quiet: and when I had declared the *Truth* unto them, and directed them to *Christ* their *Teacher*, some received the *Truth*. Then we passed further, and had another *Meeting* upon the *Borders*, in a *Steeple-house-Yard*, to which many *Professors* and *Contenders* came; but the *Lord's Power* was over all: and when the *Word of Life* had been declared amongst them, some received the *Truth* there also.

Carlisle.

From thence passing on we came to *Carlisle*, and the *Pastor* of the *Baptists*, with most of his *Hearers* came to me there to the *Abbey*; where I had a *Meeting*, and declared the *Word of Life* amongst them: and many of the *Baptists*, and of the *Souldiers* were *Convinced*. After the *Meeting* was done, the *Pastor* of the *Baptists* (being an high *Notionist*, and a flashy *Man*) came to me, and asked me, *What must be damned?* I was moved immediately to tell him, *That which spake in him, was to be damned*. This stopt the *Pastor's Mouth*; and the *Witness* of *God* was raised up in him: and I opened to him the *States* of *Election* and *Reprobation*, so that he said; *He never heard the like in his Life*. He also came afterward to be *Convinced*.

Then went I up to the *Castle* among the *Souldiers*; who beat a *Drum*, and called the *Garrison* together: And I preached the *Truth* amongst them, 'Directing them to the *Lord Jesus Christ* to be their *Teacher*,

'Teacher, and to the measure of his Spirit in themselves, by which 1653.
'they might be turned from the *Darkness* to the *Light*, and from the *Power of Satan* unto *God*. And I warned them all, that they should
'do no *Violence* to any Man; but should shew forth a *Christian-Life*:
'telling them, that he, who was to be their *Teacher*, would be their
'*Condemnation*, if they were disobedient to him. So I left them,
having no *Opposition* from any of them, except the *Serjeants*; who
afterwards came to be *Convinced*.

On the *Market-day* I went up into the *Market*, to the *Market-Cross*.
Now the *Magistrates* had both threatned, and sent their *Serjeants*:
And the *Magistrates Wives* had said, *That if I came there, they would*
pluck the Hair from off my Head; and *that the Serjeants should take me*
up. Nevertheless I obeyed the *Lord God*, and went upon the *Cross*;
and there declared unto them, 'That the day of the *Lord* was com-
'ing upon all their *deceitful Ways* and *Doings*, and *deceitful Mer-*
'*chandize*; and that they should put away all *Cozening* and *Cheat-*
'*ing*, and keep to *Yea* and *Nay*, and speak the *Truth* one to another:
So the *Truth*, and the *Power of God* was set over them. And after I
had declared the *Word of Life* to the *People*, the *Throng* being so
great, that the *Serjeants* could not get to me, nor the *Magistrates*
Wives come at me; I passed away quietly. Many *People* and *Souldi-*
ers came to me, and some *Baptists*, that were *bitter Contenders*; a-
mongst whom one of their *Deacons*, being an *envious Man*, and find-
ing the *Lord's Power* was over them, *Cried out for very Anger*.
Whereupon I set my *Eyes* upon him, and spake sharply to him in the
Power of the Lord: and he cried, *Do not pierce me so with thy Eyes*;
keep thy Eyes off me.

On the *first day* following, I went into the *Steeple-house*: And
after the *Priest* had done, I preached the *Truth* to the *People*, and
declared the *Word of Life* amongst them. The *Priest* got away;
and the *Magistrates* desired me to go out of the *Steeple-house*: But I
still declared the *Way* of the *Lord* unto them, and told them; I
came to speak the word of *Life and Salvation* from the *Lord* amongst
them. The *Power of the Lord* was dreadful amongst them in the
Steeple-house, so that the *People* trembled and shook, and they thought,
the *Steeple-house* shook; and some of them feared, it would have
fallen down on their *Heads*. The *Magistrates Wives* were in a *Rage*,
and strove mightily to have been at me: but the *Souldiers* and
friendly People stood thick about me. At length the *rude People* of
the *City* rose, and came with *Staves* and *Stones* into the *Steeple-house*,
crying; *Down with these Round-headed Rogues*: and they threw
Stones. Whereupon the *Governour* sent a *File* or two of *Musketeers*
into the *Steeple-house*, to appease the *Tumult*; and commanded all
the other *Souldiers* out. So those *Souldiers* took me by the *Hand* in
a *friendly manner*, and said; They would have me along with them
then. When we came forth into the *Street*, the *City* was in an *Up-*
rear; and the *Governour* came down: and some of those *Souldiers*
were put in *Prison* for standing by me, and for me against the *Towns*
People. There was a *Lieutenant*, that had been *Convinced*; and he
came, and had me to his *House*, where there was a *Baptists-Meeting*,
and thither came *Friends* also: and we had a very quiet *Meeting*;
and

1653.
Cartlife.

1653.

Carlisle.

G. F. committed to
Carlisle-
Prison.Carlisle-
Assize.

and they heard the *Word of Life* gladly, and many received it. The next day, the *Justices* and *Magistrates* of the *Town* being gathered together in the *Town-hall*, they granted a *Warrant* against me; and sent for me to come before them. I was then gone to a *Baptist's House*; but hearing of it, I went up to the *Hall* to them, where many rude *People* were: some of whom had sworn *strange false Things* against me. I had a great deal of *Discourse* with the *Magistrates*, wherein I laid open the *Fruits* of their *Priest's Preaching*; and shewed them, how *Void* they were of *Christianity*: and that, though they were such great *Professors* (for they were *Independents* and *Presbyterians*) they were without the *Possession* of that which they *professed*. So after a large *Examination* they *Committed* me to *Prison* as a *Blasphemer*, an *Heretick* and a *Seducer*; though they could not justly charge any such thing against me. The *Jail* at *Carlisle* had *Two Jailers*, an *Upper* and an *Under*, which looked like *Two great Bear-wards*. Now when I was brought in, the *Upper-Jailer* had me up into a great *Chamber*, and told me, *I should have what I would in that Room*. But I told him, he should not expect any *Money* from me, for I would neither *lie* in any of his *Beds*, nor eat any of his *Victuals*. Then he put me into another *Room*; where after a while I got something to lie upon. There I lay, till the *Assizes* came: and then all the *Talk* and *Cry* was, that I was to be *Hanged*. And the *High-Sheriff*, whose Name was *Wilfrey Lawson*, stirred them much up to take away my *Life*, and said; *He would guard me to my Execution himself*. They were in a *black, dark Rage*, and set *three Musketeers* for *Guard* upon me; one at my *Chamber-door*, another at the *Stairs-foot*, and a third at the *Street-door*: and none they would let come at me, except one sometimes, to bring me some necessary things. At *Night* they would bring up *Priests* to me, sometimes as late as the *Tenth Hour* in the *Night*; and they would be exceeding *Rude* and *Divellish*. There were a *Company* of *bitter, Scotch Priests, Presbyterians*, made up of *Envy* and *Malice*, who were not fit to speak of the *things* of *God*, they were so *foul-mouthed*: But the *Lord* by his *Power* gave me dominion over them all, and I let them see both their *Fruits*, and their *Spirits*. *Great Ladies* also (as they were called) came to see the *Man*, that they said *was to die*. Now, while both the *Judge, Justices* and *Sheriff* were contriving together, how they might put me to *death*; the *Lord* disappointed their *Design* by an unexpected way. For the *Judge's Clark* (as I was *Informed*) started a *Question* among them; which *Confounded* all their *Counsels*: So that after that they had not *Power* to call me before the *Judge*.

Anthony Pearson being then in *Carlisle*, and perceiving, that they did not intend to bring me (as was expected) upon my *Trial*, he writ a *Letter* to the *Judges*, directed as followeth:

‘To

1653.

' To the Judges of Assize and Jail-Delivery for the
' Northern Parts, sitting at Carlisle.

Carlisle.
Assize.

' Y O U are raised up to do Righteousness and Justice, and sent forth
' to punish him that doth Evil, and to encourage him that doth well,
' and to set the oppressed free. I am therefore moved to lay before you
' the Condition of him, who is called George Fox, whom the Magistrates
' of this City have cast into Prison, for Words that he is accused to have
' spoken, which they call Blasphemy. He was sent to the Jail, till he
' should be delivered by due Course of Law; and it was expected, he
' should have been proceeded against in the Common Law-Course at this
' Assizes. The Informations against him were delivered into Court;
' and the Act allows and appoints that way of Trial. How hardly and
' unchristianly he hath been hitherto dealt with, I shall not now mention:
' but you may consider, that nothing he is accused of, is nice and difficult.
' And, to my Knowledge, he utterly abhors and detests every Particular,
' which by the Act against Blasphemous Opinions is appointed to be pun-
' ished; and differs as much from those People, against whom the Law was
' made, as Light from Darkness. Though he be Committed, Judgment
' is not given against him; nor have his Accusers been face to face, to
' affirm before him, what they have Informed against him: Nor was he
' heard, as to the Particulars of their Accusations: nor doth it appear,
' that any Word they charge against him, is within the Act. But indeed,
' I could not yet so much as see the Information, no not in Court, though
' I desired it both of the Clark of the Assizes and of the Magistrates
' Clark; nor hath he had a Copy of them. This is very hard: And
' that he should be so close restrained, that his Friends may not speak
' with him, I know no Law nor Reason for. I do therefore claim for
' him a due and lawful Hearing, and that he may have a Copy of his
' Charge, and freedom to Answer for himself; and that rather before
' you, than to be left to the Rulers of this Town, who are not competent
' Judges of Blasphemy: as by their Mittimus appears, who have Com-
' mitted him upon an Act of Parliament; and mention Words, as spe-
' ken by him at his Examination, which are not within the Act, and
' which he utterly denies. The Words mentioned in the Mittimus he de-
' nies to have spoken; and hath neither professed nor avowed them.

Anthony Pearson.


But notwithstanding this Letter, the Judges were resolved not to
suffer me to be brought before them; but reviling and Scoffing at
me behind my back, left me to the Magistrates of the Town: giving
them what Encouragement they could, to Exercise their Cruelty upon
me. Whereupon (though I had been kept up so close in the Jailers's
House, that Friends were not suffered to come at me; and Colonel
Benson and Justice Pearson were denied to see me: yet) the next Day,
after the Judges were gone out of Town, an Order was sent to the
Jailer, to put me down into the Dungeon amongst the Moss-Troopers,
Thieves

Carlisle.
Dungeon.

1653. *Thieves and Murtherers*; which accordingly he did. A *Filthy, Nasty Place* it was, where *Men and Women* were put together in a very *uncivil manner*; and never a *House of Office* to it.: And the *Prisoners* so *lousy*, that one *Woman* was almost eaten to death with *Lice*. Yet as *bad* as the *Place* was, the *Prisoners* were all made very *loving* and *subject* to me; and some of them were *Convinced* of the *Truth*, as the *Publicans* and *Harlots* were of old; so that they were able to *confound* a *Priest*, that might come to the *Grates* to *dispute*. But the *Jailer* was very *Cruel*, and the *Under-Jailer* very *abusive* both to me, and to *Friends*, that came to see me: For he would *beat Friends* with a great *Cudgel*, that did but come to the *Window* to look in upon me. I could get up to the *Grate*, where sometimes I took in my *Meat*; at which the *Jailer* was often *offended*. One Time he came in a great *Rage*, and fell a *beating* me with his great *Cudgel*, though I was not at the *Grate* at that time: and as he *beat* me, he cried, *Come out of the Window*, though I was then far enough from it. Now, while he *struck* me, I was made to *sing* in the *Lord's Power*; and that made him *Rage* the more. Then he went, and fetched a *Fiddler*, and brought him in where I was, and set him to *play*; thinking to *vex* me thereby: But while he *played*, I was moved in the everlasting *Power* of the *Lord God* to *sing*; and my *Voice* drowned the *Noise* of the *Fiddle*, and *struck* and *confounded* them: and made them give over *Fiddling*, and go their ways.

Justice Benson's Wife was moved of the *Lord* to come to *visit* me, and to *Eat no Meat*, but what she *Eat with me* at the *Bars* of the *Dungeon-Window*. She was afterwards herself *Imprisoned* at *Tork*, when she was *great with Child*, for speaking to a *Priest*; and was kept in *Prison*, and not suffered to go out, when the time of her *Tra-vail* was come: so she was delivered of her *Child* in the *Prison*. She was an *honest, tender Woman*, and continued *faithful* to the *Truth*, until she *died*.

Whilst I was in the *Dungeon* at *Carlisle*, one *James Parnel*, a little *Lad* of about *Sixteen Years* of *Age*, came to see me; and was *Convinced*: And the *Lord* quickly made him a *powerful Minister* of the *Word of Life*, and many were turned to *Christ* by him; though he lived not long. For travelling into *Essex* in the *Work* of the *Ministry*, in the Year 1655, he was Committed to *Colchester-Castle*, where he endured very great *Hardships* and *Sufferings*; being put by the *Cruel Jailer* into a *Hole* in the *Castle-wall*, called the *Oven*, so high from the *Ground*, that he went up to it by a *Ladder*: which being *six Foot* too *short*, he was fain to *climb* from the *Ladder* to the *Hole* by a *Rope*, that was *fastned* above. And when *Friends* would have given him a *Cord* and a *Basket*, to have *drawn up* his *Victuals* in, the *Inhu-man Jailer* would not suffer them; but forced him to go down and up by that *short Ladder* and *Rope*, to fetch his *Victuals* (which for a long time he did) or else he might have *famished* in the *Hole*. At length, his *Limbs* being much *benumbed* with *lying* in that *Place*, yet being constrained to go down to take up some *Victuals*; as he came up the *Ladder* again with his *Victuals* in one hand, and caught at the *Rope* with the other, he *missed* the *Rope*; and fell down from a very great height upon the *Stones*: by which *Fall* he was exceedingly wounded

wounded in his *Head and Arms*, and his *Body* much *bruised*; and he died in a *short Time* after. And when he was *dead*, the *wicked Professors*, to cover their own *Cruelty*, writ a *Book* of him, and said; *He fasted himself to Death*: Which was an *abominable Falshood*; and was manifested so to be by another *Book*, which was written in Answer to that, and was called, *The Lamb's Defence against Lies*. 1652.  Carlisle-Dungeon.

Now when I saw, that I was not like to be brought forth to a *publick Hearing and Trial* (although I had before *Answered in Writing* the *particular Matters* charged against me, at the *Time* of my *first Examination and Commitment*) I was moved to send forth the following *Paper*, as a *publick Challenge* to all those, that did *belie the Truth* and *me behind my Back*, to come forth, and make good their *Charge*.

‘**I**F any in *Westmorland*, or *Cumberland*, or elsewhere, that profess *Christianity*, and pretend to *love God and Christ*, are not satisfied concerning the *things* of *God*, which I, who am called *George Fox*, have spoken and declared, let them declare and publish their *Dissatisfaction in Writing*; and not *back-bite*, nor *lie*, nor *persecute in secret*: This I demand of you all in the *presence* of the *living God*, as ye will answer it to him. For the *Exaltation* of the *Truth*, and the *Confounding* of the *Deceit* is this given forth: To *that* of *God* in your *Consciences* I speak; declare or write your *Dissatisfactions* to any of them, whom you call *Quakers*, that *Truth* may be *exalted*, and *All* may come to the *Light*, with which *Christ* hath enlightened every one, that cometh into the *World*: that nothing may be hid in *Darkness*, in *Prisons*, *Holes* or *Corners*; but that all things may be brought to the *Light* of *Christ*, and by the *Light* of *Christ* may be tried. This am I moved of the *Lord* to write, and send forth to be set upon the *Market-Crosses* in *Westmorland*, and elsewhere. To the *Light* of *Christ* in you I speak, that none of you may speak evil of the *things* of *God*, which you know not; nor act contrary to the *Light*, that gave forth the *Scriptures*: lest you be found *Fighters* against *God*, and the *Hand* of the *Lord* be turned against you.

G. F.

While I thus lay in the *Dungeon* at *Carlisle*, the *Report*, that was raised at the time of the *Affize*, That I should be put to *Death*, was gone out far and near; infomuch that the *Parliament* then sitting (which, I think, was called the *Little-Parliament*) hearing, That a *Young-man* at *Carlisle* was to die for *Religion*, caused a *Letter* to be sent down to the *Sheriff* and *Magistrates* concerning me. And much about the same *Time* I writ also to the *Justices* at *Carlisle*, that had cast me into *Prison*, and that persecuted *Friends* at the *Instigation* of the *Priests*, for *Tithes*; expostulating the *Matter* with them thus:

Q


Friends,

1653.

Carlisle-
Duncon.

Friends, Thomas Craffton and Cuthbert Studholm,

' **Y**our Noise is gone up to London before the sober People: What
 ' Imprisoning, what Gagging, what Harcock and Spoiling the
 ' Goods of People have you made within these few Years, unlike Men;
 ' as though you had never read the Scriptures, or had not minded
 ' them! Is this the End of Carlisle's Religion? is this the End of your
 ' Ministry? and is this the End of your Church, and of your Pro-
 ' fession of Christianity? you have shamed it by your Folly and Mad-
 ' ness, and blind Zeal. Was it not always the Work of the blind
 ' Guides, Watchmen, Leaders and false Prophets, to prepare War
 ' against them, that would not put into their Mouths? And have not
 ' you been the Priests Pack-horses and Executioners? When they spur
 ' you up, to bear the Sword against the Just, do not you run on against
 ' the Creatures, that cannot hold up such, as the Scriptures did always
 ' testify against? Yet will you lift up your unholy Hands, and call up-
 ' on God with your polluted Lips, and pretend a Fast, who are full of
 ' Strife and Debate. Did your Hearts never burn within you? Did
 ' you never come to question your Conditions? Are you wholly given
 ' up to do the Devil's Lusts, to Persecute? Where is your Loving
 ' Enemies? Where is your Entertaining Strangers? Where is your
 ' Overcoming Evil with Good? Where are your Teachers, that can stop
 ' the Mouths of Gain-sayers, and can convince Gain-sayers, and such as
 ' oppose themselves? Have you no Ministers of the Spirit, no Soldiers
 ' with Spiritual Weapons, displaying Christ's Colours? But all the Dra-
 ' gon's, the Murderer's, the Persecutor's; Arm of Flesh; Cain's Wea-
 ' pons; Chief Priests taking Counsel; Judas and the Multitude with
 ' Swords and Staves; Sodom's Company raging about Lot's House; like
 ' the Priests and Princes against Jeremiah; like the Dragon, Beast and
 ' great Whore, and the false Church, which John saw should cast into
 ' Prison, and Kill, and Persecute? Whose Weapons are you bearing? doth
 ' not the false Church, the Whore, make Merchandize of Cattel, Corn,
 ' Wine and Oil, even to the very Souls of Men? And hath not all
 ' this been, since the true Church went into the Wilderness? Read Re-
 ' velations the 12th, with the 18th: Do you not read and see, what
 ' a Spirit you are of, and what a bottomless Pit you are in? And have
 ' not you dishonoured the Place of Justice and Authority? What!
 ' turned your Sword backward, like Mad-Men, who are a Praise
 ' to the Evil-Doer, and would be a Terror to the Good, with all Force
 ' and Might to stop the way of Justice! Doth not the Lord, think
 ' you, behold your Actions? How many have you wronged? how
 ' many have you Imprisoned and Persecuted, and put out of your
 ' Synagogues! Are you they, that must fulfil the Prophecy of
 ' Christ, Matth 23. John 16. Read the Scriptures, and see, how
 ' unlike you are to the Prophets, Christ and his Apostles: and what a
 ' Visage you have; like unto them, that persecuted the Prophets, Christ
 ' and the Apostles! You are found in their Steps, wrestling with Flesh
 ' and Blood; and not with Principalities, and Powers, and Spiritual
 ' Wickedness: And your Teachers imprisoning and persecuting for
 ' outward things, you being their Executioners; the like whereof
 ' hath

'hath not been in all the Nations : The *Havock* that hath been made, 1653.
 'the *spoiling* of the Goods of People, taking away their Oxen and 
 'fatted Beeves, their Sheep, Corn, Wool and Household-Goods, and giving them to the Priests, that have done no Work for them: More Carlisle-
 'like Moss-Troopers, than Ministers of the Gospel, they take them Dungeon.
 'from Friends; *suining* them in your Courts, and fining them, because they will not break the Commands of Christ, that is, because they will not Swear. And thus you *Act* against them, that do not lift up an Hand against you; and as much as you turn against them, you turn against Christ. But he is risen, that will plead their Cause; and you cannot be hid: for your Works are come to Light, and the End of your Ministry is seen, what it is for; for Means. And ye have dishonoured the Truth, the Gospel; and are they, that make it Chargeable: You have lost your Glory; you have dishonoured yourselves. Persecution was ever blind and mad: Read the Apostle, what he saith of himself, when he was in your Nature. Exaltation and Pride, and your lifting up yourselves, hath brought you to this; not being humble, and not doing Justice, and not loving Mercy. And when such, as have beaten been and bruised by your Rude Company (to whom you are a Praise and Encouragement) have come, and laid things before you, that you might have done Justice, preserved and kept Peace; you (as knowing they could not swear) have put an Oath to them: And this hath been your Trick and Cover, that ye might not do Justice to the Just; but by this means have gone on still further to Encourage the Evil-Doer. But the Lord sees your Hearts! If ye were not Men past feeling, ye would fear and tremble before him, the God of the whole Earth; who is risen, and will stain your Glory, and marr your Pride, and deface your Beauty, and lay it in the dust. Though for a Time you may swell in your Pride, and glory in your Shame, and make a mock of God's Messengers, who, for Reproving Sin in the Gate, are become your Prey; you will feel the heavy hand of God, and his Judgments at the last. This is from a Lover of the Truth and of Righteousness, and of your Souls; but a Witness against all such, as make a Trade of the Prophets, Christ's and the Apostles Words, and are found in the Steps of them, that persecuted the Prophets, Christ's and the Apostles Life: who will persecute them, that will not hold you up, and put into your Mouths, and give you Means. Tithes were before the Law, and Tithes were in the Law; but Tithes since the Days of the Apostles have been only, since the false Church got up. Now Christ, who is come to end the Law, and to end War, Redeems Men out of the Tenth and out of the Nines also. The Redeemed of the Lord shall reign upon the Earth; and know the Election, which was, before the World began. Since the days of the Apostles Tithes have been set up by the Papists, and by them that went forth from the Apostles into the World; so set up by the false Church, that made Merchandize of People, since the true Church went into the Wilderness. But now is the Judgment of the great Whore come, and the Beast and false Prophet (the Old Dragon) shall be taken, and cast into the Fire; and the Lamb and his Saints shall have the Victory. And now is Christ come, who will make War in Righteousness, and destroy with
 Q 2 'the

1653. *the Sword of his Mouth all these Inventers and Inventions, that have got up, and been set up since the Days of the Apostles, and since the true Church went into the Wilderness. And the everlasting Gospel, which is the Power of God, shall be preached again to all Nations, and Kindreds, and Tongues in this the Lamb's Day; before whom you shall appear to Judgment: and you have no way to Escape For he hath appeared, who is the First and the Last, the Beginning and the Ending, the Alpha and the Omega: He that was Dead, is alive again, and lives for evermore!*

Carlisle-
Dungeon.

I mentioned before, That *Gervase Benson* and *Anthony Pearson*, (though they had been *Justices of the Peace*) were not permitted to come to me in the *Prison*; whereupon they jointly wrote a *Letter* to the *Magistrates, Priests and People* at *Carlisle* concerning my *Imprisonment*. And thus it was:

HIM, who is called *George Fox*, who is persecuted by *Rulers and Magistrates, by Justices, by Priests and by People*, and who suffers *Imprisonment* of his *Body* at this present, as a *Blasphemer, and an Heretick, and a Seducer*, him do we witness (who in measure are made Partakers of the same *Life*, which lives in him) to be a *Minister of the Eternal Word of God*, by whom the everlasting *Gospel* is preached; by the powerful Preaching whereof the *Eternal Father of the Saints* hath opened the *Blind Eyes*, hath unstopped the *deaf Ears*, hath let the *Oppressed* go free, and hath raised up the *Dead* out of the *Graves*. *Christ* is now preached in and among the *Saints*, the same, that ever he was; and because his heavenly *Image* is born up in this his faithful *Servant*, therefore doth fallen Man (*Rulers, Priests and People*) persecute him: because he lives up out of the *Fall*, and testifies against the *Works of the World*, that the *Deeds* thereof are *Evil*, he suffers by you *Magistrates*; not as an *Evil-Doer*. For thus it was ever, where the *Seed of God* was kept in *Prison* under the cursed *Nature*, that *Nature* sought to imprison them, in whom it was raised. The *Lord* will make him to you as a *burdensom Stone*: for the *Sword of the Spirit of the Almighty* is put into the *Hands of the Saints*, which shall wound all the *Wicked*; and shall not be put up, till it hath cut down all *corrupt Judges, Justices, Magistrates, Priests and Professors*; till he hath brought his wonderful thing to pass in the *Earth*, which is, to make *New Heavens* and a *New Earth*, wherein shall dwell *Righteousness*; which now he is about to do. Therefore fear the *Lord God Almighty*, ye *Judges, Justices, Commanders, Priests and People*: ye that forget *God*, suddenly will the *Lord* come, and destroy you with an utter *Destruction*; and will sweep your *Names* out of the *Earth*, and will restore his *People Judges*, as at the *First*, and *Counsellors*, as at the *Beginning*. And all *Persecutors* shall partake of the *Plagues of the Whore*, who hath made the *Kings of the Earth*, and the great Men drunk with the *Vine of her Fornications*; and hath drunk the *Blood of the Saints*: and therefore shall you be Partakers

'takers of her Plagues. We are not suffered to go see our Friend 1653.
 'in Prison, whom we witness to be a Messenger of the Living God. ~~~~~
 'Now all People, mind, Whether this be according to Law, or from Carlisle-
 'the wicked, perverse, envious Will of the envious Rulers and Dungeon.
 'Magistrates, who are of the same Generation, that persecuted Jesus-
 'Christ: for, said he, as they have done to me, so will they do to you.
 'And as he took the love, the kindness and service, that was shewed
 'and performed to any of his Afflicted Ones in their Sufferings and
 'Distresses, as done unto himself; so the Injuries and Wrongs, that
 'were done by any to any of his Little Ones, he resented, as done
 'unto himself also. Therefore you, who are so far from visiting him
 'your selves in his suffering Servant, that ye will not suffer his Bre-
 'thren to visit him; ye must depart, ye Workers of Iniquity, into
 'the Lake, that burns with Fire. The Lord is coming to thresh the
 'Mountains, and will beat them to Dust: And all corrupt Rulers,
 'corrupt Officers and corrupt Laws the Lord will take Vengeance on,
 'by which the tender Consciences of his People are oppressed. And he
 'will give his People his Law, and will judge his People himself,
 'not according to the sight of the Eye, and hearing of the Ear;
 'but with Righteousness, and with Equity. Now are your Hearts
 'made manifest, to be full of Envy against the living Truth of God,
 'which is made manifest in his People; who are contemned and de-
 'spised of the World, and scornfully called Quakers. You are worse
 'than the Heathens, that put Paul in Prison; for none of his Friends
 'or Acquaintance were hindered to come to him by them: therefore
 'they shall be Witnesses against you. Ye are made manifest to the
 'Saints, to be of the same Generation, that put Christ to death, and
 'that put the Apostles in Prison, on the same pretence, as you act
 'under; in calling Truth Error, and the Ministers of God Blasphem-
 'ers, as they did. But the day is dreadful and terrible, that shall
 'come upon you, ye Evil Magistrates, Priests and People, who pro-
 'fess the Truth in Words outwardly, and yet persecute the Power of
 'Truth, and them that stand in and for the Truth. While ye have
 'Time, prize it; and remember, what is written Isa. 54. 17.

George Benson,
 Anthony Pearson.

Not long after this, the Lord's Power came over the Justices, and
 they were made to set me at Liberty. But sometime before I was
 set at Liberty, the Governour, and the said Anthony Pearson came
 down into the Dungeon to see the Place, where I was kept; and un-
 derstand, what Usage I had. And when they were come down to
 me, they found the place so bad, and the savour so ill, that they
 cried shame of the Magistrates, for suffering the Jailor to do such
 things: And they called for the Jailors into the Dungeon, and
 required them to find Sureties for their good Behaviour; and the Un-
 der-Jailor, who had been such a Cruel Fellow, they put into the Dun-
 geon with me, amongst the Moss-Troopers.

Now

1653.

Cumberland
As T. B's.

Now after I was set at *Liberty*, I went to *Thomas Bewley's*, where there came a *Baptist-Teacher* to Oppose me ; and he was *Convinced*. And *Robert Widders* being with me, was moved to go to *Coldbeck-Steeple-house* ; and the *Baptist-Teacher* went along with him the same day. And the People fell upon them, and almost killed *Robert Widders* ; and took the *Baptist's Sword* from him, and beat him sorely. This *Baptist* had the *Inheritance* of an *Impropriation* of *Tithes* ; and he went home, and gave it up freely. *Robert Widders* was sent to *Carlisle-Jail* ; where having lain a while, he was set at *Liberty* again. *William Dewsberry* also went to another *Steeple-house* hard by ; and the People almost killed him, they beat him so : but the *Lord's Power* was over all, and healed them again. At that day many *Friends* went to the *Steeple-houses*, to declare the *Truth* to the *Priests* and *People* ; and great *Sufferings* they underwent : but the *Lord's Power* sustained them.

Westmor-
land.
Strickland
head.Swarth-
more.

Cumberland

Wighton.

Bishoprick
of Durham

Now I went into the *Country*, and had mighty great *Meetings* ; and the *Everlasting Gospel* and *Word of Life* flourished, and *Thousands* were turned to the *Lord Jesus Christ*, and to his *Teaching*. And several that took *Tithes*, as *Impropriators*, denied the receiving of them any longer ; and delivered them up freely to the *Parishioners*. Then passing on into *Westmorland*, I had many great *Meetings* : and at *Strickland-Head* I had a large *Meeting*, where a *Justice of Peace* out of *Bishoprick*, whose Name was *Henry Draper*, came up ; and many *Contenders* were there. The *Priests* and *Magistrates* were in a great *Rage* against me in *Westmorland*, and had a *Warrant* to apprehend me ; which they renewed from time to time, for a long time : Yet the *Lord* did not suffer them to serve it upon me. So I traveled on amongst *Friends*, visiting the *Meetings*, till I came to *Swarthmore* ; where I heard, that the *Baptists* and *Professors* in *Scotland* had sent to me, to have a *Dispute* with me. Whereupon I sent them word, that I would meet them in *Cumberland* at *Thomas Bewley's House* : whither accordingly I went ; but none of them came. Some dangers at this time I underwent in my *Travels* to and fro : for at one time, as we were passing from a *Meeting*, and going through *Wighton* on a *Market-day*, the *People* of the *Town* had set a *Guard* with *Pitch-forks* : and although some of their own *Neighbours* were with us ; they kept us out of the *Town*, and would not let us pass through the *Town*, under a pretence of preventing the *Sickness* : though there was no Occasion for any such thing. However they fell upon us, and had like to have spoiled us and our *Horses* : But the *Lord* did restrain them, that they did not much hurt ; and we passed away. Another time, as I was passing between two *Friends' Houses*, some *Rude Fellows* lay in *Wait* in a *Lane*, and exceedingly stoned and abused us ; but at last, through the *Lord's Assistance*, we got through them, and had not much hurt. But this shewed the *Fruits* of the *Priest's Teaching*, which shamed their *Profession* of *Christianity*.

Now, after I had visited *Friends* in that *County*, I went through the *Countries* into *Bishoprick* ; having large *Meetings* by the way : and a very large *Meeting* I had at *Anthony Pearson's*, where many were *Convinced*. From thence I passed through *Northumberland* to
Day-

Darren-Water, where there were great Meetings: and the Priests 1653. threatened, that they would come; but none came. The everlasting Word of Life was freely preached, and freely received; and many Hundreds were turned to Christ, their Teacher. Northumberland.

In Northumberland there came many to dispute; of whom some pleaded against Perfection: unto whom I declared, 'That Adam and Eve were perfect, before they fell; and All that God made, was perfect; and that the Imperfection came by the Devil, and the Fall: But Christ, that came to destroy the Devil, said, Be ye perfect. Then one of the Professors said, That Job said, Shall mortal Man be more pure, than his Maker? The Heavens are not clear in his sight. God charged his Angels with Folly. But I shewed him his Mistake, and let him see, 'That it was not Job, that said so; but one of those, that contended against Job: for Job stood for Perfection, and held his Integrity; and they were called miserable Comforters. Then these Professors said, The Outward Body was the Body of Death and Sin. I shewed them their Mistake in that also; shewing them, 'That Adam and Eve had each of them an Outward Body, before the Body of Death and Sin got into them; and that Man and Woman will have Bodies, when the Body of Sin and Death is put off again; when they are Renewed up into the Image of God again by Christ Jesus, which they were in, before they fell. So they ceased at that time from Opposing further; and glorious Meetings we had in the Lord's Power. Darren-Water.

Then passed we on to Hexam, where we had a great Meeting a Hexam. Top of an Hill: The Priest threatened, that he would come and Oppose us, but he came not; so that all was quiet: 'And the Everlasting Day, and Renowned Truth of the Everliving God was founded over those dark Countries, and his Son exalted over all. 'And it was proclaimed amongst the People, that the Day was now come, wherein all that had made a Profession of the Son of God, might receive him; and that to as many as would receive him, he would give Power to become the Sons of God, as he had done to me. And it was further declared, 'That he, that had the Son of God, he had Life Eternal: but he that had not the Son of God (though he profest all the Scriptures, from the first of Genesis to the last of the Revelations) he had not Life. So after that all were directed to the Light of Christ, by which they might see him, and receive him, and know, where their true Teacher was, and the Everlasting Truth had been largely declared amongst them; we passed away through Hexam peaceably, and came into Gilsland, a Gilsland. Country noted for Thieving.

Here a Friend spying the Priest, went to speak to him: whereupon the Priest came down to our Inn, and the Town's People gathered about us. The Priest said, He would prove us Deceivers out of the Bible; but could find no Scripture for his purpose. Then he went into the Inn; and after a while came out again, and brought some broken Sentences of Scripture, that mention the Doctrines and Commandments of Men, &c. and Touch not, Taste not, &c. for they perish with the using; All which (poor Man) was his own Condition: whereas we were persecuted, because we would not Taste, nor Touch,

nor

1653. nor Handle their *Doctrines* and *Traditions*, which we knew, *perished with the using*. I asked him, What he called the *Steeple-house*? Oh, said he, *the dreadful House of God, the Temple of God*. Then I shewed him, and the *poor, dark People*, 'That their *Bodies* should be the *Temples of God*: and that *Christ* never commanded these *Temples*, but ended that *Temple* at *Jerusalem*, which God had commanded. While I was speaking, the *Priest* got away: and afterwards the *People* made, as if they feared, we would take their *Purses*, or steal their *Horses*; judging us like *themselves*, who are naturally given to *Thieving*.

Cumberland
Lang-lands. The next day we came through the Country into Cumberland again, where we had a general Meeting of many Thousands of People a Top of an Hill near Langlands. A glorious and heavenly Meeting it was; for the *Glory of the Lord* did shine over all: and there were as many, as one could well speak over; the Multitude was so great. Their Eyes were fixed on *Christ* their Teacher; and they came to sit under their own Vine: insomuch that *Francis Hongill*, coming afterwards to Visit them, found, they had no need of Words; for they were sitting under their Teacher *Christ Jesus*: In the sense whereof, he sat down amongst them, without speaking any thing. A great Convincement there was in Cumberland, *Bishoprick*, *Northumberland*, *Westmerland*, *Lancashire* and *Yorkshire*: And the Plants of God grew, and flourished so, the heavenly Rain descending, and God's Glory shining upon them, that many Mouths were opened by the Lord to his Praise; yea, to *Babes* and *Sucklings* he ordained Strength.

Brigham. After my Release from *Carlisle-Prison*, I was moved to go to *Priest Wilkinsons Steeple-house* again: and I being got into the *Steeple-house* before him, when he came in, I was declaring the Truth to the People, though they were but few; for the most and the best of his Hearers were turned to *Christ's free Teaching*: and we had a Meeting of Friends hard by, where one *Thomas Stubbs* was declaring the Word of Life amongst them. As soon as the *Priest* came in, he Opposed me: and there did we stay most part of the Day; for when I began, he Opposed me: so if any Law was broken, he broke it. And when his People would be haling me out, I manifested his Fruits to be such, as *Christ* spake of, when he said; *They shall hale you out of their Synagogues*: And then he would be ashamed, and they would let me alone. There did he stand, till it was almost Night, jangling and opposing me; and would not go to his Dinner: for he thought to have wearied me out. But at last, the Lord's Power and Truth came so over him, that he packt away with his People. Then when he was gone, I went to the Meeting of Friends, who were turned to the Lord, and established by his Power upon *Christ*, the Rock and Foundation of the true Prophets and Apostles, but not of the False.

About this time the *Priests* and *Professors* fell to prophesying against us afresh. They had said long before, *That we should be destroyed within a Month*; and after that, they prolonged that time to *Half a Year*: But that time being long expired, and we mightily increased in number; they now gave forth, *That we would eat out one another*.

For

For many times after *Meetings*, many tender People, having a great way to go, tarried at *Friends Houses* by the way, and sometimes more, than there were *Beds* to lodge in; so that some have lain on the *Hay-mows*: Hereupon *Cain's Fear* possessed the Professors and *World's People*. For they were afraid, that when we had eaten one another out, we would all come to be maintained by the *Parishes*, and so we should be *Chargeable* to them. But after a while, when they saw, that the Lord blessed and increased *Friends*, as he did *Abraham*, both in the *Field* and in the *Basket*, at their *Goings* forth and *Comings* in, at their *Risings* up and *Lyings* down, and that all things prospered with them; then they saw the *falseness* of all their *Prophecies* against us; and that it was *In vain* to *Curse*, where God had blessed. At the first *Convincement*, when *Friends* could not put off their *Hats* to People, nor say *You* to a single Person, but *Thou* and *Thee*, nor could not *Bow*, nor use flattering Words in *Salutations*, nor go into the *Fashions* and *Customs* of the *World*; many *Friends*, that were *Tradesmen* of several sorts, lost their *Customers* at the first: for the People were *shy* of them, and would not *Trade* with them; so that for a time some *Friends*, that were *Tradesmen*, could hardly get *Money* enough to buy *Bread*. But afterwards, when People came to have Experience of *Friends* *Honesty* and *Faithfulness*, and found, that their *Tea* was *Tea*, and their *Nay* was *Nay*; that they kept to a *Word* in their *Dealings*, and that they would not *Cozen* and *Cheat* them; but that if they sent any *Child* to their *Shops* for any thing, they were as well used, as if they had come themselves: the *Lives* and *Conversations* of *Friends* did preach, and reached to the *Witness* of God in People. And then things altered so, that all the *Inquiry* was; *Where was a Draper, or Shop-keeper, or Taylor, or Shoemaker, or any other Tradesman, that was a Quaker?* Then that was all the *Cry*: Inasmuch that *Friends* had more *Trade*, than many of their *Neighbours*; and if there was any *Trading*, they had a great part of it. And then the *Envious Professors* altered their *Note*, and began to *Cry* out; *if we let these Quakers alone, they will take the Trade of the Nation out of our Hands*. This hath been the *Lord's doings* to and for his People! which my desire is, that All, who profess his *Holy Truth*, may be kept truly *sensible* of; and that all may be preserved in and by his *Power* and *Spirit*, faithful to God and *Man*: First to God, in Obeying him in all things; and then in Doing unto *All Men*, that which is just and righteous, true and holy, and honest to all Men and Women in all things, that they have to do or deal with them in: that the Lord God may be glorified in their practising *Truth*, *Holiness*, *Godliness* and *Righteousness* amongst People in all their *Lives* and *Conversations*.

Now *Friends* being grown very *Numerous* in the *Northern parts* of this *Nation*, and divers *Young-Convinced* ones coming daily in among us; I was moved of the Lord to write the following *Epistle*, and send it forth amongst them, for the stirring up the *pure Mind*, and raising an *Holy Care* and *Watchfulness* in them over themselves, and one another, for the honour of *Truth*.

1653.

NORTH-
Country.

‘To you all, Friends every where, scattered abroad.

‘**I**N the measure of the *Life of God* wait for *Wisdom* from God, even from him, from whence it comes. And all ye, who be *Babes of God*, Wait for the *Living Food* from the *Living God*, to be nourished up to *Eternal Life*, from the one *Fountain*, from whence *Life* comes; that *orderly* and in *Order* ye may all be guided and walk: *Servants* in your Places, *Young-Men* and *Young-Women* in your Places, and *Rulers of Families*; that every one, in your respective Places may *adorn* the *Truth*, every one in the Measure of it. With it let your Minds be kept up to the *Lord Jesus*, from whence it doth come; that a *sweet Savour* ye may be to God, and in *Wisdom* ye may all be ordered and ruled: that a *Crown* and a *Glory* ye may be one to another in the *Lord*. And that no *Strife*, nor *Bitterness*, nor *Self-Will* may appear amongst you; but with the *Light*, in which the *Unity* is, all that may be *Condemned*. And that every one in particular may see to, and take care of the *ordering* and *ruling* of their own *Family*; that in *Righteousness* and *Wisdom* it may be governed, the *fear* and *dread* of the *Lord* in every ones Heart set, that the *Secrets* of the *Lord* every one may come to receive, that *Stewards* of his *Grace* you may come to be, to dispense it to every one as they have need; and so in *savouring* and *right-discerning* you may all be kept: That nothing, that is contrary to the *pure Life* of God, may be brought forth in you, or among you; but all that is contrary to it, may by it be *judged*: So that in *Light*, in *Life* and *Love* ye may all live; and all that is contrary to the *Light*, and *Life* and *Love*, may be brought to *Judgment*, and by that *Light* condemned. And that no *fruitless Trees* be among you; but all cut down and condemned by the *Light*, and cast into the *Fire*: so that every one may *bear* and *bring forth Fruit* to God, and grow *fruitful* in his *Knowledge*, and in his *Wisdom*. And so, that none may appear in *Words*, beyond what they be in the *Life*, that gave forth the *Words*: Here none shall be as the *untimely Figs*; and none shall be of those *Trees*, whose *Fruit withers*: Such go in *Cain’s way*, from the *Light*; and by it are *condemned*. And that none amongst you *boast* your selves above your *Measure*; for if you do, out of God’s *Kingdom* you are excluded: for in that *boasting part* gets up the *Pride*, and the *Strife*, which is contrary to the *Light*; which *Light* leads to the *Kingdom of God*, and gives every one of you an *Entrance* thereinto, and an *Understanding*, to know the things, that belong to the *Kingdom of God*. And there the *Light* and *Life* of Man every one receives, him who was, before the *World* was, by whom it was made; who is the *Righteousness* of God, and his *Wisdom*: to whom all *Glory*, *Honour*, *Thanks* and *Praise* belongs, who is God *blessed* for ever. Let no *Image*, nor *Likeness* be made; but in the *Light Wait*, which will bring *Condemnation* on that part, that would make the *Images*: for that *prisons* the *Just*. So to the *Lust* yield not the *Eye*, nor the *Flesh*; for the *Pride* of *Life* stands in that, which keeps out of the *Love*

of the *Father*; and upon which his *Judgments* and *Wrath* remains, 1653.
 where the *Love* of the *World* is sought after, and a *Crown* that is
 mortal: in which *Ground* the *Evil* enters, which is *curst*; which NORTH
 brings forth *Bryars* and *Thorns*, where the *Death* reigns, and *Tri- Country.*
 bulation and *Anguish* is upon every *Soul*, and the *Egyptian Tongue* is
 heard: All which is by the *Light* *Condemned*. And there the *Earth*
 is, which must be *removed*: by the *Light* it is seen, and by the
 Power it is *removed*, and out of its place it is shaken; so which the
 Thunders utter their *Voices*, before the *Mysteries* of *God* be opened,
 and *Jesus* revealed. Therefore all ye, whose *Minds* are turned to
 this *Light* (which brings *Condemnation* upon all those things be-
 fore-mentioned, that are contrary to the *Light*) *Wait* upon the
 Lord *Jesus* for the *Crown*, that is *Immortal*, and that fadeth not
 away.

This is to be sent amongst all Friends in the Truth,
 the Flock of God, to be read at their Meetings in
 every Place, where they are met together.

G. F.

While yet *Friends* abode in the *Northern Parts*, a certain *Priest* of
Rexam in *Wales*, whose Name was *Morgan Floyd*, having heard *Re-*
ports concerning us, sent *Two* of his *Congregation* into the *North* to
 Inquire concerning us, and to *Try* us; and bring him an *Account* con-
 cerning us. But when these *Triers* came down amongst us, the *Power*
 of the *Lord* seized on them, and they were both *Convinced* of the
 Truth. So they stayed some Time with us, and then returned back
 to *Wales*; where afterwards one of them departed from his *Con-*
vincement: but the other, whose Name was *John-ap-John*, abode in
 the Truth, and received a part of the *Ministry*, in which he continued
 faithful.

Now were the *Priests* in a great *Rage* at *New Castle*, and at *Kendal*,
 and up and down in most of the *Northern Counties*. And there be-
 ing one *Gilpin*, that had sometimes come amongst us at *Kendal*, and
 soon run out from the Truth into vain *Imaginations*; the *Priests* made
 what *Evil Use* they could of him, against us: but the *Lord's Power*
 confounded them all. And the *Lord God* cut off *Two* of those per-
 secuting *Justices* at *Carlisle*; and the other, after a Time, was turned
 out of his Place, and went out of the *Town*.

About this Time also the *Oath* or *Engagement* to *O. Cromwel* was
 tendered to the *Souldiers*; and many of the *Souldiers* were disbanded,
 because in *Obedience* to *Christ* they could not swear. As *John Stubbs*
 for one, who was *Convinced*, when I was in *Carlisle-Prison*, and be-
 came a good *Soldier* in the *Lamb's War*, and a faithful *Minister* of
Christ Jesus; travelling much in the *Service* of the *Lord* in *Holland*,
Ireland, *Scotland*, *Italy*, *Egypt* and *America*: and the *Lord's Power*
 preserved him out of the Hands of the *Papists*; though many times
 he was in great *Danger* of the *Inquisition*. But some of the *Souldiers*,
 who had been *Convinced* in their *Judgments*, but had not come into
 Obedience to the Truth, took *O Cromwel's Oath*; and going after-
 wards into *Scotland*, and coming before a *Garrison* there, the *Gar-*

1654. *rison* thinking, they had been *Enemies*, fired at them, and killed divers of them : which was a sad Judgment.

NORTH-
Country.

Swarth-
more.
Lancaster.

Hallifax.


Synder-
hill-Green.

Now when the Churches were settled in the North, and Friends were sate down under Christ's Teaching, and the Glory of the Lord shined over them, I passed from Swarthmore to Lancaster (about the beginning of the Year 1654) and so through the Countries, visiting Friends, till I came to Synder-hill-green, where there was a Meeting appointed three Weeks before ; leaving the North fresh and green, under Christ their Teacher. But before I came to Synder-hill-green, we passed through Hallifax, a rude Town of Professors, and came to one Thomas Taylor's, who had been a Captain ; where we met with some Janglers : but the Lord's Power was over all ; for I travelled in the Motion of God's Power. And when I came to Synder-hill-green, there was a mighty Meeting, some Thousands of People, (as it was judged) and many Persons of Note were there, as Captains and other Officers ; and there was a general Convincement : for the Lord's Power and Truth was set over all, and there was no Opposition.

About this Time did the Lord move upon the Spirits of many, whom he had raised up, and sent forth to Labour in his Vineyard, to travel Southwards, and spread themselves in the Service of the Gospel to the Eastern, Southern and Western parts of the Nation : As Francis Howgill and Edward Burrough to London ; John Camm and John Audland to Bristol, through the Countries ; Richard Hubberthorn and George Whitehead towards Norwich ; Thomas Holmes into Wales, and others otherways : for above sixty Ministers had the Lord raised up, and did now send abroad out of the North-Country. And the sense of their Service being very Weighty upon me, I was moved to give forth the following Paper, directed thus :


‘ To Friends in the Ministry.

‘ ALL Friends every where, Know the Seed of God, which
‘ bruise the Seed of the Serpent, and is a top of the Seed of
‘ the Serpent, which Seed sins not ; but bruise the Serpent's Head,
‘ that doth sin, and tempts to Sin : Which Seed God's Promise and
‘ God's Blessing is to ; which Seed is One in the Male and in the Fe-
‘ male. Where it is Head, and hath bruised the Head of the other, to the
‘ beginning you are come ; and the Younger is known, and he that is Ser-
‘ vant to the Younger. And the Promise of God, which is to the Seed, is
‘ fulfilled and fulfilling ; and the Scriptures come to be opened
‘ and owned : And the Flesh of Christ known, who took upon him
‘ the Seed of Abraham according to the Flesh ; the Everlasting Priest-
‘ hood known, the Everlasting Covenant. Christ takes upon him the
‘ Seed of Abraham, and is a Priest after the Order of Melchizedek ;
‘ him that is without Father, without Mother, without Beginning of
‘ Days (mark) or End of Life : This is the Priest, that ever lives ;
‘ he that is the Covenant of Life, of Light and Peace. And the Everlast-
‘ ing Offering here is known once for all ; which Offering overthrows
‘ that Nature, which offered : out of which the Priesthood arose,
‘ that could not continue by reason of Death. And here is the
‘ other

'other Offering known, the Everlasting Offering; which perfects for 1654.
 'ever, them that are sanctified: which Offering blotted out the 
 'Hand-writing of Ordinances, triumphs over them, and ascends NORTH-
 'above all Principalities and Powers. Now, he that hath the Spirit Country.
 'of Jesus, sees this; and here is the Love of God received, that
 'doth not Rejoyce in Iniquity, but leads to Repent of it. So this is
 'the WORD OF THE LORD GOD to you all, Friends
 'every where abroad scattered, Know the Power of God in one ano-
 'ther, and in that Rejoyce; for then you Rejoyce in the Cross of
 'Christ, who is not of the World: which Cross is the Power of God
 'to all them, that are saved. So you, that know the Power, and
 'feel the Power, you feel the Cross of Christ, you feel the Gospel,
 'which is the Power of God unto Salvation to every one, that believ-
 'eth. Now, he that believes in the Light, believes in the Ever-
 'lasting Covenant, in the one Offering, comes to the Life of the
 'Prophets and Moses, comes to see Christ the Hope, the Mystery,
 'which Hope perisheth not; but lets you see the Hope that perisheth,
 'which is not that Mystery: and the Expectation in that perishing
 'Hope fades. And where this never-failing Hope is witnessed, the
 'Lord comes to be sanctified in the Heart, and you come to the Be-
 'ginning, to Christ the Hope, which perisheth not; but the other
 'Hope, and the other Expectation that perisheth. So all of you
 'know the perishing of the Other, and the failing of the Expectation
 'therein; and know that, which perisheth not: that you may be
 'ready to give a Reason of this Hope with Meekness and Fear, to
 'every Man that asketh you. Christ the Hope, the Mystery, that
 'perisheth not; the End of all perishing things, the End of all
 'changeable things, the End of the decaying Covenant, the End of
 'that which waxeth old and doth decay; the End of the first Cove-
 'nant, of Moses and of the Prophets; the Righteousness of God,
 'Christ Jesus the Son: his Throne ye will know, Heirs with him ye
 'will be; who makes his Children Kings and Priests to him, and
 'brings them to know his Throne and his Power. There is no Justifi-
 'cation out of the Light, out of Christ: Justification is in the Light
 'in Christ: Here is the Doer of the Will of God, here's the Entering
 'into the Kingdom. He that believes in the Light, becomes a Child
 'of Light; and here the Wisdom is received, that is justified of her
 'Children. Here believing in the Light, you shall not abide in
 'Darkness; but shall have the Light of Life: and come every one
 'to witness the Light, that shines in your Hearts; which Light will
 'give you the Light of the Knowledge of the Glory of God, in the
 'Face of Jesus Christ. With which Light you will see him reign,
 'who is the Prince of Life and of Peace: which Light turns from
 'him, that is out of the Truth, and abode not in it; where the true
 'Peace is not.

'Friends, Be not hasty: For he that believes in the Light, makes not
 'Haste. Here the Grace is received, by which you come to be saved;
 'the Election is known, which obtains the Promise: The Will is seen,
 'that wills, the Mind is known that runs, which obtains not; but
 'stops and dells. Now, that with the Light being seen, and judged,
 'and stopt, the Patience is here known, which obtains the Crown;
 'and

1654. *and the Immortality is come to Light. So all they now, that act contra-*
 NORTH *ry to the Light, and do not believe in it, they do not come to Justifica-*
 Country. *tion. And all Friends, if you go from the Light, from wanting to have*
the Promise of God fulfilled to the Seed, whereby you may know Christ
Reign, you thereby bring on your selves Changable Garments, and come
to wear the Changable Garments, and the strange Flsh, which leads to
Adultery, which the Law goes upon; which shuts out of the Kingdom:
And out of this Will doth proceed the Work or Building, that is for the
Fire; whereby you may come to suffer Loss. Therefore the Light love,
which doth that Condemn; and receive the Power from the Lord,
with which you stand over that, and do it Condemn: feeling and
seeing that, which gives you the Victory over the World, and to
see out of Time, to before Time. And again, Friends, Know Abra-
ham, that must obey the Voice of Sarah, that bears Seed; which
casts forth the Bond-woman and her Son: Do not go forth, there will
the Wildness lodge. Know that, which bears the Wild Son, and its
Mother, who is not Sarah: for the Promise is to the Seed, not of
many, but one; which Seed is Christ: And this Seed now you
come to witness stand on the Top of all, yea, on the Head of the Ser-
pent. And so all (as I said before) who this come to feel and witness,
came to the Beginning: and this to all the Seed of God, the Church,
that it you all may come to know, where there is no blemish, nor
spot, nor Wrinkle, nor any such thing; which is that, which is pur-
chased by the Blood of Jesus, and to the Father presented out of all
that does defile: which is the Pillar and Ground of Truth. And
none comes to this, but such, who come to the Light, which doth
come from Christ, who purchased this Church. They who go from
the Light, are shut out and condemned; though they profess all
the Scriptures declared forth from it. Therefore walk in the Light,
that you may have Fellowship with the Son, and with the Father;
and come all to witness his Image, and his Power, and his Law,
which is his Light, which hath converted your Souls, and brought
them to submit to the higher Power, above that which is out of the
Truth: that you may know here the Mercy and Truth, and the Faith
that works by Love, which Christ is the Author of; who lighteth
every one of you: which Faith gives the Victory. Now that which
gives the Victory, is perfect; and that, which the Ministers of God re-
ceived from God, is that which is perfect; and that which they are
to Minister, is for the perfecting of the Saints; till they all come in
the Unity of the Faith unto a Perfect Man. So this is the Word of
the Lord God to you all, every one in the Measure of Life Wait, that
with it all your Minds may be guided up to the Father of Life, the
Father of Spirits; all to receive Power from him, and Wisdom,
that with it you may be ordered to his Glory: to whom be all Glory
for ever! All keep in the Light and Life, that judgeth down that
which is contrary to the Light and Life. So the Lord God Almight-
ty be with you all. And keep your Meetings every where, being
guided by that of God; by that you may see the Lord God among
you, even him, who lighteth every Man, that cometh into the World:
by whom the World was made; that Men, that be come into the
World, might believe. He that believeth not, the Light condemns
 him:

him : He that believeth, cometh out of Condemnation. So this 1654.
 'Light, which lighteth every Man, that cometh into the World, 
 'which they that hate it, stumble at ; this is the Light of Men. NORTH-
Country.

'All Friends, that *speake* abroad, see, that it be in the Life of God ;
 'for that begets to God : the Fruits of that shall never Wither. And
 'this sows to the Spirit, which is in Prison ; and of the Spirit reaps
 'Life (to you this is the *Word* of the Lord God) and the other sows
 'to the *Flesh*, and of the *Flesh* reaps *Corruption*. And this you may
 'see all the World over, amongst these *Seeds-Men* ; what may be
 'reaped in the *Field*, that is, the *World*. Therefore in the Spirit of
 'the Lord God *Wait*, which cuts down and casts out all this, the
 'Root and Branches of it. So in that wait to receive *Power*, and the
 'Lord God Almighty preserve you in it ; whereby you may come to
 'feel the *Light*, that comprehends *Time*, and the *World*, and fathoms
 'it : which believed in, gives you the *Victory* over the *World*. And
 'here the *Power* of the Lord is received, which subdues all the con-
 'trary ; and puts off the *Garments*, that will *stain* and *pollute*. With
 'which *Light* you come to reach the *Light* in every Man, which
 'Christ enlightens every Man, that cometh into the world, with-all :
 'And here the *things* of Christ come to be known, and the *Voice* of
 'Christ heard. Therefore keep in the *Light*, the *Covenant* of *Peace* ;
 'and walk in the *Covenant* of *Life*. There is that, which maketh
 'Merry over the *Witness* of God : and there is that, which maketh
 'Merry in the Lord ; which rejoiceth over that, which hath made
 'merry over it : of that take notice, you who be in the *Light*. Such
 'the Lord doth beautify, whose Trust is in his Strength : and the
 'Lord doth see such, and them that be in his *Light*. But such as
 'be from the *Light*, whose Eyes be after their *Abominations* and *Idols*,
 'their Eyes are to be blinded ; and their *beautiful Idols*, and their
 '*Abominations* to be destroyed, and by the *Light* condemned, which
 'they have made from the *Life*, in their own Strength : which with
 'the *Light* is seen, and overthrowed by the *Power* of God. If you can
 'change my *Covenant*, saith the Lord, which keeps the *Day* in its *Sea-*
 '*son*, and the *Night* in its *Season* (mark, my *Covenant*, the *Light*)
 'If you can change this ; then may you change the *Covenant* of God with
 'his *Seed*. So all Friends, that be turned to the *Light*, which cometh
 'from him, by whom the *World* was made, who was, before it
 'was made, Christ Jesus, the Saviour of your Souls ; abide in the
 '*Light*, and you will see your *Salvation* to be *Walls* and *Bulwarks*
 'against that, which the *Light* discovers to be contrary to it. Wait-
 'ing in the *Light*, you will receive the *Power* of God, which is the
 '*Gospel* of *Peace* ; that you may be *shod* with it. And know that
 'in one another, which raiseth up the *Seed* of God, and sets it over
 'the *World* and the *Earth*, and Crucifies the *Affections* and *Lusts* :
 'and then the *Truth* comes to reign, which is the *Girdle*.

G. F.

About this time Rice Jones of Nottingham (who had been a Baptist,
 and was turned Ranter ; the same, that came to me in Darby-Jail)
 he

1654. he and his Company began to *prophecy* against me, giving out, *That I was then at the highest; and that after that time I should fall down as fast.* And he sent a bundle of *Railing Papers* from Nottingham to Mansfield, Claufon, and the Towns thereabouts, Judging Friends for declaring the *Truth* in the *Markets* and in the *Steeple-houses*; which *Papers* I Answered. But *his* and his *Company's Prophecies* came upon themselves: for soon after they fell to Pieces; and many of his Followers came to be *Friends*, and continued so. And through the Lord's blessed *Power*, *Truth* and *Friends* have increased, and do increase in the increase of God: And I by the same *Power* have been and am preserved, and kept in the Everlasting *Seed*, that never *fell*, nor *changes*. But *Rice Jones* took the *Oaths*, that were put to him; and so disobeyed the Command of Christ. Many such false *Prophets* have risen up against me, but the Lord hath blasted them; and will blast them all, who rise against the *blessed Seed*, and me in that. My Confidence is in the Lord: for whosoever did, I saw their *End*; and how the Lord would *Confound* them, before the Lord sent me forth.

Synder-
hill-Green

Yorkshire.
Holder-
ness.
Land'send

Hallifax.

Now was I at Synder-hill-Green, where I had had a large Meeting in the day-time; and at Night we had a great Meeting again in Thomas Stacy's House: for People came from far, and could not soon depart. The High-Sheriff of the County told Captain Bradford, that he intended to have come up, with half a dozen of his Troopers, to the Meeting; but the Lord prevented him, and stoppt him. When I had stayed some Meetings thereabouts, I traveled up and down in Yorkshire, as far as Holderness, and to the Lands-End that way, visiting Friends and the Churches of Christ; which were finely settled under Christ's Teaching. At length I came to Captain Bradford's house, whither many Ranters came from York to wrangle; but they were confounded, and stopped. Thither came she also, who was called the Lady Mountague, who was then Convinced; and lived and died in the Truth.

Then I came again to Thomas Taylor's, within three Miles of Halifax, where there was a large Meeting of about Two hundred People: amongst which were many rude People, and divers Butchers; several of whom had Bound themselves with an Oath, before they came out, that they would kill me (as I was told:). One of those Butchers had been Accused for killing a Man and a Woman. They came in a very rude manner, and made a great Disturbance in the Meeting. The Meeting being in a Close, Thomas Taylor stood up and said unto them; *If you will be Civil, you may stay; but if not, I charge you to be gone from off my Ground.* But they were the worse; and said, They would make it like a Common: and they yelled, and made such a Noise, as if they had been come to a Bear-baiting. And they thrust Friends up and down; and Friends being peaceable, the Lord's Power came over them. Several times they thrust me off from the place I stood on, by the Crowding of the People together against me: but still I was moved of the Lord to stand up again, as I was thrust down. At last I was moved of the Lord to say unto them, 'If they would discourse of the things of God, let them come up to me one by one; and if they had any thing to say, or to Object, I would Answer

1654.
Near
Hallifax
at T. B's.

' Answer them all, one after another : Then they were all *silent*, and had nothing to say. And then the *Lord's Power* came so over them all, and Answered the *Witness* of God in them, that they were bound by the *Power* of God : and a glorious, powerful *Meeting* we had, and his *Power* went over all ; and the *Minds* of People were turned by the *Spirit* of God in them to God, and to *Christ* their *Teacher*. And the powerful *Word* of *Life* was largely declared that day ; and in the *Life* and *Power* of God we brake up our *Meeting* : and that *Rude Company* went their way to *Hallifax*. The People asked them, *Why they did not kill me, according to the Oath they had sworn ?* And they maliciously Answered, *That I had so bewitched them, that they could not do it :* Thus was the *Devil* chained at that time. *Friends* told me, that they used to come at other times, and be very *rude* and *unruly* ; and sometimes break their *Stools* and *Seats*, and make fearful work amongst them : But the *Lord's Power* had now bound them. Shortly after this, that *Butcher*, that had been accused of *killing a Man and a Woman* before, and who was one of them, that had then *Bound himself by an Oath to kill me*, killed another *Man* ; and was thereupon sent to *York-Jail*. Another of those *rude Butchers*, who had also sworn to kill me, having accustomed himself to *Thrust his Tongue out of his Mouth, in derision of Friends, when they passed by him ;* had his *Tongue so swollen out of his Mouth, that he could never draw it in again, but died so*. Several strange and sudden *Judgments* came upon many of these *Conspirators* against me ; which would be too large here to declare. *God's Vengeance* from Heaven, came upon the *Blood-thirsty*, who sought after *Blood* : for all such *Spirits* I laid before the *Lord*, and left them to him to deal with them, who is stronger than them all ; in whose *Power* I was preserved, and carried on to do his *Work*. The *Lord* hath raised a fine *People* in those *Parts*, whom he hath drawn to *Christ*, and gathered in his *Name* ; who feel *Christ* amongst them, and sit under his *Teaching*. Example.

After this I passed through the Countries, till I came to *Batby* ; from whence several *Friends* went with me into *Lincolnshire*, where I had formerly been : of whom some went to the *Steeple-houses*, and some to private *Meetings*. There came to the *Meeting*, where I was, the *Sheriff* of *Lincoln*, and several with him ; who made a great *Contention* and *Jangling* for a time. But at length the *Lord's Power* struck him, that he was *Convinced* of the *Truth*, and received the *Word* of *Life* : as did several others also, that did *Oppose* ; and continued amongst *Friends*, till they died. Great *Meetings* there were, and a large *Convincement* in those *Parts* : Many were turned to the *Lord Jesus*, and came to sit under his *Teaching* ; leaving their *Priests*, and their superstitious *Ways* : and the *Day* of the *Lord* flourished over all. Amongst them, that came to our *Meetings* in that *Country*, there was one called *Sir Richard Wrey* ; and he was *Convinced* : as was also his *Brother*, and his *Brother's Wife*, who abode in the *Truth*, and died therein ; though he afterwards *Run out*. Batby. Lincolnshire.

Having visited those Countries, I came into *Darbyshire* : and the *Sheriff* of *Lincoln*, who was lately *Convinced*, came with me. Darbyshire.

1654. In one Meeting we had some *Opposition*; but the Lord's glorious Power gave dominion over all. At Night there came a Company of *Bayliffs* and *Serving-men*, and called me out: so I went out to them, having some *Friends* with me. When I was come out, they were exceeding *Rude* and *Violent*: for they had, it seems, *Complotted* together, and intended, *To have Carried me away with them in the dark of the Evening by force*; and then *to have done me a Mischief*: But the Lord's Power went over them, and chained them, so that they could not effect their Design; and at last they went away. The next day, *Thomas Aldam* understanding, that the *Serving-men* belonged to one called a *Knight* (who lived not far off) went to his House, and laid before him the *bad Carriage* of his *Servants*: And the *Knight* seemed to *Rebuke* them; and did not allow of their *Evil Carriage* towards us.

Nottinghamshire.
Skegby.

After this we came into *Nottinghamshire* to *Skegby*, where we had a great Meeting of all sorts of People: and the Lord's Power went over them, and all was quiet; and the People were turned to the Spirit of God, by which many came to receive his Power, and to sit under the Teaching of Christ, their Saviour. A great People the Lord hath that aways.

Kidley Park.

Peak-Country.

Then I passed towards *Kidley-park*, where there came many *Ranters*: but the Lord's Power checkt them. From thence I went up into the *Peak-Country*, towards *Thomas Hammersly's*, where there came the *Ranters* of that Country, and many high *Professors*. The *Ranters* opposed me, and fell a *Swearing*: And when I reproved them for *Swearing*, they would bring *Scripture* for it, and said; *Abraham, and Jacob, and Joseph swore*; and the *Priests* and *Moses*, and the *Prophets* swore, and the *Angels* swore. Then I told them, 'I did confess, all these did so, as the *Scripture* records; but, said I, *Christ* (who said, *Before Abraham was, I am*) saith, *Swear not at all*. And *Christ* ends the *Prophets*, and the *Old Priesthood*, and the *Dispensation* of *Moses*, and reigns over the *House* of *Jacob* and of *Joseph*; and he says, *Swear not at all*. And *God*, when he bringeth in the *First-begotten* into the World, saith, *Let all the Angels of God worship him*, to wit, *Christ Jesus*, who saith; *Swear not at all*. And as for the *Plea*, that Men make for *Swearing* to end their *Strife*; *Christ*, who says, *Swear not at all*, destroys the *Devil* and his *Works*, who is the *Author* of *Strife*; for that is one of his *Works*. And *God* said, *This is my beloved Son, in whom I am well pleased*; hear ye him. So the *Son* is to be heard, who forbids *Swearing*. And the *Apostle James*, who did hear the *Son* of *God*, and followed him, and preached him, forbids all *Oaths*, *Jam. 5. 12*. So the Lord's Power went over them, and his *Son*; and his *Doctrine* was set over them: and the *Word* of *Life* was fully and richly preached, and many were *Convinced* that day. This *Thomas Hammersly* being summoned to serve upon a *Jury*, was admitted to serve without an *Oath*: and he being *Fore-man* of the *Jury*, when he brought in the *Verdict*, the *Judge* did declare: *That he had been a Judge so many Years; but never heard a more upright Verdict, than that Quaker had then brought in*. Much might be written of things of this nature; which time would fail to declare. But the Lord's blessed Power and Truth was

was exalted over all; who is worthy of all Praise and Glory for ever ! 1654.

Thus travelling through *Darbyshire*, I visited *Friends*, till I came to *Swanington* in *Leicestershire*, where there was a *General Meeting*; to which many *Ranters* came, and *Baptists* and other *Professors*: for great *Contests* there had been with them, and with the *Priests* in that *Town*. To this *Meeting* several *Friends* came from several *Parts*; as *John Audland*, and *Francis Howgill*, and *Edward Pyot* from *Bristol*, and *Edward Burrough* from *London*; and several were *Convinced* in those *Parts*. The *Ranters*, that came to the *Meeting*, made a disturbance, and were very rude; but at last the *Lord's Power* came over them, and they were *Confounded*. The next Day *Jacob Bottomley*, a great *Ranter*, came from *Leicester*; but the *Lord's Power* stopt him, and came over them all. There came a *Priest* too; but he also was *Confounded* by the mighty *Power* of the *Lord*: For about this Time the *Priests*, and the *Baptists*, and the *Ranters*, and other *Professors* were very rude, and stirred up the rude People against us. Now we sent to the *Ranters* to come forth, and Try their God: and there came abundance of them, who were very rude; and *Sung*, and *whistled*, and *danced*: but the *Lord's Power* so *Confounded* them, that many of them came to be *Convinced*. *Darbyshire. Leicester-shire. Swanington.*

After this I came to *Twy-croft*, whither came some *Ranters* again; and they *Sang*, and *danced* before me. But I was moved in the *Dread* of the *Lord* to speak to them, and *Reprove* them; and the *Lord's Power* came over them, so that some of them were reached, and *Convinced*; and received the *Spirit* of God: and are come to be a pretty People, living and walking *soberly*, in the *Truth* of *Christ*. So I went to *Anthony Brickley's* in *Warwickshire*, where there was a great *Meeting*; and several *Baptists* and other People came, and jangled: but the *Lord's Power* came over them. *Twy-croft Warwick-shire.*

Then went I to *Drayton* in *Leicestershire*, to visit my *Relations*: and as soon as I was come in, *Nathaniel Stephens* the *Priest*, having gotten another *Priest*, and given notice to the *Country*, sent down to me, to come up to them: for they could not do any thing, till I came. Now I, having been *Three Years* away from my *Relations*, knew nothing of their *Design* and *Intentions*. But at last I went up into the *Steeple-house-yard*, where the *Two Priests* were; and they had gathered abundance of People. When I came there, they would have had me gone into the *Steeple-house*. I asked them, 'What I should do there? And they said: *Mr. Stephens could not bear the Cold*. I told them, 'He might bear it as well as I. At last we went into a great *Hall*, and there was *Richard Farnsworth* with me: And a great *Dispute* we had with these *Priests*, concerning the *Practice* of the *Priests*, how contrary they were to *Christ* and his *Apostles*. The *Priests* would know, *Where Tithes were forbidden, or ended?* Whereupon I shewed them out of the *Seventh Chapter* to the *Hebrews*, 'That not only *Tithes*, but the *Priesthood*, that took *Tithes*, was ended; and the *Law* was ended and disannulled, by which the *Priesthood* was made, and *Tithes* were commanded to be paid. Then the *Priests* stirred up the People to some *Lightness* and *Rudeness*. Now I had known this *Priest Stephens* from a *Child*; therefore 'I laid open his *Condition*,

1654. *and the manner of his Preaching: and how that he, like the rest of the Priests, did apply the Promises to the first Birth, which must die. But I shewed, that the Promises were to the Seed, not to many Seeds, but to the One Seed, Christ; who was one in Male and Female: for all were to be born again, before they could enter into the Kingdom of God. Then he said, I must not judge so: but I told him, 'He that was spiritual, judged all things. Then he confessed. That that was a full Scripture: but Neighbours, said he, This is the Business; George Fox is come to the Light of the Sun, and now he thinks to put out my Star-light. Then I told him, 'I would not quench the least Measure of God in any; much less put out his Star-light, if it were true Star-light, Light from the Morning-star. But I told him, 'If he had any thing from Christ or God, he ought to speak it freely, and not take Tithes from the People for Preaching; seeing Christ commanded his Ministers to give freely, as they had received freely. So I charged him to preach no more for Tithes, or any Hire. But he said, He would not yield unto that. Then after a while the People began to be vain and rude; whereupon we broke up: Yet some were made loving to the Truth that Day. Now before we parted, I told them, 'That (if the Lord would) I intended to be at the Town that Day Seven-night again; and in the Interim I went into the Country, and had Meetings: and came thither again that Day Seven-night. Against that time this Priest had got Seven Priests to help him: for Priest Stephens had given notice at a Lecture on a Market-day at Adderston, That such a Day there would be a Meeting and a Dispute with me: But I knew nothing of it; but only had said, I should be in Town that day Seven-night again. Now these Eight Priests had gathered several Hundreds of People, even most of the Country thereabouts, and they would have had me into the Steeple-house; but I would not go in, but got on an Hill, and there spoke to them and the People. There was with me Thomas Taylor, who had been a Priest; and James Parnel, and several other Friends. The Priests thought, that Day to have Trampled down Truth; but the Truth came over them. And then they grew Light, and the People Rude; and the Priests would not stand to Trial with me: but would be contending here and there a little, with one Friend or other. At last one of the Priests brought his Son to dispute with me; but his Mouth was soon stopt: And when he could not tell, how to Answer; he would go ask his Father: And his Father was confounded also, when he came to Answer for his Son. So after they had toiled themselves, they went away in a Rage to Priest Stephens his House to drink: And as they went away, I said; 'I never came in a Place, where so many Priests together would not stand the Trial with me. Whereupon they and some of their Wives came about me, and laid hold on me, and fawningly said; What might I have been, if it had not been for the Quakers? And then they fell a pushing of Friends to and fro, to thrust them from me, and to pluck me to themselves. After a while several lusty Fellows came, and took me up in their Arms, and carried me into the Steeple-house-porch; intending to have carried me into the Steeple-house by Force: But the Door being locked, they fell down on an Heap, having me under them. As soon as I could*

I got up from under them, and got to my *Hill* again : Then they got me from that Place again, and got me to the *Steeple-house-wall*, and set me on a *Bass*, like a *Stool* : And all the *Priests*, being come back, stood under with the People. And the *Priests* cried, *Come, to Argument, to Argument* : I said, ' I denied all their *Voices*, for they ' were the *Voices* of the *Hirelings* and the *Strangers*. And they cried, *Prove it, prove it* : Then I directed them to the *tenth* of *John*, where they might see, what *Christ* said of such : for he said, ' He was the ' true Shepherd, that laid down his Life for his Sheep, and his ' Sheep heard his *Voice*, and followed him : But the *Hireling* would ' fly, when the Wolf came, because he was an *Hireling*. And I offered to prove, that they were such *Hirelings*. Then the *Priests* plucked me off from the *Bass* again ; and they themselves got all upon *Basses* under the *Steeple-house-wall*. Then I felt the mighty *Power* of *God* arise over all (though the People began to be a little rude) and I told them, ' If they would but give Audience, and hear me quietly, I would shew them by the *Scriptures*, why I denied those ' *Eight Priests* or *Teachers*, that stood there before me ; and all the ' *Hireling-Teachers* of the World whatsoever : and I would give ' them *Scriptures*, for what I said. Whereupon both *Priests* and *People* Consented. Then I shewed them out of the Prophets, *Isaiah*, *Jeremiah*, *Ezekiel*, *Micha*, *Malachy* and other Prophets, that they were in the *Steps* of such, as *God* sent his true Prophets to Cry against : For, said I, ' You are such, as the Prophet *Jeremiah* cried against, ' *Chap. 5.* when he said ; *The Prophets prophesie falsely, and the Priests ' bear rule by their means* : which he called an horrible, filthy thing. ' And you are such as they, *That used their Tongues and said*, Thus : saith the Lord, *when the Lord never spake to them* : And such as ' followed their own Spirits, and saw nothing ; but spake forth a ' *Divination* of their own *Brain* : and by their *Lies* and their *Lightness* had caused the People to err, *Jer. 14.* And you are such as ' *They* were, that sought for their *Gain* from their *Quarter* ; that were ' as greedy, dumb Dogs, that could never have enough, whom the ' Lord sent his Prophet *Isaiah* to cry against, *Isa. 56.* And you are ' such, as they were, who taught for *handfuls* of *Barley*, and *pieces* ' of *Bread* ; who sowed *Pillows* under *Peoples Arm-boles*, that they ' might lie soft in their *Sins*, *Ezek. 13.* And you are such as *They*, ' that Taught for the *Fleece*, and the *Wool*, and made a *Prey* of the *People*, *Ezek. 34.* But the Lord is gathering his Sheep from your ' *Mouths*, and from off your barren *Mountains* ; and is bringing ' them to *Christ*, the one *Shepherd*, which he hath set over his *Flocks* : ' as by his Prophet *Ezekiel* he then declared he would do. And you ' are such as *They*, that *Divined* for *Money*, and *preached* for *Hire* ; ' and if a Man did not put into their *Mouths*, they prepared *War* ' against him, as the Prophet *Micha* complained, *Chap. 3.* Thus went I on through the Prophets, too largely to be here repeated. Then coming to the *New Testament*, I shewed from thence, that ' *They* were ' like the *Chief Priests*, and *Scribes*, and *Pharisees* of old, such as ' *Christ* cried *Wo* against, *Matth. 23.* And that they were such false ' *Apostles*, as the true *Apostles* Cried against, such as taught for *filthy* ' *Lucre* ; and such *Antichrists* and *Deceivers*, as they Cried against, ' that

1654. *W* 'that minded Earthly things, and served not the Lord Jesus Christ, but their own *Bellies*: for they that served Christ, gave *freely* and preached *freely*, as he commanded them. But they that will not preach without *Hire, Tithes* or outward *Means*, serve their own *Bellies*, and not Christ; and through the good words of the *Scriptures*, and *feigned Words* of their own, they made Merchandize of the People *then*, as (said I) *ye do now*. So when I had largely quoted the *Scriptures*, and shewed them, *wherein* they were like the *Pharisees*, loving to be called of Men *Masters*, and to go in *Long Robes*, and to stand *Praying* in the *Synagogues*, and to have the *uppermost Rooms* at Feasts, and the like; and when I had thrown them out in the sight of the People amongst the *false Prophets, Deceivers, Scribes* and *Pharisees*, and shewed at large, how such as *They*, were judged and condemned by the true *Prophets, by Christ*, and by the *Apostles*, I directed them to the *Light of Christ Jesus*, who *enlightens every Man, that cometh into the World*: that by it they might see, whether these things were not true, as had been spoken. Now when I appealed to *That of God* in their Consciences, the *Light of Christ Jesus* in them, they could not abide to hear of it; they were all quiet till then: but then a *Professor* said; George, *What! wilt thou never have done?* I told him, *I should have done shortly*. So I went on a little longer, and cleared my self of them in the Lord's Power. When I had done, all the *Priests* and *People* stood *silent* for a time: At last one of the *Priests* said; *They would read the Scriptures, that I had quoted*. I told them, *With all my Heart*. They began to read the 23d of *Jeremiah*, and there they saw the *Marks* of the *false Prophets*, that he cried against. When they had read a *Verse* or two, I said, *Take notice, People*: but the *Priests* said, *Hold thy Tongue, George*. I bid them, *Read the whole Chapter throughout*; for it was all against them: Then they stopt, and would read no further; but asked me a *Question*. I told them, I would Answer their *Question*, the Matter being first granted, that I had charged them with, *viz.* That they were *false Prophets, false Teachers, Antichrists* and *Deceivers*, such as the *true Prophets, Christ* and the *Apostles* cried against. A *Professor* said *Nay* to that; but I said, *Yea*: For you leaving the Matter, and going to another thing, seem to consent to the proof of the former Charge. Then I Answered their *Question*, which was this; *Seeing those false Prophets were adulterated, Whether I did judge Priest Stephens to be an Adulterer?* To which I Answered, 'He was adulterated from God in his Practice, like those *false Prophets* and the *Jews*. They would not stand to vindicate him, but broke up the *Meeting*. Then the *Priests* whispered together; and Priest *Stephens* came to me, and desired, that my *Father* and *Brother* and I might go aside with him, that he might speak to me in private; and the rest of the *Priests* should keep the People from coming to us. I was very loth to go aside with him: but the People cried, *Go George, do George, go aside with him*: and I was afraid, if I did not go, they would say, I was *disobedient* to my *Parents*. So I went; and the rest of the *Priests* were to keep the People off: but they could not; for the People being willing to hear, drew close to us. I asked the *Priest*, what he had to say? And he said, *If he was out of the*

the way, I should pray for him; and if I was out of the way, he would pray for me: and he would give me a Form of Words to pray for him by. I replied; 'It seems, Thou dost not know, whether thou beest in the *Right Way*, or no; neither dost thou know, whether I am in the *Right Way* or no: But I know, that I am in the Everlasting *Way*, *Christ Jesus*, which thou art out of. And thou would'st give me a *Form* of Words to pray by, and yet thou deniest the *Common-prayer-Book* to pray by, as well as I; and I deny thy *Form of Words*, as well as it. If thou would'st have me pray for thee by a *Form of Words*, is not this to deny the *Apostle's Doctrine* and *Practise of Praying* by the *Spirit*, as it gave words and utterance? Here the People tell a Laughing: but I was moved to speak more to him. And when I had cleared my self to him and them, we parted; after I had told them, 'That I should (God willing) be in the *Town* that day *Seven-night* again. So the *Priests* packt away, and many People were *Convinced* that day: for the Lord's Power came over all. And whereas they thought to have *Confounded Truth* that day, many were *Convinced* of it; and many that were *Convinced* before, were by that day's work *Confirmed* in the *Truth*, and abode in it: and a great *Shake* it gave to the *Priests*. Yea, my *Father*, though he was an *Hearer* and *Follower* of the *Priest*, was so well satisfied, that he struck his *Cane* upon the *Ground*, and said; *Truly I see, he that will but stand to the Truth, it will carry him out.* So I passed about in the *Country*, till that day *Seven-night*; and then I came again: for we had appointed a *Meeting* at my *Relation's* House. Now *Priest Stephens* having had notice before hand thereof, had got another *Priest* to him: and they had got a *Company of Troopers* with them; and sent for me to come to them. But I sent them word, Our *Meeting* was appointed; and they might come to it, if they would. The *Priests* came not; but the *Troopers* came, and many *rude People*. Now they had laid their *Plot*, That the *Troopers* should take every one's *Name*, and then command them to go home; and such as would not go, they should take, and carry them away with them. Accordingly they began, and took several *Names*, charging them to go home; but when they came to take my *Name*, my *Relations* told them, *I was at home already*: So they could not take me away that time. Nevertheless they took my *Name*: but the Lord's Power was over them, and they went away, both *Professors* and *Troopers*, *Cross* and *Vest*, because they had not their *Ends*. But several were *Convinced* that day, and admired the *Love* and *Power* of *God*. This was that *Priest Stephens*, that had once said of me; *Never such a Plant was bred in England*: Yet afterwards he reported, *That I was carried up into the Clouds, and found again full of Gold and Silver*; and many *Lies*, and false *Reports* he raised on me: but the Lord swept them all away. Now the Reason, why I would not go into their *Steeple-house* was, because I was to bear my *Testimony* against it, and to bring all off from such Places, to the *Spirit* of *God*; that they might know, their *Bodies* to be the *Temples* of the *Holy Ghost*: And to bring them off from all the *Hireling-Teachers*, to *Christ* their *free Teacher*, that had died for them, and purchased them with his *Blood*.

After

1654.
Drayton.

1654. After this I went into the Country, and had several Meetings, and came to Swannington, where the Souldiers came again; but the Meeting was quiet, and the Lord's Power was over all, and the Souldiers did not meddle. Then I went to Leicester; and from Leicester to Whetston. But before the Meeting began, there came about Seventeen Troopers of Coll. Hacker's Regiment, with his Marshal; and they took me up before the Meeting; though Friends were beginning to gather together: for there were several Friends come out of several Parts. I told the Marshal, 'He might let all the Friends go, I would answer for them all: whereupon he took me, and let all the Friends go; only Alexander Parker went along with me. At Night they had me before Coll. Hacker, and his Major, and Captains, a great Company of them; and a great deal of Discourse we had about the Priests, and about Meetings (for at this time there was a noise of a Plot against O. Cromwel.) And much Reasoning I had with them about the Light of Christ, which enlighteneth every Man, that cometh into the World. Coll. Hacker asked, Whether it was not this Light of Christ, that made Judas betray his Master, and after led him to hang himself. I told him, No: 'That was the Spirit of Darknes, which hated Christ, and his Light. Then Coll. Hacker said, I might go home, and keep at home; and not go abroad to Meetings. I told him; 'I was an Innocent Man, free from Plots, and denied all such Work. Then his Son Needham said, Father, This Man hath reigned too long; it is time to have him cut off. I asked him, 'For what? what had I done? or whom had I wronged from a Child? for I was bred and born in that Country, and who could accuse me of any Evil from a Child? Then Coll. Hacker asked me again; If I would go home, and stay at home? I told him, 'If I should promise him so, that would manifest, that I was guilty of something to go home, and make my home a Prison: And if I went to Meetings, they would say, I broke their Order. Therefore I told them; I should go to Meetings, as the Lord should order me; and therefore could not submit to their Requirings: but I said, we were a peaceable People. Well then, said Coll. Hacker, I will send you to Morrow Morning by six a Clock to my Lord Protector, by Captain Drury, one of his Life-guard. That Night I was kept a Prisoner at the Marshalsey; and the next Morning by the sixth hour I was ready, and delivered to Captain Drury. I desired, he would let me speak with Coll. Hacker, before I went; and he had me to his Bed-side. Coll. Hacker at me presently again, To go home, and keep no more Meetings. I told him, 'I could not submit to that; but must have my Liberty to serve God, and to go to Meetings. Then, said he, you must go before the Protector: Whereupon I kneeled on his Bed-side, and besought the Lord to forgive him; for he was as Pilate, tho' he would wash his Hands: and when the day of his Misery and Trial should come upon him, I bid him, Then Remember, what I had said to him. But he was stirred up, and set on by Priest Stephens, and the other Priests and Professors, wherein their Envy and Baseness was manifest; who, when they could not overcome me by Disputes and Arguments, nor resist the Spirit of the Lord, that was in me, then they got Souldiers to take me up.

After-

Afterwards, when this *Coll. Hacker* was in Prison in London, a day or two before he was Executed, he was put in mind, of what he had done against the Innocent: And he remembered it, and confest to it to *Margaret Fell*, and said; He knew well, whom she meant; and he had a Trouble upon him for it. So his Son, who told his Father, I had reigned too long, and that it was time to have me cut off, might observe, how his Father was Cut off afterwards, being hanged at Tyburn.

Now was I carried up a Prisoner by Captain Drury aforesaid from Leicester; and when we came to Harborough, he asked me, If I would go home, and stay a Fort-night? I should have my Liberty, he said, if I would not go to, nor keep Meetings. I told him, I could not promise any such thing. Several times upon the Road did he ask, and try me after the same manner; and still I gave him the same Answers. So he brought me to London, and lodged me at the Mermaid over against the Mews at Charing-Cross. And on the way, as we traveled, I was moved of the Lord to Warn People at the Inns and Places, where I came, of the day of the Lord, that was coming upon them. And William Dewsberry and Marmaduke Stor being in Prison at Northampton, he let me go, and visit them.

After Captain Drury had lodged me at the Mermaid, he left me there, and went to give the Protector an Account of me. And when he came to me again, he told me, The Protector did require, that I should promise, not to take up a carnal Sword or Weapon against him or the Government, as it then was; and that I should write it, in what words I saw good, and set my Hand to it: I said little in Reply to Captain Drury. But the next Morning I was moved of the Lord to write a Paper 'To the Protector, by the name of Oliver Cromwel, wherein I did in the presence of the Lord God declare, that I did deny the wearing or drawing of a carnal Sword, or any other outward Weapon against him or any Man. And that I was sent of God to stand a Witness against all Violence, and against the Works of Darkness; and to turn People from the Darkness to the Light, and to bring them from the Occasion of War and Fighting, to the peaceable Gospel; and from being Evil-Doers, which the Magistrates Sword should be a Terror to. When I had written, what the Lord had given me to write, I set my Name to it, and gave it to Captain Drury to give to O. Cromwel; which he did. Then after some time Captain Drury brought me before the Protector himself at Whitehall: It was in a Morning, before he was dressed; and one Harvey, that had come a little among Friends, but was disobedient, waited upon him. When I came in, I was moved to say, 'Peace be in this House: and I bid him, Keep in the Fear of God, that he might receive Wisdom from him; that by it he might be ordered, and with it might order all things under his Hand to God's Glory. I spake much to him of Truth; and a great deal of Discourse I had with him about Religion: wherein he carried himself very moderately. But he said, We quarrelled with the Priests, whom he called Ministers: I told him, I did not quarrel with them, but they quarrelled with me and my Friends. But, said I, If we own the Prophets, Christ and the Apostles, we cannot hold up such Teachers, Prophets and

Whetston.

Leicester.
Harbo-
rough.
North-
ampton.London.
Charing-
Cross.White-
hall.

1654. *Shepherds, as the Prophets, Christ and the Apostles declared against ;*
 but we must declare against them by the same Power and Spirit.
 Then I shewed him, *That the Prophets, Christ and the Apostles*
declared freely, and declared against them, that did not declare
freely ; such as preached for filthy Lucre, and divined for Money,
and preached for Hire, and were covetous and greedy, like the
dumb Dogs, that could never have enough : And that they, that
have the same Spirit, that Christ and the Prophets and the Apostles
had, could not but declare against all such now, as they did then.
 As I spake, he would several times say, *It was very good, and it was*
Truth. I told him, *That all Christendom (so called) had the Scri-*
ptures, but they wanted the Power and Spirit, that they had, who
gave forth the Scriptures ; and that was the reason, they were not in
Fellowship with the Son, nor with the Father, nor with the Scri-
ptures, nor one with another. Many more words I had with him ;
 but People coming in, I drew a little back : And as I was turning,
 he caught me by the Hand, and with Tears in his Eyes, said, *Come*
again to my House ; for if thou and I were but an hour of a day together,
we should be nearer one to the other : adding, That he wisht me no more
Ill, than he did to his own Soul. I told him, *If he did, he wronged*
his own Soul : And I bid him hearken to God's Voice, that he might
stand in his Counsel, and obey it ; and if he did so, that would
keep him from hardness of Heart : but if he did not hear God's
Voice, his Heart would be hardened. And he said, *It was true.*
 Then went I out : And when Capt. Drury came out after me, he
 told me ; *His Lord Protector said, I was at Liberty, and might go*
whither I would. Then I was brought into a great Hall, where the
 Protector's Gentlemen were to dine ; and I asked them, *What they*
did bring me thither for ? They said, It was by the Protector's Order,
that I might dine with them. I bid them, *Let the Protector know, I*
would not eat a bit of his Bread, nor drink a cup of his Drink.
 When he heard this, he said ; *Now I see, there is a People risen and*
come up, that I cannot win either with Gifts, Honours, Offices or Places ;
but all other Sects and People I can. But it was told him again,
That we had forsook our own ; and were not like to look for such things
from him.

G. F. set at
Liberty.

Now I being set at Liberty, went up to the Inn again, where Capt.
 Drury had at first lodged me. This Capt. Drury, though he sometimes
 carried fairly, was an Enemy to me, and to Truth, and opposed it : and
 when Professors came to me (while I was under his Custody) and he
 was by, he would scoff at Trembling, and call us Quakers ; as the In-
 dependents and Presbyterians had Nick-named us before. But after-
 wards he came on a time to me, and told me, *That, as he was lying*
on his Bed to rest himself in the day-time, a sudden Trembling seized
on him, that his Joints knocked together ; and his Body shook so, that
he could not rise from his Bed : he was so shaken, that he had not
strength enough left to rise. But he felt the Power of the Lord was upon
 him ; and he tumbled off his Bed, and cried to the Lord, and said ;
He would never speak against the Quakers more, such as Trembled at
the Word of God.

During

During the Time, that I was Prisoner at Charing-Cross, there came abundance to see me, People almost of all Sorts, Priests, Professors, Officers of the Army, &c. And one Time a Company of Officers being with me, desired me to pray with them: I sat still, with my Mind retired to the Lord. At last I felt the Power and Spirit of God move in me: and the Lord's Power did so shake and shatter them, that they wondred; though they did not live in it. 1654. Charing-Cross.

Among those, that came thither to see me, there was one Colonel Packer, with several of his Officers; and while they were with me, came in one Cob, and a great Company of Ranters with him. The Ranters began to call for Drink and Tobacco: but I desired them to forbear it in my Room, telling them, 'If they had such a Mind to it, they might go into another Room. One of them cried, *All is ours*: and another of them said; *All is well*. I replied, 'How is all well, while thou art so peevish, and envious, and crabbed? for I saw, he was of a peevish Nature: and so I spake to their Conditions; and they were sensible of it, and looked upon one another, wondring.

Then Colonel Packer began to talk with a light, chaffy Mind, concerning God, and Christ, and the Scriptures: That was a great Grief to my Soul and Spirit, when I heard him talk so lightly; so that I told him, 'He was too light to talk of the things of God: for he did not know the solidity of a Man. Thereupon the Officers raged, and said; *Would I say so of their Colonel!* This Packer was a Baptist, and he and the Ranters bowed and scraped to one another very much: for it was the manner of the Ranters to be exceeding Complementary (as they call it) so that Packer bid them, *Give over their Complements*: But I told them, 'They were fit to go together, for they were both of one Spirit.

This Colonel Packer lived at Theobald's near Waltham, and was made a Justice of Peace. He set up a great Meeting of the Baptists at Theobald's-Park; for he, and some other Officers had purchased it. They were exceeding High, and railed against Friends and Truth; and threatened to apprehend me with their Warrants, if ever I came there. Yet after I was set at Liberty, I was moved of the Lord God to go down to Theobalds, and appoint a Meeting hard by them; to which many of his People came: and divers of his Hearers were Convinced of the Way of Truth, and received Christ, the free Teacher, and came off from him; and that made him Rage the more. But the Lord's Power came over him so, that he had not Power to meddle with me. Then I went to Waltham hard by him, and had a Meeting there; but the People were very rude, and gathered about the House, and brake the Windows. Whereupon I went out to them, with the Bible in my Hand, and desired them to come in; and told them, 'I would shew them Scripture both for our Principles and Practices. And when I had done so, I shewed them also, 'That their Teachers were in the Steps of such, as the Prophets, and Christ, and the Apostles cried against. Then I directed them to the Light of Christ, and Spirit of God in their own Hearts. that by it they might come to know their free Teacher, the Lord Jesus Christ. The Meeting being ended, they went away quieted and satisfied; and a Meeting hath

1654.

London.

hath since been settled in that *Town*. But this was sometime after I was set at *Liberty* by O. Cromwel.

For when I came from *White-hall* to the *Mermaid* at *Charing-Cross* (which had been my *Prison*) I staid not long there: but went into the *City of London*, where we had great and powerfull *Meetings*; and so great were the *Throngs of People*, that I could hardly get to and from the *Meetings* for the *Crowds of People*: And the *Truth* spread exceedingly. *Thomas Aldam* and *Robert Craven* (who had been *Sheriff of Lincoln*) and divers *Friends*, came up to *London* after me: but *Alexander Parker* abode with me.

White-Hall.

Then after a while I went to *White-hall* again, and was moved to declare the 'Day of the Lord amongst them; and that the Lord was 'come to teach his People himself: So I preached Truth both to the *Officers*, and to them that were called *Oliver's Gentlemen*, who were of his *Guard*. But there was a *Priest*, that *Opposed*, while I was declaring the *Word of the Lord* amongst them: For *Oliver* had several *Priests* about him, of which this was his *News-monger*; an *envious Priest*, and a *light, scornful, chaffy man*. I bid him *Repent*; and he put it in his *News-book* the next *Week*, That I had been at *White-hall*, and had bid a *Godly Minister* there *Repent*. When I went thither again, I met with him; and abundance of *People* gathered about me. Then I manifested the *Priest* to be a *Liar* in several things, that he had affirmed; and so he was put to *Silence*. He put in the *News-book*, That I wore *Silver-Buttons*; which was *false*: for they were but *Alchimy*. Afterward he put in the *News-book*, That I hung *Ribbands on People's Arms*, which made them to follow me: This was another of his *Lies*; for I never wore, nor used *Ribbands* in my *Life*. Three *Friends* went to examine this *Priest*, that gave forth this *false Intelligence*; and to know of him, where he had that *Information*? He told them, It was a *Woman*, that told him so; and that if they would come again, he would tell them the *Woman's Name*. When they came again, he said; It was a *Man*, but would not tell them his *Name* then; but if they would come again, he said, he would tell them his *Name*, and where he lived. They went the *Third Time*; and then he would not tell, who told him: but offered, If I would give it under my *Hand*, that there was no such thing, he would put that into the *News-book*. Thereupon the *Friends* carried it to him under my *Hand*; but when they came, he brake his *Promise*, and would not put it in: but was in a *Rage*, and threatned them with the *Constable*. This was the deceitful doing of this *Forger of Lies*: And these *Lies* he spread over all the *Nation* in the *News-books*, to render *Truth* *Odious*, and to put *Evil* into *People's Minds* against *Friends* and *Truth*; of which a more large *Account* may be seen in a *Book* printed soon after this time, for the clearing of *Friends* and *Truth* from the *Slanders*, *Lies* and *false Reports* raised and cast upon them. These *Priests*, the *News-Mongers*, were of the *Independent Sect*, like them in *Leicester*: But the *Lord's Power* came over all their *Lies*, and swept them away; and many came to see the *Naughtiness* of these *Priests*. The *God of Heaven* carried me over all in his *Power*, and his blessed *Power* went over the *Nation*: Infomuch, that many *Friends* about this time were moved to go up and down, to sound forth the *Everlasting Gospel*, in most parts of

of this Nation, and also into Scotland; and the Glory of the Lord was felt over all to his Everlasting Praise. And a great Convincement there was in London, and some in the Protector's House and Family: I went to have seen him again, but could not get to him; the Officers were grown so Rude. 1654. White-Hall.

The Presbyterians, Independents and Baptists were in a great Rage: for many of their People came to be turned to the Lord Jesus Christ, and fate down under his Teachings, and received his Power, and felt it in their Hearts; and then they were moved of the Lord to declare against the rest of them.

I appointed a Meeting in the Fields near Acton, in which the Word of Life, and the Saving Truth was declared freely; and the Lord's Power was eminently manifested, and his blessed Day exalted over all.

About this time I was moved to write a Paper, and send it forth among the Professors; a Copy of which here followeth.


To all Professors of Christianity.

ALL they, that professed Jesus Christ in Words, and yet heard him not, when he was come, they said; he was a Deceiver and a Devil: The Chief Priests were they, that called him so. So the Jews said; He hath a Devil, and is mad; why do ye hear him? But others said; These are not the Words of him, that hath a Devil: Can a Devil open the Eyes of the Blind? The Jews then doubted, whether he were the Christ, or no; and so all, like the Jews, in the Knowledge, in the Notion, that profess a Christ without only, where Christ is risen within, they do not own him, but do doubt of him; though Christ be the same now and for ever. Jesus Christ said, I and my Father are one; then the Jews took up Stones to stone him: And where Jesus Christ is now spiritually come and made manifest, the Jews, such as are Christians in outward Profession only, have the same hard Hearts inwardly now, as they had then; and do Cast Stones at him, where he is Risen. Jesus said, For which of these good works do ye stone me? The Jews answered, for thy good works we stone thee not; but for Blasphemy, in that thou being a Man, makest thy self God. Jesus answered them; Is it not written in your Law, I said, you are Gods? and the Scripture cannot be broken. Say ye of him, whom the Father hath sanctified, and sent into the World, Thou blasphemest, because I said, I am the Son of God? The Jews said to him, say we not well, that thou hast a Devil? Jesus answered, I honour my Father, and ye dishonour me. And they that were in the Synagogue, rose up, and thrust him out of the City; and took him up to the edge of the Hill, whereon their City was built, to cast him down head-long. The Pharisees said of him, He casteth out Devils by the Prince of Devils. Jesus Christ was called a Glutton and a Wine-bibber, a Friend of Publicans and Sinners: But Wisdom is justified of her Children. The Officers, when the High-priests and Pharisees asked them, Why have ye not brought him, said; Never Man spake, like this Man. The Pharisees said, Are ye also deceived? Do any of

1654.

London.

' of the Rulers or of the Pharisees believe on him? but this People,
 ' which know not the Law, are accursed. Nicodemus said unto them (he
 ' that came unto Jesus by Night) doth our Law judge any Man, before it
 ' hear him? When Stephen confessed Jesus, the Substance of all Fi-
 ' gures and Types, and was brought before the Chief-Priests to his Trial,
 ' he told them; The Most-High dwelleth not in Temples made with
 ' Hands: and brought the Prophets Words to witnes, and told them;
 ' They were stiff-necked, and uncircumcised in Heart and Ears, and
 ' always resisted the Holy Ghost, as their Fathers had done. Stephen
 ' was full of the Holy Ghost, and said; he saw Jesus: and they ran
 ' upon him, and stoned him to Death, as he was calling upon the
 ' Lord. When Paul Confessed Jesus Christ, and his Resurrection,
 ' Festus said, he was Mad. When Paul preached the Resurrection,
 ' some mocked: The Jews perswaded the People, and they stoned
 ' him; and drew him out of the City, thinking, he had been dead.
 ' The Jews stirred up the Gentiles, to make their Minds Evil-affected
 ' towards the Brethren. The Jews stirred up the Devout and Honour-
 ' able Women, and the Chief of the City; and raised up Persecution
 ' against Paul and Barnabas, and expelled them out of their Coasts:
 ' And there was an Assault made both of the Gentiles and of the Jews,
 ' with their Rulers, to use them despitefully, and to stone them. In
 ' like manner all in the nature of those Jews now, whose Religion
 ' stands in Notions, do stir up the Rulers, and do stir up the ignorant
 ' People, and incense them against Jesus Christ, where he is risen,
 ' to stone them all with one Consent, in whom he is risen. This is,
 ' that the Scripture might be fulfilled, and the blindness of the Peo-
 ' ple might be discovered. And the same Power now is made mani-
 ' fest, and doth overturn the World, as did overturn the World, to
 ' the exalting of the Lord, and to the pulling down of the Kingdom
 ' of Satan, and of this World; and setting up his own Kingdom,
 ' to his everlasting Praise. The Lord is now exalting Himself, and
 ' throwing down Man's self: The Proud one's Head is aloft, fearing
 ' he should lose his Pride, and his Crown; the Priests, they incense
 ' the ignorant People, for fear their Trade should go down; and the
 ' Professors, they shew forth, what is in them, being full of Rage:
 ' which shews, that Jesus Christ, the Substance is not there; but a
 ' stony Heart, to stone the Precious, where it is risen. The Carnal
 ' Mind feeds upon the outward Letter, and Earth feeds upon Earth;
 ' and that Vine-yard is not dressed, but is full of Briars, and Nettles: and
 ' Ravenous Beasts, Swine and Dogs, Wolves and Lions, and all ve-
 ' nemous Creatures lodge in that Habitation. That House is foul,
 ' and is not swept: And these are the Persecutors of the Just, and
 ' Enemies of the Truth, and the Enemies of Christ. These are Blas-
 ' phemers of God and his Truth: These are they, that call upon God
 ' with their Lips, but their Hearts are far from him. These are
 ' they, that feed on Lies, Priests and People: These are they, that
 ' Incense all the People, and stir up Envy; for it begets its own, one
 ' like it self. These are they, that are the Waves of the Sea, foam-
 ' ing out their own Shame. These are they, that have double Eyes;
 ' whose Bodies are full of Darknes. These are they, that paint
 ' themselves with the Prophets, with Christ's, and with the Apostles
 Words

'Words most fair : whited Walls you are ; painted Sepulchres you are ; 1654.
 'Murderers of the Just you are. Your Eyes are double, your Minds 
 'are double, your Hearts are double : Ye Flatterers, Repent from London.
 'your carnal Ends, who are full of Mischief ; pretending God and
 'Godlinefs, taking him for your Cloke : But he will uncover you,
 'and he hath uncovered you to his Children. He will make you
 'bare, and discover your Secrets, and take off your Crown ; and take
 'away your Mantle, and your Vail, and strip you of your Cloathing ;
 'that your Nakedness may appear, and how you fit deceiving the
 'Nations. Your Abomination, and your Falseness is now made mani-
 'fest to them, who are of God ; who in his Power Triumph over
 'you, Rejoice over you, the Beast, the Dragon, the false Prophet,
 'the Seducer, the Hypocrite ; the Mother of all Harlots : now thou
 'must have thy Cap double ; Give it to her double. Sing over her,
 'ye Righteous Ones, sing over them all, ye Saints ; Triumph in Glo-
 'ry, Triumph over the Deceit : Sing the Song of the Lamb ; Triumph
 'over the World : spread the Truth abroad. Come ye Captive ones
 'out of Prison, and Rejoice with one accord ; for the Joyful Days
 'are coming : Let us be glad, and Rejoice for ever ! Singleness of
 'Heart is come ; Pureness of Heart is come : Joy and Gladness is
 'come. The glorious God is exalting himself : and Truth hath been
 'talked of ; but now it is possessed. Christ hath been talked of ; but
 'now he is come, and possessed. The Glory hath been talked of ; but now
 'it is possessed, and the Glory of Man is defacing. The Son of God hath
 'been talked of ; but now he is come, and hath given us an Un-
 'derstanding. Unity hath been talked of ; but now it is come. Vir-
 'gins have been talkt of ; but now they are come with Oil in their
 'Lamps. He will be glorified alone : Where Pride is thrown down,
 'Earth and the fleshy Will is thrown down, and the Pure is raised
 'up ; there alone is the Lord Exalted. Let the Heavens Bow down
 'to him, and the Earth Reel to and fro, and Stagger up and down :
 'The Lord is setting up his Throne and his Crown, and throwing down
 'the Crown of Man ; and he alone will be glorified : To whom be
 'all Honour and Glory, all Praises and all Thanks. Who gives his
 'Children Wisdom and Strength, Knowledge and Vertue, Power and
 'Riches, Blessings and durable Substance ; and an Eye to discern, and
 'an Ear to hear things singly : and brings down the Pride of Man's
 'Heart, and turns the Wicked out of the Kingdom. The Righteous
 'Ones inherit Righteousness ; the Pure Ones Pureness, the Holy Ones
 'Holiness : Praises, Praises be to the Lord, whose Glory now shines,
 'whose Day is broken forth ; which is hid from the World, hid
 'from all worldly wise Ones, and from all the Prudent of this World :
 'hid from the Fowls of the Air : hid from all Vultures Eyes, and all
 'venomous Beasts ; and all Liars, and all Dogs, and all Swine. But
 'to them that fear his Name, the Secrets of the Lord are made mani-
 'fest, the Treasures of Wisdom are opened, and the Fulness of Know-
 'ledge : For thou, O Lord ! dost make thy self manifest to thy
 'Children.

G. F.

My

1654. My Spirit was greatly burdened to see the *Pride*, that was got
 up in the *Nation*, even amongst the *Professors*; and in the
 London. sense thereof I was moved to give forth the following *Paper*, directed—

‘*To such, as follow the World’s Fashions.*

‘**W**HAT a *World* is this! How doth the *Devil* garnish himself! and how obedient are People to do his Will and Mind, that they are altogether carried away with *Fooleries* and *Vanities*, both Men and Women, that they have lost the *hidden Man* of the Heart, and the *meek* and *quiet Spirit*; which with the Lord is of great price. They have lost the *Adorning* of *Sarah*; they are putting on *Gold* and *gay Apparel*: Women *plaiting* the *Hair*, Men and Women *powdering* it, making their *Backs* look, like *Bags of Meal*. They look so strange, that they can scarce look at one another; they are so lifted up in *Pride*. *Pride* is flown up into their *Head*, and hath so lifted them up, that they *Snuff up*, like *Wild Asses*, and like *Ephraim*: they feed upon *Wind*; and are gotten to be like *Wild Heifers*, who feed upon the Mountains. *Pride* hath puffed up every one of them: They are out of the *Fear* of *God*, Men and Women, Young and Old; one puffs up another. They must be in the *Fashion* of the *World*, else they are not in esteem; else they shall not be respected, if they have not *Gold* or *Silver* upon their *Backs*, or if his *Hair* be not *powdered*. But if he have *store* of *Ribbands* hanging about his *Waste*, and at his *Knees*, and in his *Hat*, of divers Colours, *Red* or *White*, or *Black* or *Tellow*, and his *Hair* be *powdered*; then he is a *brave Man*, then he is accepted, then he is *no Quaker*, because he hath *Ribbands* on his *Back* and *Belly* and *Knees*, and his *Hair* *powdered*: This is the *Array* of the *World*. But is not this from the *Lust* of the *Eye*, the *Lust* of the *Flesh*, or the *Pride* of *Life*? Likewise the *Women* having their *Gold*, their *Spots* on their *Faces*, *Noses*, *Cheeks*, *Fore-heads*, having their *Rings* on their *Fingers*, wearing *Gold*, having their *Cuffs* double, under and above, like unto a *Butcher* with his white *Sleeves*; having their *Ribbands* tied about their *Hands*, and *three* or *four* *Gold-Laces* about their *Cloths*; This is *no Quaker*, say they. This is that, that pleaseth the *World*; this *Array*, this *Attire* pleaseth the *World*: and if they cannot get these things, they are discontented. But this is not the *Attire* of *Sarah*, whose *Adorning* was in the *hidden Man* of the Heart, of a *quiet* and *meek Spirit*: This is the *Adorning* of the *Heathen*; not of the *Apostle*, nor of the *Saints*, whose *Adorning* was, *not wearing* of *Gold*, *nor plaiting* of *Hair*, but a *meek* and *quiet Spirit*; which was and is of great price with the Lord. And here was the *Sobriety* and good *Ornament*, which was of the Lord accepted. This was *Paul’s* Exhortation and Preaching: But we see, the *Talkers* of *Paul’s* Words live out of *Paul’s* Command, and out of the *Example* of *Sarah*; and are found in the steps of the great *Heathen*, who comes to examin the *Apostles* in his *gorgeous Apparel*. Now, are not all these, that have got their *Ribbands* hanging

hanging about their *Arms, Hands, Back, Waists, Knees, Hats*, 1654.
 like unto *Fidlers-Boys*? Which shews, that you are gotten into
 the basest and most contemptible Life, who be in the *Fashion* of the London.
Fidlers-Boys and *Stage-Players*, quite out of the Paths and Steps of
Solid Men; and in the very Steps and Paths of the *wild Heads*, who
 give themselves up to every Invention and Vanity of the *World*,
 that appears; and is inventing, how to get it upon their *Backs*,
Heads, Feet and Legs, and say, *If it be out of the Fashion, it is no-*
thing worth. Are not these the *Spoilers* of the *Creation*, who have
 the fat and the best of it, and waste and destroy it? Do not these
 Cumber God's *Earth*? Let that of God in all Consciences Answer,
 and who are in the *Wisdom*, judge. And further: If one get a
 pair of *Britches* like a *Coat*, and hang them about with *Points*,
 and up almost to the *Middle*, a pair of *double Cuffs* upon his *Hands*,
 and a *Feather* in his *Cap*, here's a *Gentleman*; bow before him, put
 off your *Hats*, bow, get a Company of *Fidlers*, a set of *Musick*,
 and *Women* to dance. This is a *brave Fellow*: up in the *Chamber*;
 up in the *Chamber without*, and up in the *Chamber within*. Are
 these your *fine Christians*? Yea, say they, *They are Christians*: Yea,
 but, say the *serious People*, *They are out of Christ's Life*, and out
 of the *Apostles Command*, and out of the *Saints Ornament*. And to
 see such, as are before described, as are in the *Fashions* of the
World before-mentioned, a Company of them playing at *Bouls*,
 or at *Tables*, or at *Shovel-Board*; or Each taking his *Horse*, that
 hath *Bunches* of *Ribbands* on his *Head*, as the *Rider* hath on his
own, (who, perhaps, hath a *Ring* in his *Ear* too) and so go to
Horse-racing, to spoil the *Creatures*; Oh, these are *Gentlemen* in-
 deed, these are bred up *Gentlemen*, these are brave *Fellows*, and
 they must take their *Recreation*; for *Pleasures* are *lawful*. And
 these in their *Sports* set up their *Shouts*, like unto the *wild Asses*;
 they are like unto the *Kine* or *Beasts*, when they are put to *Grass*,
Lowing, when they are full. And here is the *Glorying* of them be-
 fore-mentioned; but it is in the *Flesh*, not in the *Lord*: These are
bad Christians, and shew, that they are *glutted* with the *Creatures*,
 and then the *Flesh* rejoiceth. And here is *bad breeding* of *Youth* and
young Women, who are carried away with the *Vanities* of the *Mind*
 in their own *Inventions*, *Pride, Arrogancy, Lust, Gluttony, Un-*
cleanness: so *Eat and Drink, and rise up to Play*. This is the *Ge-*
neration, which God is not well pleased withall; but their *Eyes* are
 full of *Adultery*, who cannot cease from *Evil*. These be they,
 that live in *Pleasures* upon *Earth*: These be they, who are *dead*,
 while they *live*; who glory not in the *Lord*, but in the *Flesh*. These
 be they, that be from the *Life*, that the *Scriptures* were given forth
 from; who live in the *Fashions* and *Vanities* of the *World*, out
 of *Truth's Adorning* in the *Devil's Adorning* (who is out of the
Truth) and not in the *Adorning* of the *Lord*, which is a *meek* and
quiet Spirit, which is with the *Lord* of great price. But this *Orna-*
ment and this *Adorning* is not put on by them, that be *adorned*, and
 have the *Ornament* of him that is *out of the Truth*; and that is not
 accepted with the *Lord*, which is accepted in their *Eye*. G. F.

1654.

London.

Moreover it came upon me about this time from the Lord, to write a short *Paper* and send forth, as *An Exhortation and Warning to the Pope, and all Kings and Rulers in Europe*; a Copy of which here follows:

Friends,

‘**Y**E Heads, and Rulers, and Kings, and Nobles of all sorts, Be not bitter, nor hasty in persecuting the Lambs of Christ, neither turn your selves against the Visitation of God, and his tender Love and Mercies from on high, who sent to visit you; lest the Lord’s Hand, Arm and Power take hold swiftly upon you, which is now stretched over the World; that is turned against Kings, and shall turn Wise Men backward, and will bring off their Crowns to the Dust, and lay them low and level with the Earth. God and Christ will be King, who gives Crowns, to whomsoever obey his Will: and this is the Age, wherein the Lord God of Heaven and Earth is staining the Pride of Man, and defacing his Glory. So you, that profess Christ, and do not love your Enemies, but on the contrary, do shut up and Imprison them, who are his Friends; these be Marks, that you be out of his Life, and do not love Christ, who do not the things he commands. The day of the Lord’s Wrath is kindling, and his Fire is going forth to burn up the Wicked; which will leave neither Root nor Branch. They that have lost their Habitation with God, be out of the Spirit, that gave forth the Scriptures, and from the Light, that Jesus Christ hath enlightened them withall; and so from the true Foundation. Therefore be swift to hear, and slow to speak, and slower to persecute: For the Lord is bringing his People to himself, from off all the World’s Ways, to Christ the Way; and from off all the World’s Churches, to the Church which is in God, the Father of our Lord Jesus Christ; and from off all the World’s Teachers, to teach his People himself by his Spirit; and from off all the World’s Images, into the Image of himself; and from their Likenesses, into his own Likeness; and from off all the World’s Crosses of Stone or Wood, into his Power, which is the Cross of Christ. For all these Images, and Crosses, and Likenesses are among them, that are Apostatized from the Image of God, the Power of God, which is the Cross of Christ, which now fathoms the World, and is throwing down that, which is contrary to it; which Power of God never changes.

‘Let this go to the Kings of France, and of Spain, and to the Pope, for them to prove all things, and to hold that which is good. And first to prove, that they have not quenched the Spirit: for the mighty Day of the Lord is come, and coming upon all Wickedness, and Ungodliness, and Unrighteousness of Men, who will plead with all Flesh by Fire and by Sword. And the Truth, and the Crown of Glory, and the Scepter of Righteousness over all shall be exalted; which shall Answer that of God in every one upon the Earth, tho’ they be from it. Christ is come a Light into the World, and doth enlighten every one, that cometh into the World; that all through

‘him

‘him might believe. He that seeleth the *Light*, that Christ hath 1654.
 ‘enlightened him withal, he seeleth *Christ* in his *Mind*, and the
 ‘*Cross* of *Christ*, which is the Power of God; and he shall not need London.
 ‘to have a *Cross* of *Wood* or *Stone*, to put him in mind of *Christ*,
 ‘or of his *Cross*, which is the Power of God manifest in the inward
 ‘Parts. G. F.

Besides this I was moved to write a *Letter* to the *Protector* (so called) To warn him of the mighty Work, the Lord hath to do in the Nations, and shaking of them; and to beware of his own Wit, Craft, Subtilty and Policy, or seeking any By-Ends to himself.

There was about this time an Order for the Trying of Ministers (so called) and for Approving, or Ejecting them out of their Places or Benefices; whercupon I writ a Paper To the Justices, and other Commissioners, who were appointed to that Work. Of which Paper the Copy here follows:

Friends,

‘YOU that be Justices, and in Commission to Try Ministers,
 ‘who have so long been in the Vine-yard of God, now see, whether they be such, as are mentioned in the Scriptures, whom the
 ‘Prophets, Christ and the Apostles did Dis-approve of? And if they be
 ‘such, as they Dis-approved then; see, how ye can stand Approved in
 ‘the sight of God, to let such go into his Vine-yard, and Approve of
 ‘them: who will admire your Persons, because of Advantage;
 ‘and if you do not give them advantage, they will not admire your
 ‘Persons: Such Jude speaks of. See, if they be not such, as teach
 ‘for filthy Lucre, for the love of Money, Covetous, such as love themselves, who have a Form of Godliness, but deny the Power; from
 ‘such the Apostle bids Turn away. The Apostle said, Their Mouths
 ‘should be stopped, who served not the Lord Jesus, but their own
 ‘Bellies; being Evil Beasts, slow Bellies, who mind Earthly Things.
 ‘Paul gave Timothy an Order to Try Ministers by: He said, They
 ‘must not be Covetous, nor given to Wine, nor filthy Lucre, nor a
 ‘Novice; lest being lifted up into Pride, they fall into the Condemnation of the Devil: These he was to Try and Prove without Partiality. Now take heed of your Approving such, as he disapproved;
 ‘for since the Apostles days, such as he disapproved, have had their
 ‘Liberty: and they have told us, The Tongues were their Original;
 ‘and that they were Orthodox Men: and that the Steeple-house, with
 ‘a Cross on the top of it, was the Church (the Papists Mass-house;
 ‘you may look on the Top of it, and see the Sign.) But the Scriptures
 ‘tell us; All the Earth was of one Language before the Building of Babel: And when Pilate crucified Christ, he set the Tongues, Hebrew,
 ‘Greek and Latin on the top of him. And John tells us, That the
 ‘Beast had power over the Tongues, Kindreds and Nations; and that
 ‘the Whore sits upon the Tongues, of whose Cup all Nations have
 ‘drunk, and the Kings of the Earth have committed Fornication with
 ‘her: and John said, The Tongues are Waters. Christ gives marks
 ‘to his Disciples, and to the Multitude, how to Try such as these,
 ‘that you are to Try. They are called of Men Master; they love

1654.

London.

' the Chiefest Seat in the Assemblies ; they be Sayers, but not Doers :
 ' And, said he, *They shall put you out of the Synagogues ; and seven*
 ' Woes he denounced against them, and so disapproved them. Christ
 ' said, *False Prophets should come ; and John saw, They were come :*
 ' for they went forth from them ; and since the World hath gone
 ' after them. But *Babylon* must be confounded, the Mother of *Har-*
 ' *lots ;* and the *Devil* must be taken, and with him the *Beast*, and the
 ' *false Prophet* must be cast into the *Lake of Fire :* for the *Lamb* and
 ' his *Saints* over all must reign, and have the *Victory*. The Lord
 ' God sent his *Prophets of Old*, to cry against the *Shepherds, that sought*
 ' *for the Fleece,* Ezek. 34. and to cry against such *Shepherds, as seek for*
 ' *their Gain from their Quarter, and never have enough ;* Isa. 5. 6.
 ' and to cry against the *Prophets, that prophesied falsely ;* and the
 ' *Priests, that bore rule by their Means :* which was the *filthy and*
 ' *horrible thing,* Jer. 5. And if you would forbear to give them
 ' *Means,* you would see, how long they would bear *Rule*. There
 ' was in the *Old Time* a *Store-house* for the *Fatherless, Strangers* and
 ' *Widows,* to come to and be filled ; and they did not prosper then,
 ' who did not bring their *Tithes* to the *Store-house*. But did not
 ' Christ put an end to that *Priesthood, Tithes, Temple and Priests ?*
 ' And doth not the *Apostle* say, that the *Priesthood is changed,* the
 ' *Law is changed,* and the *Commandment disannulled ?* Might not
 ' they have pleaded the *Law of God,* that gave them *Tithes ?* Have
 ' ever any of the *Priests* prospered, that take *Tithes* since, by the *Law*
 ' of *Man ?* Was not the *first Author* of them since Christ's time the
 ' *Pope,* or some of his *Church ?* Did the *Apostles* cast Men into *Prison*
 ' for *Tithes,* as your *Ministers* do now ? As Instance : *Ralph Hol-*
 ' *lingworth, Priest of Phillingham,* for *petty Tithes* not exceeding *six*
 ' *Shillings,* hath cast into *Lincoln-Prison* a *poor Thatcher,* named
 ' *Thomas Bromby ;* where he hath been about *Eight and Thirty Weeks,*
 ' and still remains a *Prisoner :* And the *Priest* petitioned the *Judge,*
 ' *That the poor Man might not labour in the City,* to get a little *Money*
 ' towards his maintenance in *Prison*. Is this a *good Saviour* amongst
 ' you, that are in *Commission* to *chuse Ministers ?* Is this *glad Tidings ?*
 ' to cast in *Prison* a Man, that is not his *Hearer,* because he could not
 ' put into his Mouth ? Can such, as be in the *fear of God,* and in his
 ' *Wisdom,* own such things ? The *Ministers of Christ* are to plant a
 ' *Vine-yard,* and then *Eat of the Fruit ;* to *Plow, Sow and Thresh,* and
 ' get the *Corn ;* and then let them *Reap :* but not cast them into *Pri-*
 ' *son,* for whom they do no *Work*. Christ, when he sent forth his
 ' *Ministers,* bid them *Give freely,* as they had *Received freely :* and
 ' into what *City or Town* soever they came, *Inquire, who were Wor-*
 ' *thy,* and there *abide ;* and *what they set before you* (said He) *that*
 ' *Eat.* And when these came back again to Christ, and he asked
 ' them, If they *wanted any thing,* They said, *No :* They did not go
 ' to a *Town,* and call the People together, to know, *How much they*
 ' *might have by the Year ?* as these that are in the *Apostacy* do now.
 ' The *Apostle* said, *Have I not power to Eat and to Drink ?* But he did
 ' not say, *To take Tithes, Easter-Reckonings, Midsummer-Dues, Aug-*
 ' *mentations and great Sums of Money ;* But, *have I not power to Eat*
 ' and

'and to Drink? And yet he did not use that Power among the Corinthians. But they that are Apostatized from him, will take Tithes, great Sums of Money, Easter-Reckonings and Midsummer-Dues; and cast them into Prison, that will not give it them, whom they do no work for. The Oxe's Mouth must not be muzz'led, that treads out the Corn; But see, if the Corn be trodden out in you, and the Wheat be in the Garner? This is from a Lover of your Souls, and one that desires your Eternal Good.

1655.

London.

G. F.

Now after I had made some stay in the City of London, and had given forth the several foregoing Papers, and cleared my self, of what Service lay upon me at that time there; I was mov'd of the Lord to go down into Bedford-shire to John Crook's House, where there was a great Meeting, and People generally Convinced of the Lord's Truth. When I was come thither, John Crook told me, that the next day several of those, that were called the Gentlemen of the Country, would come to dine with him, and to discourse with me: They came; and I declared to them God's Eternal Truth. Several Friends went to the Steeple-houses that day. And there was a Meeting in the Country, which Alexander Parker went to: and towards the middle of the day it came upon me, to go to it, though it was several Miles from me. John Crook went with me; and when we came there, there was one — Gritton, that had been a Baptist; but he was gotten higher than they, and called himself a Trier of Spirits. He used to tell People their Fortunes, and pretended to discover to People, when their Goods were stollen, or Houses broken up, who the Persons were, that did it: by which he had gotten into the Affections of many People thereabout. This Man was got into that Meeting, and was speaking, and making an hideous Noise over the Young-convinced Friends, when I came in; and he bid Alexander Parker, give a reason of his Hope. Alex. Parker told him, Christ was his Hope: but because he did not Answer him so soon, as he expected, he boastingly cried; His Mouth is stop'd. Then this Gritton directed his Speech to me: for I stood still, and heard him; and he spake many things, which were not agreeable to Scripture. I asked him, 'Whether he could make those things out by Scripture, which he had spoken?' and he said, Yes, yes. Then I bid the People, Take out their Bibles, to search the Places he should quote for proof of his Assertions: But he could not make good by Scripture, that which he had said. So he was shamed, and fled out of the House; and his People were generally Convinced: for his Spirit was discovered, and he came no more amongst them. And when his People were Convinced, and settled in God's Truth, they gave forth a Book against him; and denied his Spirit, and his false Discoveries. Many were turned to Christ Jesus that day, and came to sit under his Teaching; infomuch that the Judges were in a great Rage, and many of the Magistrates in Bedford-shire: because there were so many turned from the Hireling-Priests to the Lord Jesus Christ's free Teaching. But John Crook

Bedford-shire.
Luton.

was

1655. was kept by the *Power of the Lord*: Yet he was turned out from being a *Justice*.

London.

Kent.
Rocheſter

Cranbrook

Suffex.
Ry.

Rumney.

After ſome time I turned up through the Country to London again; where *Friends* were finely eſta bliſhed in the *Truth*, and great *Comings in* there were. And about this time ſeveral *Friends* went beyond the *Seas*, to declare the everlaſting *Truth of God*. Now when I had ſtay'd a while in the City, I went into *Kent*. And when I came to *Rocheſter*, there was a *Guard* kept to examin *Paſſengers*: but we paſſed by, and were not ſtopped. So I went to *Cranbrook*, where there was a great *Meeting*, and ſeveral *Souldiers* were at it; and many were turned to the Lord that day. Alter the *Meeting*, ſome of the *Souldiers* were ſomewhat *Rude*; but the Lord's *Power* came over them. One *Thomas Howſigoe*, an *Independent-Preacher*, who lived not far from *Cranbrook*, was *Convinced*, and became a faithful *Minifter* for the Lord *Jeſus*. Some *Friends* had traveled into *Kent* before, as *John Stubbs* and *William Caton*; and the *Prieſts* and *Profeſſors* had ſtirred up the *Magiſtrates* at *Maidſtone* to *Whip* them, for declaring *God's Truth* unto them: as may be ſeen at large in the *Journal of William Caton's Life*. There was alſo one *Captain Dunk* *Convinced* in *Kent*, and he went with me to *Ry*; where we had a *Meeting*, to which the *Mayor* and *Officers*, and ſeveral *Captains* came: and they took, what I ſaid, in *Writing*, which I was well pleaſed with: All was quiet, and the People affected with the *Truth*.

From *Ry* I went to *Rumney*, where, the People having had notice of my Coming ſome time before, there was a very large *Meeting*. Thither came *Samuel Fiſher*, who was an Eminent *Preacher* among the *Baptiſts*, and had had a *Parſonage* reputed worth about *Two hundred Pounds a Year*; which for *Conſcience*-ſake he had given up: And there was alſo the *Paſtor* of the *Baptiſts*, and abundance of their People. And the *Power of the Lord* was ſo mightily over the *Meeting*, that many were reached by the *Power of God*, and one greatly ſhaken; and the *Life* ſprang up in divers. One of the *Paſtors* of the *Baptiſts*, being amazed at the *Work of the Lord's Power*, bid one of our *Friends*, that was ſo wrought upon, *Have a good Conſcience*: Whereupon I was moved of the Lord to bid him, *Take heed of Hypocriſy and Deceit*: and he was ſilent. A great *Convincement* there was that day, and many were turned from the *Darkneſs* to the divine *Light of Chriſt*, and came to ſee their *Teachers Errors*, and to ſit under the Lord *Jeſus Chriſt's Teaching*, and to know him their *Way*, and the *Covenant of Light*, which God had given to be their *Salvation*: And they were brought to the *One Baptiſm*, and to the *One Baptizer*, Chriſt *Jeſus*. When the *Meeting* was done, *Samuel Fiſher's Wife* ſaid; *Now we may diſcern this day betwixt Fleſh and Spirit, and diſtinguiſh Spiritual Teaching from Fleſhly*. The People were generally well ſatiſfied, with what had been declared; but the *Two Baptiſt-Teachers*, and their *Company*, when they were gone from the *Meeting*, fell to *Reasoning* amongſt the People. *Samuel Fiſher*, with divers others, reaſoned for the *Word of Life*, which had been declared that day; and the other *Paſtor*, and his *Party*, reaſoned againſt it: So it divided them aſunder, and cut them in the miſt. A *Friend* came

came and told me, that the *Baptists* were disputing one with another ; 1655.
 and desired me to go up to them : but I said, ' Let them alone, the Lord
 ' will divide them ; and they that Reason for Truth, will be too hard
 ' for the other : And so it was. This *Samuel Fisher* received the
 Truth in the Love of it, and became a faithful Minister of it ; and
 preached Christ freely, and laboured much in the Work and Service
 of the Lord ; being moved of the Lord to go, and declare the word
 of Life at *Dunkirk*, and in *Holland*, and in divers parts of *Italy*, as
Leghorn, and *Rome* it self : And yet the Lord preserved him and his
 Companion *John Stubbs*, out of their *Inquisitions*.

From *Rumney* I passed to *Dover*, and had a Meeting there ; *Dover*.
 where several were Convinced. And near unto *Dover* there was a
Governour and his Wife Convinced, who had been *Baptists* ; and the
Baptists thereabouts were much offended, and grew very envious :
 but the Lord's Power came over all. *Luke Howard* of *Dover*
 was Convinced sometime before, and became a faithful Minister of
 Christ.

Returning from *Dover*, I went to *Canterbury*, where there were a
 few honest-hearted People turned to the Lord ; who sat down under
 Christ's Teaching. Thence I passed to *Cranbrook* again, where I had
 a great Meeting : A Friend that was with me, went to the *Steeple-*
house ; and was cast into Prison : But the Lord's Power was mani-
 fested, and his Truth spread.

From thence I passed into *Sussex*, and lodged near *Horsham*, *Sussex*.
 where there was a great Meeting ; and many were Convinced. Also *Horsham*.
 at *Stenning* we had a great Meeting in the *Market-House* ; and several *Stenning*.
 were Convinced there, and thereaways ; for the Lord's Power was
 with us. Several Meetings I had thereabouts : and among the rest,
 there was a Meeting appointed at a *Great Man's House* ; and he and
 his Son went to fetch several *Priests*, that had threatened to come and
 dispute. But when the time came, none of them came ; for the
 Lord's Power was mighty in us. A glorious Meeting we had ; and
 the Man of the House and his Son were vexed, because none of the
Priests would come. So the Hearts of People were opened by the
 Spirit of God, and they were turned from the *Hirelings* to Christ
Jesus, their Shepherd, who had purchased them without Money, and
 would feed them without Money or Price. Many that came, expect-
 ing to hear a Dispute, were Convinced that day ; amongst which *Ni-*
cholas Beard was one.

Thus the Lord's Power came over all, and his Day many came to
 see. There were abundance of *Ranters* in those parts, and *Professors*,
 that had been so Loose in their Lives, that they began to be *Weary* of
 it ; and had thought to have gone into *Scotland*, to have lived pri-
 vately. But the Lord's Net caught them, and their Understandings
 were opened by his Light, Spirit and Power, through which they
 came to receive the Truth, and to be settled upon the Lord ; and so
 became very sober Men, and good Friends in the Truth. And great
 Blessing and Praising the Lord there was amongst them ; and great
 Admiration in the Country.

Out of *Sussex* I traveled through the Country, till I came to *Reading* ; *Reading*.
 where I found a few, that were Convinced of the Way of the Lord.
 There

1655. There I stay'd, till the *First-day*, and then had a *Meeting* in George Lamboll's Orchard; and a great part of the *Town* came to it. A glorious *Meeting* it was, and a great *Convincement* there was that day; and the *People* were mightily satisfied. Thither came *Two* of Judge *Fell's* Daughters to me; and *George Bishop* of *Bristol* came with his *Sword* by his side (for he was a *Captain*.) After the *Meeting* many *Baptists* and *Ranters* came privately, *reasoning* and *discouraging*: but the *Lord's Power* came over them. The *Ranters* pleaded, *That God made the Devil*: But I denied it, and told them; 'I was come 'into the *Power* of *God*, the *Seed Christ*, which was, before the 'Devil was, and bruised the *Head* of him: And he became a *Devil* 'by going out of *Truth*; and so became a *Murderer*, and a *Destroyer*. 'So I shewed them, *That God* did not make the *Devil*; for *God* is a 'God of *Truth*, and he made all things good, and blessed them: But 'God did not bless the *Devil*. And the *Devil* is bad, and was a *Liar* 'and a *Murderer* from the beginning; and spoke of himself, and 'not from *God*. And so the *Truth* stopt them, and bound them, and came over all the highest *Notions* in the *Nation*, and Confounded them. For by the *Power* of the *Lord God* I was manifest, and fought to be made manifest to the *Spirit* of *God* in all; that by it, (which they vexed, and quenched, and grieved) they might be turned to *God*; as many were turned to the *Lord Jesus Christ*, by the *Spirit* of *God*, and were come to sit under his *Teaching*.

London. After this *Meeting* at *Reading*, I passed up to *London*; where I stay'd a while, and had large *Meetings*: and then went into *Essex*, and came to *Cogshall*. And there was a *Meeting* of about *Two Thousand People*, as it was judged; which lasted several hours: and a glorious *Meeting* it was; for the *Word* of *Life* was freely declared, and *People* were turned to the *Lord Jesus Christ*, their *Teacher* and their *Saviour*, the *Way*, the *Truth* and the *Life*.

Near Colchester. On the sixth day of that *Week* I had a *Meeting* near *Colchester*, to which many *Professors*, and the *Independent-Teachers* came. After I had done speaking, and was stept down from the place, on which I stood, One of the *Independent-Teachers* began to make a *Jangling*; which *Amor Stoddart* (who was with me) perceiving, he said to me, *Stand up again, George*: for I was going away, and did not at the first hear them. But when I heard the *Jangling Independent*, I stood up again: and after a while the *Lord's Power* came over him and his *Company*, and they were confounded; and the *Lord's Truth* went over all. And a great *Flock* of *Sheep* hath the *Lord Jesus Christ* in that *Country*, that feed in his *Pastures* of *Life*. On the *First-day* following we had a very large *Meeting* at another place, not far from *Colchester*, wherein the *Lord's Power* was eminently manifested; and the *People* were very well satisfied: for they were turned to the *Lord Jesus Christ's* free *Teaching*; and they received it gladly. Many of these *People* had been of the *Stock* of the *Martyrs*.

As I passed through *Colchester*, I went to visit *James Parnel* in *Prison*; but the *Cruel Gaoler* would hardly let us come in, or stay with him. Very *Cruel* they were unto him: The *Gaoler's Wife* threatened

threatened to have his *Blood*; and in that *Jail* they did *destroy* him : 1655
as the *Reader* may see at large in a *Book* printed soon after his *Death*,
giving an *Account* of his *Life* and *Death* : and also in an *Epistle* print- Colchest.
ed with his *Collected Books* and *Writings*.

From *Colchester* I went to *Ipswich*; where we had a little *Meeting*, Ipswich.
and very *rude* : but the *Lord's Power* came over them. After the
Meeting I said; 'If any had a desire to hear further, they might
'come to the *Inn* : And there came-in a *Company* of *Rude Butchers*,
that had abused *Friends*; but the *Lord's Power* so chained them, that
they could not do *Mischief*. Then I writ a *Paper*, and gave it forth
to the *Town*, 'warning them of the *Day* of the *Lord*, that they
'might *Repent* of the *Evils* they lived in : and directing them to
'*Christ*, their *Teacher* and *Way*; exhorting them to forsake their
'*hireling-Teachers*.

We passed from *Ipswich* to *Mendlesham*, where *Robert Duncon* lived, Suffolk.
in *Suffolk*, where we had a large *Meeting*, that was quiet : and the Mendle-
Lord's Power was preciousely felt amongst us. Then we passed to a sham.
Meeting at one *Captain Lawrence's* in *Norfolk*; where, it was judged, Norfolk.
were above a *Thousand People*; and all was quiet. Many *Persons* of
Note were there, and a great *Convincement* there was : for they were
turned to *Christ*, their *Way* and their *Teacher*; and many of them
received him, and sate down under him, their *Vine*. Here we parted
with *Amor Stoddart*, and some more *Friends*; who intended to meet
us again in *Huntingtonshire*.

About the *Second Hour* in the *Morning* we took *Horse* for *Norwich*, Norwich.
where *Christopher Atkins*, that *dirty Man*, had run out, and brought
dishonour upon the blessed *Truth* and *Name* of the *Lord*. But he had
been judged and denied by *Friends* : and afterwards he gave forth a
Paper of *Condemnation* of his *Sin* and *Evil*. So we came to *Yarmouth*, yarmouth
and there stayed a while; where there was a *Friend*, one *Thomas Bond*
in *Prison*, for the *Truth* of *Christ*. There we had some *Service* for the
Lord; and some were turned to the *Lord* in that *Town*. From thence
we rode to another *Town*, about *Twenty Miles* off, where were many
tender People; and I was moved of the *Lord* to *speak* to the *People*,
as I sate upon my *Horse*, in several *Places* as I passed along. We
went on to another *Town*, about *Five Miles* from thence, and set up
our *Horses* at an *Inn*; having travelled *Five and forty Miles* that *Day*,
Richard Hubberthorn and I. There were some *friendly People* in the
Town; and we had a *tender, broken Meeting* amongst them, in the
Lord's Power, to his *Praise*.

We bid the *Hostler* have our *Horses* ready by the *Third Hour* in the
Morning; for we intended to ride to *Lyn*, about *three and Thirty*
Miles, next *morning*. But when we were in *Bed* at our *Inn*, about
the *Eleventh Hour* at *Night* came the *Constable* and *Officers*, with a
great *Rabble* of *People* into the *Inn*, and said; *They were come with an*
Hue and Cry from a *Justice of Peace* (that lived near that *Town* a-
bout *five Miles* off, where I had spoken to the *People* in the *Streets*, as
I rode along) to search for two *Horsmen*, that rid upon *gray Horses*,
and in *gray Cloaths*; an *House* having been broken up upon the *Seventh*
Day before at *Night*, as they said. We told them, 'We were ho-
'nest and innocent Men, and abhorred such things : Yet they Ap-
prehended

1655. *w*prehended us, and set a *Guard* with *Halberts* and *Pikes* upon us that *Night*; making some of those *Friendly People*, with others, to watch us. Next Morning we were up betimes, and the *Constable* with his *Gua* carried us before a *Justice of Peace* about *five Miles* off; and we took *Two* or *three* of the *sufficient men* of the *Town* with us, who had been with us at the great *Meeting* at *Captain Lawrence's*, and could testify, that we lay both the *seventh Day Night*, and the *first Day Night* at *Captain Lawrence's*; and it was the *seventh Day Night*, that they said, the *House* was *broken up*. Now the *Reader* is to be *Informed*, that during the time, that I was a *Prisoner* at the *Mermaid* at *Charing-Cross* (of which an *Account* is given before) this *Captain Lawrence* brought several *Independent-Justices* to see me there, with whom I had a great deal of *Discourse*; which they took *Offence* at. For they pleaded for *Imperfection*, and to *Sin*, as long as they lived; but did not like to hear of *Christ's Teaching his People himself*, and making *People* as *Clear*, whilst here upon the *Earth*, as *Adam* and *Eve* were, before they fell. Now these *Justices* had plotted together this mischief against me in the *Country*, pretending, an *House* was *broken up*; that so they might send their *Hue and Cry* after me: so great was their *Malice* against the *Righteous* and the *Just*. They were vexed also, and troubled, to hear of the great *Meeting* at *John Lawrence's* aforesaid; for there was a *Colonel* *Convinced* there that *Day*, that lived and died in the *Truth*. But *Providence* so ordered it, that the *Constable* carried us to a *Justice* about *five miles* onward in our way towards *Lyn*, who was not an *Independent-Justice*, as the rest were. When we were brought before him, he began to be *angry*, because we did not put off our *Hats* to him. I told him, I had been before the *Protector*, and he was not *offended* at my *Hat*; and why should he be *offended* at it, who was but one of his *Servants*? Then he read the *Hue and Cry*: And I told him, 'That that *Night*, wherein the *House* was said to be *broken up*, we were at *Captain Lawrence's* *House*; and that we had several *Men* here present 'could *Testify* the *Truth* thereof. Thereupon the *Justice*, having Examined us and them, said; *He believed, we were not the men, that had broken the House; but he was sorry, he said, that he had no more against us*. We told him, 'He ought not to be *sorry* for not having *Evil* against us; but rather to be *glad*: for to *Rejoice*, when he 'got *Evil* against *People*, as for *house-breaking*, or the like, was not 'a good mind in him. 'It was a good while yet, before he would *Resolve*, *Whether to let us go, or send us to Prison*: and the wicked *Constable* stirred him up against us, telling him, *We had good Horses; and that if it pleased him, he would carry us to Norwich-Jail*. But we took hold of the *Justice's* *Confession*, *That he believed, we were not the men, that had broken the House*, and after we had admonished him to *Fear the Lord* in his *Day*; the *Lord's Power* came over him, so that he let us go: and so their *Snare* was *broken*. A great *People* were afterward gathered to the *Lord* in that *Town*, where I was moved to *speak* to them in the *Street*; and from whence the *Hue and Cry* came.

Lyn.

Being set at Liberty, we travelled to *Lyn*; whither we came about the *third Hour* in the *Afternoon*. And having set up our *Horses*, we met with *Joseph Face*, who was an *Ensign*: and we wisht him to speak

Speak to as many of the *People* of the *Town*, as he could, that feared God; and to the *Captains* and *Officers* to come together: which he did. And we had a very glorious *Meeting* amongst them, and turned them to the *Spirit* of God, by which they might know God and *Christ*, and understand the *Scriptures*; and so learn of God and of *Christ*, as the *Prophets* and *Apostles* did. Many were *Convinced* there that Day: and a fine *Meeting* there is, of them that are come off from the *Hirelings Teaching*; and sit under the *Teaching* of the Lord *Jesus Christ*. 1655. Lyn.

Lyn being then a *Garrison*, we desired *Joseph Face* to get us the *Gate* opened by the *third hour* next Morning (for we had *forty Miles* to ride next day.) And by that means getting out early, we came next Day by the *Eleventh* or *Twelfth hour* to a *Town*, near the *Isle* of *Ely*, called *Sutton*; where *Amor Stoddart*, and the *Friends* that were with him, met us again. A multitude of *People* was gathered thither; and there were no less than *four Priests*. The *Priest* of the *Town* made a great *Jangle*; but the Lord's Power so confounded him, that he went away: The other *three Priests* stayed; and one of them was *Convinced*. One of the other *Two*, whilst I was speaking, came to lean upon me: but I bid him, *Sit down*, seeing he was so *stothful*. A great *Convincement* there was that Day: and many *hundreds* were turned from the *Darkness* to the *Light*, and from the Power of *Satan* unto God, and from the *Spirit* of *Error* to the *Spirit* of *Truth*, to be led thereby into all *Truth*. *People* came to this *Meeting* from *Huntington*, and beyond; and the *Mayor's Wife* of *Cambridge* was there also. A glorious *Meeting* it was, and many were settled under *Christ's Teaching*, and knew him, their *Shepherd* to feed them: for the *Word* of *Life* was freely declared, and gladly received by them. The *Meeting* ended in the Power of the Lord, and in *Peace*; and after it was done, I walked out, and went into a *Garden*: where I had not been long, before a *Friend* came to me, and told me, *Several Justices* were come to break up the *Meeting*. But many of the *People* were gone away; so they missed of their *Design*: and after they had stayed a while, they went away also, in a *Fret*. Sutton.

That *Evening* I passed to *Cambridge*: And when I came into the *Town*, the *Scholars* hearing of me, were up, and were exceeding *Rude*. I kept on my *Horse's Back*, and rid through them in the Lord's Power: but they *Unhorst Amor Stoddart*, before he could get to the *Inn*. When we were in the *Inn*, they were so *rude* there in the *Courts*, and in the *Streets*, that the *Miners*, the *Colliers* and *Carters* could never be *Ruder*. The *People* of the *House* asked us, *What we would have for Supper?* as is the usual way of *Inn-keepers*: *Supper!* said I, were it not, that the Lord's Power is over them, these *Rude Scholars* look, as if they would *pluck us in pieces*, and make a *Supper* of us. They knew, I was so against their *Trade*, the *Trade* of *Preaching*, which they were there as *Apprentices* to learn; that they raged as bad, as ever *Diana's Crafts-men* did against *Paul*. At this Place *John Crook* met us. When it was within Night, the *Mayor* of the *Town*, being friendly, came and fetched me to his *House*: and as we walked through the *Streets*, there was a *Bustle* in the *Town*; but they did not know me, it being *darkish*. But they were in a *Rage* Cambridg

1655. not only against me, but against the Mayor also; so that he was almost afraid to walk the Streets with me, for the Tumult. We sent for the Friendly People, and had a fine Meeting there in the Power of God; and I stay'd there all Night. Next Morning, having ordered our Horses to be ready by the sixth Hour, we passed peaceably out of Town; and the Destroyers were disappointed: for they thought, I would have stay'd longer in the Town, and intended to have done us Mischief; but our passing away early in the Morning, frustrated their Evil Purposes against us.

Then rode we through the Countries to Bishop-Starford; where were some Convinced: And so to Hertford, where also there were some Convinced; and where now there is a large Meeting.


From thence we returned to London, where Friends received us gladly; the Lord's Power having carried us through many Snares and Dangers. And great Service we had for the Lord: for many hundreds were brought to sit under the Teaching of the Lord Jesus Christ, their Saviour, and to praise the Lord through him. James Nailor also was come up to London; and Richard Hubberthorn and I stay'd sometime in the City, visiting Friends, and Answering Gain-sayers: for we had great Disputes with Professors of all sorts. Many Reproaches they cast upon Truth, and lying, slanderous Books they gave forth against us: But we Answered them all, and cleared God's Truth, and set it over them all; and the Lord's Power was over all.

Amongst other Services for the Lord, which then lay upon me in the City, I was moved to give forth a Paper to those, That made a scorn at Trembling and Quaking; of which a Copy here followeth:

‘THE Word of the Lord to all you, that scorn Trembling and Quaking, who scoff at them, and scorn them, and throw Stones at them, and belch forth Oaths against them, who are Trembling and Quaking, threatening them, and beating them; Strangers ye are to all the Apostles and Prophets, and are in the Generation, that stoned them, and mocked them then in those Ages. Now, ye are the Scoffers which they spake of, that are come in the last times: Be ye Witnesses against your selves. To the Light in all your Consciences I speak, that with it you may see your selves to be from the Life of the holy Men of God.

‘Moses, who was a Judge over all Israel, he trembled, feared and Quaked: when the Lord said unto him, I am the God of Abraham, the God of Isaac, and the God of Jacob; then he trembled, and durst not behold. This, which makes to Tremble now, ye Teachers and People scoff at, and scorn them in your Streets, who witness the Power of the Lord. Moses forsook the Pleasures of the World, which he might have enjoyed for a Season: He might have been called the Son of Pharaoh's-Daughter; he refused it, and forsook Pharaoh's House; yet was no Vagabond. And David, a King, he trembled; he was mocked, they made Songs on him, they wagged their Heads at him. Will you profess David's Words, and

‘Moses

' *Moses his Words*, who are in the Generation of your *Fathers*, 1655.
 ' *Mockers, Scoffers, Wonderers and Despisers*, which are to perish? 
 ' O blush, and be ashamed of all your *Profession*, and be Confounded! London.
 ' *Job trembled*, his *Flesh trembled*, and they mocked him: So do you
 ' now mock them, in whom the same *Power of God* is made mani-
 ' fest; and yet you profess *Job's Words*. O deceitful *Hypocrites*!
 ' will ye not own *Scripture*? O for shame, never profess *Scripture*-
 ' words, and deny the *Power*, which, according to the *Scripture*,
 ' makes the *Keepers of the House to tremble*, and the *strong Man to*
 ' bow himself. These things both *Priests, Magistrates and People*
 ' scoff at; but with the *Power* ye are judged, and by the *Power* and
 ' *Life* condemned.

' The Prophet *Jeremiah trembled*, he *shook*, his *Bones quaked*, he
 ' *reeled to and fro, like a drunken Man*, when he saw the *Deceits* of the
 ' *Priests and Prophets*, who were turned from the *way of God*; and they
 ' were not ashamed, neither could they blush: Such were gone from
 ' the *Light*; and such were they, that ruled over the *People*. But
 ' he was brought to Cry, O foolish *People*! that had *Eyes*, and could
 ' not see, that had *Ears*, and could not hear, that did not fear the
 ' Lord, and tremble at his *Presence*, who placed the *Sands* for *Bounds*
 ' to the *Sea* by a perpetual *Decree*, that the *Waves* thereof cannot
 ' pass! And he said, *A horrible thing is committed in the Land; The*
 ' *Prophets prophesy falsely, and the Priests bear rule by their means.*
 ' *Shall not I arise for these things, saith the Lord? Shall not my Soul*
 ' *be avenged upon such a Nation as this?* They were such, as did not
 ' Tremble at the *Word of the Lord*; therefore he called them a foolish
 ' *People*. Hear all ye the *Word of the Lord*, ye foolish *People*, who scorn
 ' Trembling, and Quaking, and Shaking: Give over professing the
 ' Prophet *Jeremiah's Words*, and making a *Trade* of them; for
 ' with his *Words* you are judged to be among the *Scoffers*, and *Scorn-*
 ' *ers*, and *Stockers*. For he was stocked by your *Generation*; and you
 ' now stock them, that tremble at the word of the *Lord*, at the *Power*
 ' of the *Mighty God*, which raises up the *Seed of God*, and throws
 ' down the *Earth*, which hath kept it down. So you, that are in
 ' the *Fall*, where *Death* reigneth, *Enemies of the Truth*, despising
 ' the *Power of God*, as those of your *Generation* ever did, *Wo* and
 ' *Misery* is your *Portion*, except you speedily *Repent*. *Isaiah* said;
 ' Hear the *Word of the Lord*, all ye, that Tremble at his *Word*: And
 ' he said, *This was the Man, that God did regard, that was of a broken*
 ' *and contrite Heart*, and trembled at his *Word*. *When their Brethren*
 ' *hated them, and persecuted them, saying, Let the Lord be glorified;*
 ' *he shall appear to your Joy, but they shall be ashamed, Isa. 66. 5.*
 ' Now all ye *Scoffers and Scorners*, that despise Trembling, you re-
 ' gard not the *Word of the Lord*: They are not regarded by you,
 ' that Tremble at the *Word*; which are regarded by the *Lord*: there-
 ' fore you are contrary to *Isaiah's Words*. Therefore profess him and
 ' his *Words* no more for shame, nor make a *Trade* of his *Words*. Ye
 ' that seek for your *Gain* from your *Quarter*, ye greedy, dumb *Dogs*,
 ' that never have enough, ye are they, that despise Trembling; ye
 ' are such, as *Isaiah* cried against, who himself witnessed Trembling.
 ' Here therefore be ye *Witnesses* against your selves, that with the
 ' *Light*

1655.

London.

'Light in your Consciences ye may see, ye are out of the Prophet
 'Isaiah's Spirit, and are *Haters* of them that Tremble, whom the
 'Lord regards; but such you regard not, but hate and persecute, mock
 'and rail against them. But it is manifest, that you walk in the
 'steps of your Fore-fathers, that persecuted the Prophets. *Habakkuk*,
 'the Prophet of the Lord trembled; and *Joel*, the Prophet of the
 'Lord, said, Blow the Trumpet in Sion, and let all the Inhabitants of
 'the Earth Tremble: The People shall Tremble, and all Faces shall
 'gather Blackness; and the People shall be much pained. And now,
 'this Trembling is witnessed by the Power of the Lord: This Power
 'of the Lord is come; the Trumpet is sounding, the Earth is shak-
 'ing; the Inhabitants of the Earth are trembling; the Dead is arising;
 'and the Living is praising God: And the World is Raging; and
 'the Scoffers are Scorning; and they that witness Trembling and
 'Quaking wrought in them by the Power of the Lord, can scarce
 'pass up and down the Streets, but with Stones, and Blows, and Fists,
 'and Sticks, or Dogs set at them, or pursued with Mocks and Re-
 'proaches. Thus you vent forth your Malice against them, that
 'witness the Power of the Lord, as the Prophets did; who are come
 'to the broken Heart and contrite Spirit, and who Tremble at the
 'Word of the Lord, whom the Lord regards: These you stone, these
 'you stock, these you set your Dogs at, these you scoff and scorn,
 'these you revile and reproach: but those Reproaches are our Riches;
 'praised be the Lord, who hath given us power over them. And if
 'you see one, as *Habakkuk*, whose Lips quivered, whose Belly shook;
 'who said, Rottenness was entered into his Bones, and who trembled in
 'himself; if you see such an one in this Condition now, ye say, He
 'is Bewitched. Here again you shew your selves Strangers to that
 'Power, to that Life, that was in the Prophet: Therefore for shame,
 'never make a Profession of his Words, nor a Trade of his Words;
 'nor of *Joel's*, who witnessed Trembling, which ye scorn and scoff
 'at. Ye proud Scoffers and Scorners, Misery, Misery is your End,
 'except you speedily Repent. *Daniel*, a Servant of the most-high God,
 'he Trembled, his Strength and his Breath was gone: He was Prisoned, He
 'was hated, he was persecuted; they laid Baits and Snares for him, in
 'whom the holy Spirit of God was. Now for shame, all you, that
 'make a Profession of *Daniel's* Words, give over your Profession, Priests
 'and People, who scoff and scorn at Trembling: with the Light you
 'are seen to be out of *Daniel's* Life, and by the same Power you are
 'judged, at which you scorn and scoff. And so here again be ye
 'Witnesses against your selves, that you are Scorners and Scoffers a-
 'gainst the Truth: And with the Scripture you are judged to be con-
 'trary to the Life of the holy Men of God. *Paul*, a Minister of God,
 'made by the Will of God, a Messenger of the Lord Jesus, a Vessel
 'of the Lords, to carry his Name abroad into several Nations, when
 'the dark, blind World have got some of his Words and Epistles,
 'you filthy Teachers make a Trade of them, and get great Sums of
 'Money for it, and so destroy Souls for dishonest Gain; making a
 'Trade of his Words, and of the rest of the Apostles, and Prophets,
 'and of Christ's Words, but denying the Spirit and Life, that they
 'were guided by, and that Power, which shook the Earth and the

Earth:

Earth, which the *Apostle* witnessed, who said, *When he came among* 1655.
the Corinthians, he was then with them in weakness and fear, and in
much Trembling, that their Faith might not stand in the Wisdom of London.
Words, but in the Power of God; in that Power, which made him
to Tremble. This Power it is, that the World, and all the scoffing
Teachers, scoff at and scorn in your Towns, in your Villages, in your
Assemblies, in your Ale-houses (for shame lay away all your Profession
of the Apostle's Words and Conditions!) And some of them, that
scoff at this Power, call it the Power of the Devil; and some perse-
cute them, and Stone and Stock, Imprison and Whip them, in whom
that Power is made manifest, and lade them with Reproaches, as not
worthy to walk on the Earth; hated and persecuted, as the Off-
scouring of all things. Here you may see, you are in the steps of
your Fore-Fathers, who persecuted the Apostles, and acted so against
them; stocked them, mocked them, prisoned them, stoned them,
whipped them, baled them out of the Synagogues, reproached them,
and shamefully entreated them. Do not you here fulfil the Scripture,
and Christ's saying, who said; If they kill you, they will think,
they do God Service? Yet you make a Profession of Christ's
Words, of the Prophets and Apostles Words, and call your selves
Churches, and Ministers of the Gospel: I charge you in the pre-
sence of the Living God, to be silent, who act such things! And
mind the Light in your Consciences (ye Scoffers and Scorners)
which Christ hath enlightened you withall; that with it ye may
see your selves, what ye Act, and what ye have Acted: for who
Act such things, shall not inherit the Kingdom of God; for all such
things are by the Light condemned.

And who come to witness Trembling and Quaking, the Powers
of the Earth to be shaken, the Lustful Nature come to be destroyed,
the scorning and scoffing Nature judged by the Light; In it Wait
to receive Power from him, who shakes the Earth. That Power we
own, and our Faith stands in it, which all the World scoffs at;
the Lofty Ones, the Proud Ones, the Presumptuous Ones, which
live in Presumption, and yet make a Profession of the Scriptures, as
your Fathers, the Pharisees did, who were painted Sepulchres and
Serpents; and as the Scribes did, who had the Chiefest Places in the
Assemblies, stood praying in the Synagogues, and were called of Men
Masters, which Christ cried WO against; who are not come so
far as the Trembling of Devils, who believed and trembled: Let that
Judge you. The Light and Life of the Scripture is seen and made
manifest, and with it all you Scoffers, and all you Scorners, and all
you Persecutors and Railers are seen.

Take Warning, all ye Powers of the Earth, how ye persecute
them, whom the World Nick-name and call Quakers, who dwell
in the Eternal Power of God; lest the Hand of the Lord be turned
against you, and ye be all Cut off. To you this is the Word of God,
Fear and Tremble, and take Warning! For this is the Man, whom
the Lord doth regard, who trembles at his Word; which you, who
are of the World, scoff and scorn, stock, persecute and imprison.
Here ye may see, ye are contrary to God, contrary to the Prophets;
and are such as hate, what the Lord regards; which we, whom
the

1655. *the World scorns, and calls Quakers, own. And we exalt that*
 ~~~~~ *Power, and honour that Power, that makes the Devils tremble, and*  
 London, *shakes the Earth, and throws down the Loftiness of Man, and the*  
*Haughtiness of Man, and which makes the Beasts of the Field to*  
*Tremble, and makes the Earth Reel to and fro, and cleaves the*  
*Earth asunder, and over-turneth the World. This Power we own,*  
*and honour, and preach up, whom the World scornfully calls Qua-*  
*kers: But all Scoffers and Persecutors, Railers and Scorners, Stockers*  
*and Whippers we deny by that Power, which throweth down all*  
*that Nature; as seeing, that all, who act such things without Re-*  
*pentance, shall not inherit the Kingdom of God, but are for Destru-*  
*ction.*

*So Rejoice, all ye Righteous ones, who are persecuted for Right-*  
*eousness sake; for great is your Reward in Heaven. Rejoice, ye*  
*that suffer for Well-doing; for ye shall not lose your Reward.*  
*And wait you in the Light, that you may grow up in the Life, that*  
*gave forth the Scriptures; that with it ye may see the Saints Con-*  
*ditions, and with it ye may see all that, which they testified against:*  
*and there with it ye will see the state of those, that did reproach*  
*and scoff them; and did mock them, and persecute them; and did*  
*whip and stock them, and haled them out of the Synagogues before*  
*Magistrates. So to you, who are in the same Light and Life, the*  
*same things do they now; that they may fill up the measure of*  
*their Fathers. With the Light now they are seen, where the*  
*Light and Life, and Power of God is made manifest: for as they did*  
*unto them, so will they do unto you. Here is our Joy; and the*  
*Scripture is fulfilled, and fulfilling: and with the Light, which was*  
*before the World was, which is now made manifest in the Children*  
*of Light; with it they see the World, and comprehend it, and the*  
*Actions of it: for he that loves the World, and turns from the*  
*Light, is an Enemy to God; he turneth into VVickedness: for the*  
*whole VVorld lieth in VVickedness. He who turns from the Light,*  
*turns into the VVorks of Evil, which the Light of Christ testifies*  
*against: And by this Light, where it is made manifest, all the*  
*VVorks of the VVorld are seen and made manifest.*

*This is to go abroad among the scattered*  
*Ones, and among the World.*

G. F.

Great was the Rage and Enmity of the People, Professors as well as Prophane, against the Truth and People of God at this time; and great the Contempt and Disdain they shewed of Friends plainness. Wherefore I was moved to write the following Paper, and send it forth, directed as—An Epistle to gathered Churches into outward Forms, upon the Earth.

‘ All



1655.

London.


'ALL ye gathered Churches into outward Forms upon the Earth,  
 ' the Son of God is come to Reign, and he will tread and tram-  
 ' ple, and will shake, and make you Quake and Quiver, you that be  
 ' found without his Life, out of his Light, and without his Power.  
 ' His Day hath appeared; Morter and Clay will you be found. Break-  
 ' ing and Shaking, and Quaking is coming among you! Your high  
 ' Building is to be laid desolate; your professed Liberty shall be your  
 ' Bondage: the Mouth of the Lord of Hosts hath spoken it. Tremble,  
 ' ye Hypocrites, ye Notionists! The fenced Cities shall be laid desolate,  
 ' the fruitful Fields shall become a Wilderness; your false Joy shall  
 ' become your Heaviness: the time of Weeping and Desolation draw-  
 ' eth nigh! Come ye witty Ones, see, how ye can stand before the  
 ' Almighty, who is now come to plead with you: you'll fall like  
 ' Leaves, and wither like VVeeds! Come you, that have boasted of  
 ' my Name (saith the Lord) and have gloried in the Flesh, ye shall  
 ' fade like a Flower: who have slain my Witnests, yet boast of my  
 ' VVords, which have been as a Song unto you. Come ye Novelty-  
 ' Ones, who love Novelties, changeable Suits of Apparel, who be in  
 ' the Fashions, outward and inward, putting on one thing this day;  
 ' and another the other day; I'll strip thee, saith the Lord, I'll make  
 ' thee bare, I'll make thee naked and thou shalt know, that I am the  
 ' Lord. What! hast thou profest the Prophets words? hast thou  
 ' profest the Apostles words, and my Son's words? hast thou Covered  
 ' thy self with their Expressions? thinkest thou not, that I see thee  
 ' out of my Life? thinkest thou, thou witty One, to hide thy self,  
 ' where none can see thee? thinkest thou, if thou fliest to the utter-  
 ' most parts of the Earth, that I am not there? Is not the Earth  
 ' mine, and the fulness of it, saith the Lord? Come all ye, that  
 ' have trusted in your own conceited Notions, and Knowledge, and  
 ' VVisdom, who were never yet out of the Earth, and the Lusts of  
 ' it, and never yet got the Load of thick Clay off you, and never  
 ' were out of the drunken Spirit, whose Imperfection appears, who  
 ' must be come upon, as a Potter's Vessel, broken Cisterns; and ye  
 ' that have been made VVise in your own Conceit, and wise in your  
 ' own Eyes, in which Pride hath lifted you up, and not the Humility;  
 ' you must be Abased. You have run on with every one after his  
 ' own Invention, and every Man hath done that thing, that was  
 ' right in his own Eyes, and that which did please himself: This  
 ' hath been the Course of People upon Earth. Ye have run on with-  
 ' out a King, without Christ, the Light of the World, which  
 ' hath enlightened every one, that is come into the World:  
 ' but now is Truth risen, now are your Fruits withering. And you  
 ' that are fortified, and have fortified your strong Houses, called your  
 ' Churches, make you your Cords strong, the Lord will break you  
 ' asunder, ye that are gathering in, and ye that are gathered. For the  
 ' Lord is risen to scatter you, his Witnests is risen in the Hearts of  
 ' his People, they will not be sed with dead Words, nor with that  
 ' which dies of it self; nor will they be satisfied with the Husk,  
 ' which the Swine feeds upon. And all ye Priests in the Nation, and  
 ' Teachers,

1655. *Teachers, that now stand against the Light, your Envy shews, that ye be in Cain's Way; your Greediness shews, that ye be in Balaam's Way: your standing against the Light, which hath enlightened every man, that cometh into the world, doth manifest, that you are in Core's Way, that spoke the great high Words of Vanity; ye, whose Consciences are seared as with an hot Iron, whose Judgment doth not linger, whose Damnation doth not slumber, who serve not the Lord Jesus Christ, but your own Bellies; who are the Evil Beasts spoken of, which have destroyed many Families, taken away their Cattel, their Horses, their Goods, even their Household-Goods; destroyed many poor men, even whole Families, taking their whole Estates from them, whom you do no Work for. O! the grievous Actions, that are seen done by you, the Ministers of Unrighteousness; whose fruits declare to the whole Nation, that you are the Devil's Messengers! your Actions declare it; your taking Tithes, Augmentations, treble Damages, Midsummer-Dues (as ye call them) of them ye do no Work for, nor Minister to.*

London.

*And all ye Powers of the Earth, beware of holding such up, that be Unrighteous. Let not the Words of the Unrighteous overcome you, lest the righteous Judge, the righteous God, the Judge of Heaven and Earth upon you take hold; whose Judgment is according to that of God in you, which will let you see, when you Transgress. Come you proud and lofty ones, who have not considered the handy-works of the Lord, but have destroyed them; nor have regarded the way of the Lord, but have had plenty of the Creatures, and have therewith fattened up your selves, and forgot the Lord and his way: O let Shame cover your Faces here upon Earth! Come ye, that are given to Pleasures, and spend your Time and Days in Sports, and Idleness and Fulness; your Fruits declare the Sins of Sodom: yet you will make a Talk of my Name, and of my Saints Words. But I behold you afar off, saith the Lord: you are Proud and Lofty; you are bad Patterns, and bad Examples, that be full, and rich, and Idle; who say, Others are Idle, that cannot maintain your Lusts. Oh! the unrighteous Ballances, that are among People! Oh the Iniquity in Measuring! Oh the Oppression in Ruling and Governing! Therefore, because of these things my Hand shall come upon you, saith the Lord. For the Oppression is entered into the Ears of the Lord, who gives Rest to the wearied, to the burdened, to the oppressed; who feeds the Hungry, and cloaths the Naked; who brings the Mighty from their Seats, and beats the Lofty to Ground, and makes the Haughty to bend. Come, saith the Lord, ye Mockers and Scorners, and Rebellious ones, light and wild People, vain and heady; you have had your Day of Joy, you have Scoffed, you have Mocked and derided my Messengers and my Ambassadors, who have preached in your Streets, and cried in your Synagogues and Temples; a Day of Trembling and Lamentation shall on you come, when you are not aware. I'll take away your Pride and your Height; I'll shake you as a Leaf, and bring you to be as Men distracted. I'll distract you, and make you, that you shall not trust one another in the Earth; who have joined hand in hand against my Servants in the Truth. I'll smite you with Terrors, and bring Frets and Fears upon you: the*

*Cup*

‘Cup of my *Indignation* and *Fury* shall you drink. Where will you 1655.  
 ‘appear, when *Repentance* is hid from your Eyes; when prophane   
 ‘*Eſau*, your *Father*, it ſet before you, and *Iſhmael* and *Cain*, wild London.  
 ‘and envious, whoſe *Fruits* declare the *Stock*? Come ye proud *Prieſts*,  
 ‘who have eaten up the *Fat* of the *Nation*, who by *Violence* have  
 ‘taken other Men’s *Goods*, whoſe *Envy* hath ſlain many, whoſe  
 ‘*Wickedneſs* and *Darkneſs* hath abounded, and whoſe *Unrighteouſneſs*  
 ‘daily appears: Your *Fruits* every day declare it, in ſummoning up  
 ‘by *Writs* and *Subpœna*’s from moſt parts of the *Nation*, for *Wages*  
 ‘and *Tithes*, ſuch as you do no work for. Oh the *Abominable Un-*  
 ‘*righteouſneſs*! how is the *State* of *Man* loſt, that theſe things they  
 ‘do not take to Heart, to feel them! What *havock* is made in moſt  
 ‘parts of the *Nation* with ſuch! And all ye *Prieſts* and *Teachers*,  
 ‘who are railing and brawling in the *Pulpit*, ſetting People at vari-  
 ‘ance one againſt another, *Haters* and *Hateful*, provoking People  
 ‘to *Hate* one another; here is the *Seed* of *Enmity* ſeen, which you  
 ‘have ſown, and are ſowing; whoſe *Seed* muſt be bruised by the *Seed*  
 ‘of the *Woman*, which a top of your Heads is ſet.

G. F.

This Year came out the *Oath* of *Abjuration*, by which many  
*Friends* ſuffered: and ſeveral *Friends* went to ſpeak with the *Proteſtor*  
 about it; but he began to *harden*. And *Sufferings* increaſing upon  
*Friends*, by reaſon, that envious *Magiſtrates* made uſe of that *Oath*  
 as a *Snare* to catch *Friends* in, who they knew, could not *ſwear at*  
*all*; I was moved to write to the *Proteſtor* about it, and other *suffer-*  
*ing Friends*, as followeth.

‘THE *Magiſtrate* is not to bear the *Sword* in vain, which ought  
 ‘to be a *Terror* to the *Evil-doers*: but the *Magiſtrate*, that doth  
 ‘bear the *Sword* in vain, as he is not a *Terror* to the *Evil-doers*, ſo  
 ‘he is not a *Praiſe* to them that *do well*. Now hath God raiſed up  
 ‘a *People* by his *Power*, whom *People*, *Prieſts* and *Magiſtrates*, who  
 ‘are out of the *Fear* of God, ſcornfully call *Quakers*, who do cry  
 ‘againſt *Drunkenneſs* (for *Drunkards* deſtroy God’s *Creatures*) and  
 ‘do cry againſt *Oaths* (for *becauſe* of *Oaths* the *Land* mourns) and they,  
 ‘*Drunkards* and *Swearers*, to whom the *Magiſtrate*’s *Sword* ſhould be  
 ‘a *Terror*, are, we ſee, at *liberty*; but for crying againſt ſuch, ma-  
 ‘ny are caſt into *Prison*, and for crying againſt their *Pride* and *Fil-*  
 ‘*thineſs*, their *deceitful Merchandize* in *Markets*, their *Cozening* and  
 ‘their *Cheating*, their *Exceſs* and *Naughtineſs*, their playing at *Bouls*  
 ‘and *Shovel-boards*, at *Cards* and at *Dice*, and their other vain and  
 ‘wanton *Pleasures*: for who live in *Pleasures*, are dead while they  
 ‘live; and who live in *Wantonneſs*, kill the *Juſt*. This we know by  
 ‘the *Spirit* of God, which gave forth the *Scriptures*; which God the  
 ‘*Father* hath given to us, and hath placed his *Righteous Law* in our  
 ‘Hearts, which *Law* is a *Terror* to *Evil-doers*, and answers that which  
 ‘is of God in every Man’s Conſcience. They which act contrary to



1655. *the Measure of God's Spirit in every Man's Conscience, cast the*  
 ~~~~~ *Law of God behind their Backs, and walk despitefully against the*  
 London. *Spirit of Grace. The Magistrate's Sword, we see, is born in vain,*
whilst the Evil-doers are at Liberty to do Evil; and they that cry
against such, are for so doing punished by the Magistrate, who hath
turned his Sword backward against the Lord. And now the Wicked
one fenceth himself, and persecutes the Innocent, as Vagabonds and
Wanderers, for crying against Sin, and against Unrighteousness and
Ungodliness openly, in the Markets and in the High-ways; or as Rai-
lers, because they tell them, what Judgment will follow them, that
follow such Practices: And here they that depart from Iniquity, are
become a Prey; and few lay it to heart. But God will thresh the
Mountains, and beat the Hills, and cleave the Rocks, and cast into
his Press, which is trodden without the City, and will bathe his
Sword in the Blood of the Wicked and Unrighteous. So they, that
have drunk the Cup of Abominations, an hard Cup have you to
drink, you who are the Enemies of God; and of you he will be
avenged, who be his Enemies. Now ye, in whom something of
God is remaining, consider; If the Sword was not born in vain, but
turned against the Evil-doers, then the Righteous would not suffer,
and be cast into Holes, Dungeons, Corners and Prisons, and Houses
of Correction, as Peace-Breakers, for crying against Sin openly, as
they are commanded of the Lord, and for crying against the Cove-
ousness of the Priests, and their false Worship; who exact Money
now of poor People, whom they do no work for. Oh! where will
you appear in the Day of the Lord? or how will you stand in the
Day of his righteous Judgment? How many Fails and Houses of
Correction are now made Places to put the Lambs of Christ in, for
following him, and obeying his Commands, which are too many
to mention! The Royal Law of Christ, To do, as ye would be done
by, is trodden down under foot: So that Men can profess him in
Words and Talk; but Crucify him, wheresoever he appears, and
cast him into Prison, as the Talkers of him always did in the Gene-
rations and Ages past. And the Labourers, which God (the Master
of the Harvest) hath sent into his Vine-yard, do the Chief of the
Priests, and the Rulers now take Counsel together against, to cast
them into Prison: And here is the Fruits of Priests, and People,
and Rulers, without the Fear of God. The Day is come and coming,
that every Man's Work doth appear, and shall appear; glory be to
the Lord God for ever! So see, and consider the Days you have
spent, and the Days you do spend: for this is your Day of Visti-
tion. Many have suffered great Fines of Money, because they could
not Swear, but do abide in Christ's Doctrine, who saith, Swear not
at all: and by that means are they made a Prey upon, for abiding in
the Command of Christ. And now many are cast into Prison, and are
made a Prey upon, because they cannot take the Oath of Abjuration,
though they denied all, that is contained in it; and by that means ma-
ny of the Messengers and Ministers of the Lord Jesus Christ are cast
into Prison, because they will not Swear, nor go out of Christ's Command.
Therefore, O Man, Consider; to the Measure of the Life of God in thee I
speak. Many also lie in Fails, because they cannot pay the Priests Tithes;
 'and

' and many have their Goods spoiled and treble Damages taken of 1655.
 ' them ; and many are whipt and beaten in the Houses of Correction, ~~~~~
 ' without Breach of any Law : And these things are done in thy London.
 ' Name, to Protect them in these Actions. If Men fearing God did
 ' bear the Sword, and Covetousness were hated, and Men of Courage
 ' for God were set up, then they would be a Terror to Evil-doers, and
 ' a Praise to them that do well ; and not cause them to suffer. Here
 ' Equity would be heard in our Land, and Righteousness would stand
 ' up and take Place ; which giveth not place to the Unrighteous, but
 ' judgeth it. To the measure of God's Spirit in thee I speak, that
 ' thou may'st consider, and come to Rule for God : That thou may'st
 ' answer that which is of God in every Man's Conscience : For that
 ' is that, which bringeth to Honour all Men in the Lord. Therefore
 ' consider, for whom thou dost Rule, that thou may'st come to re-
 ' ceive Power from God to Rule for him ; and all that is contrary to
 ' God, may by his Light be Condemned.

From a Lover of thy Soul, who desires thy Eternal Good.

G. F.

But *Sufferings*, and *Imprisonments* Continuing and Increasing, and
 the *Protector*, (under whose *Name* they were Inflicted) *hardening*
 himself against the *Complaints* that were made unto him ; I was mov-
 ed to give forth the following *Lines* amongst *Friends*, to bring the
Weight of their *Sufferings* more heavy upon the *Heads* of the *Per-*
secutors.

' WHO is moved by the Power of the Lord to offer himself to
 ' the Justice for his Brother or Sister, that lies in Prison ;
 ' and to go lie in Prison in their stead, that his Brother or Sister may
 ' come forth of Prison, and so to lay down his Life for his Brother or
 ' Sister ? And who lies in Prison for Tithes,, witnessing the Priesthood
 ' changed, that took Tithes, and the unchangeable Priesthood come ;
 ' If any Brother in the Light, who witnesseth a Change of the Old
 ' Priesthood, that took Tithes, and a disannulling of the Command-
 ' ment for Tithes, be moved of the Lord to go to the Priest or Impro-
 ' priator, to offer himself to lie in Prison for his Brother, and to lay
 ' down his Life, that he may come forth, he may chearfully do it ;
 ' and heap Coals of Fire upon the Head of the Adversary of God. Like-
 ' wise where any suffer for the Truth, by them who be in the Un-
 ' truth, If any Brother be moved of the Lord to go to the Magistrate,
 ' Judge, General or Protector, and offer up themselves to the Prison,
 ' to Lay down their Lives for the Brethren, as Christ hath laid down his
 ' Life for you, so lay down your Lives one for another ; here you
 ' may go over the Heads of the Persecutors, and reach the Witness of
 ' God in them all. And this shall lie a Judgment upon them all for
 ' ever, and be witnessed to by that which is of God in their Consci-
 ' ences. Given forth from the Spirit of the Lord through

G. F.
Besides

1655.

London.

Besides this, I writ also a short *Epistle to Friends*, as An *Encouragement to them in their several Exercises*; which was, as followeth:

My dear Friends,

‘**I**N the *Power* of the Everlasting God, which comprehends the *Power of Darknes*, and all the *Temptations*, and that which comes out of it: In that *Power of God* dwell, which will bring and keep you to the *Word* in the *Beginning*; which will keep you up to the *Life*, and to feed upon the same, in which you are over the *Power of Darknes*: in that you will find and feel *Dominion* and *Life*. And that will let you see, before the *Tempter* was, and over him; and in that the *Tempter* cannot come: for the *Power* and *Truth* he is out of. Therefore in that *Life* dwell, in which you will know *Dominion*; and let your *Faith* be in the *Power*, and over the *Weakness* and *Temptations*, and look not at them: but in the *Light* and *Power of God* look at the *Lord’s Strength*; which will be made perfect in your *Weakest State*. So in all *Temptations* look at the *Grace of God*, to bring your *Salvation*, which is your *Teacher* to teach you: for when you do look or hearken to the *Temptations*, you do go from your *Teacher*, the *Grace of God*; and so are darkened in going from that *Teacher*, which should bring your *Salvation*, the *Grace of God*, which is sufficient in all *Temptations*, to lead out of them, and to keep over them.

G. F.

Bedford-
shire.
Northam-
pton-shire.
Welling-
borough.

After I had cleared my self of those *Services* for the Lord, which lay upon me in the City of London, I passed down through the Countries into *Bedfordshire*, and *Northamptonshire*. And at *Wellingborough* in *Northamptonshire* I had a great Meeting, in which the *Lord’s Everlasting Power* and *Truth* was over all; and many in that Country were turned to the Lord. A great *Rage* was amongst the *Professors*; for the wicked *Priests*, *Presbyterians* and *Independents* raised Lies upon us, as *That we carried Bottles about with us, which we gave People to drink of, which made them to follow us*: But the *Power* and *Spirit*, and *Truth of God* kept *Friends* over the *Rage* of the People. Great *Spoiling* also there was of *Friends Goods* for *Tithes*, by the *Independent* and *Presbyterian Priests*, and some *Baptist-Priests*, that had gotten into the *Steeple-houses*; as *Books of Friend’s Sufferings* do at large declare.

Leicester-
shire.

Whetston.

From *Wellingborough* I went into *Leicestershire*, where *Coll. Hacker* had threatned, *That if I came there, he would Imprison me again, although the Protector had set me at liberty*: But when I was come to *Whetston* (the Meeting, from which he took me before) all was quiet there. And thither came *Coll. Hacker’s Wife*, and his *Marshal* to the Meeting, and were *Convinced*: for the glorious, powerful *Day of the Lord* was exalted over all, and many were *Convinced* that
day

day at that Meeting. There were at that Meeting Two, that came 1655. out of Wales, who were *Justices of Peace*, their Names were *Peter Price*, and *Walter Jenkin*; who came both to be *Ministers* *Whetston*. of *Christ*.

I went from thence to *Sileby*, to *William Smith's*, where was a *Sileby*. great Meeting, to which several *Baptists* came; and one of them, a *Baptist-Teacher*, was *Convinced*, and came to sit under the *Lord's Teaching* by his *Spirit* and *Power*. This *Baptist* said, he had *Baptized Thirty* in a day.

From thence I went to *Drayton*, my *Native Town*, where so many *Priests* and *Professors* had formerly gathered together against me; but now never a *Priest* nor *Professor* did appear. I asked some of my *Relations*, Where were all the *Priests* and *Professors* now? They said, The *Priest* of *Non-Eaton* was dead; and there were Eight or Nine of them seeking to get into his *Benefice*. They will let you alone now (said they :) for they are like a *Company of Crows*, when a rotten *Sheep* is dead, they all gather together to pull out the *Puddings*; and so do the *Priests* for a fallen *Benefice*. These were some of their own *Hearers*, that said so of them: But they had spent their *Venom* against me; and the *Lord* delivered me by his *Power* out of their *Snares*. *Drayton*.

Then I went to *Badgley*, where there was a great Meeting from many parts; many came far to it, and many were *Convinced*, and turned to the *Lord*: And they that were *Convinced*, came under *Christ's Teaching*, and were settled upon him their *Foundation*, and their *Rock*. *Badgley*.

From thence I passed into *Nottinghamshire*, and had large Meetings there: and so into *Darbyshire*, where the *Lord's Power* came over all; and many were turned from the *Darkness* to the *Light*, and from the *Power* of *Satan* unto *God*, and came to receive the *Holy Ghost*. And great *Miracles* were wrought in many Places, by the *Power* of the *Lord* through several. *Nottinghamshire. Darbyshire.*

In *Darbyshire* *James Nailer* met me, and told me, *Seven* or *Eight Priests* had challenged him to a *Dispute*. I had a *Travel* in my *Spirit* for him, and the *Lord* answered me; and I was moved to bid him Go on, and *God Almighty* would be with him, and give him the *Victory* in his *Power*. And the *Lord* did so; insomuch that the *People* saw, the *Priests* were foiled; and they cried, *A Nailer, a Nailer hath confuted them all*. After the *Dispute* was over, he came to me again, praising the *Lord*. Thus was the *Lord's Day* proclaimed, and set over all their *Heads*; and *People* began to see the *Apostacy* and *Slavery*, they had been under to their *Hireling-Teachers* for *Means*: and they came to know their *Teacher*, the *Lord Jesus*, who had bought them, and purchased them, and made their *Peace* betwixt *God* and them. While we were here, *Friends* came out of *Torkshire* to see us, and were glad of the *Prosperity* of *Truth*.

After this I passed into *Warwickshire*, through *Friends*, visiting their Meetings; and so into *Worcestershire*, and had a Meeting at *Brummingham*, as I went, where several were *Convinced*, and turned to the *Lord*. At length I came to one *Cole's House* in *Worcestershire*. *Warwickshire. Worcestershire. Birmingham.*

1655. *shire, near Chattan.* This Cole had given an *Independent-Preacher* a Meeting-place, and the *Independent* came to be *Convinced*; and after he was *Convinced* he laid aside his *Preaching*: Whereupon the *Old Man* — Cole gave him an *hundred Pounds a Year*. I had a Meeting at that Meeting-place, and a very great Meeting it was, inasmuch that the Meeting-place would not hold the *People*; and many were turned to the *Lord* that day. Afterwards, when the time of *Trials* came, this *Independent* did not stand to that, which had *Convinced* him; but turned back: Whereupon the *Old Man* took away his 100 l. a Year from him again. But this *Old Man Cole* himself died in *God's Truth*.

Near
Chattan.

Evesholme

Now I heard, that at *Evesholme* the *Magistrates* had cast several *Friends* into *Prison*, in several *Prisons*; and that, hearing of my coming, they made a pair of *high Stocks*. So I sent for *Edward Pittaway*, a *Friend*, that lived near *Evesholme*, and asked him the *Truth* of the thing; and he said, *It was so*. Then I went that Night with him to *Evesholme*; and in the Evening we had a large, precious Meeting, wherein *Friends* and *People* were refreshed with the *Word of Life*, and with the *Power* of the *Lord*. Next Morning I got up, and rid to one of the *Prisons*, and visited *Friends* there; and encouraged them. Then I rid to the other *Prison*, where there were several *Prisoners*, and amongst them one *Friend*, that had been a *Priest*, but was now become a free *Minister of Christ*; his Name was *Humphrey Smith*. So when I had visited the *Friends* at both *Prisons*, and was turned away from the *Prison*, to go out of *Town*, I espied the *Magistrates* coming up the *Town*, to have seized me in *Prison*. But the *Lord* frustrated their *Intents*, that the *Innocent* escaped their *Snare*; and the *Lord God's blessed Power* came over them all. But exceeding *Rude* and *Envious* were the *Priests* and *Professors* about this time in those Parts.

Worcester

I went from *Evesholme* to *Worcester*, and had a precious Meeting there, and quiet. But after the Meeting, as we came down the Street towards our *Inn*, some of the *Professors* fell to discourse with *Friends*, and were like to have made a *Tumult* in the *City*; and as we went into the *Inn*, they all cluttered into the *Yard*: but I went among them, and got them quieted. The next day I walked forth into the *Town*, and had a great deal of *Discourse* with some of the *Professors*, concerning *Christ* and the way of *Truth*. One of them denied, *That Christ was of Abraham, according to the Fleth*; and that he was declared to be the *Son of God, according to the Spirit*: But I proved from *Rom. 1.* that he was of the *Seed of Abraham*, being made of the *Seed of David, according to the Fleth*; and that according to the *Spirit*, he was declared to be the *Son of God*. Afterwards I writ a Paper concerning it.

Tewks-
bury.

From *Worcester* we went to *Tewksbury*, where in the Evening we had a great Meeting. And there came in the *Priest* of the *Town*, with a great *Rabble* of *rude People*; and the *Priest* boasted, *That he would see, whether he or I should have the Victory*. 'I turned the *People* to the *Divine Light*, which *Christ*, the heavenly and spiritual *Man*, had enlightened them withal; that with that *Light* they might 'see their *Sins*, and that they were in *Death* and *Darkness*, and
'without

without God in the World: And with the same Light they might see Christ, from whom it came, their Saviour and Redeemer, who had shed his Blood for them, and died for them; and who was the Way to God, the Truth, and the Life. Here the Priest began to Rage against the Light, and denied it; for neither Priest, nor Professor could endure to hear the Light spoken of. So the Priest, having railed at the Light, went away, and left his rude Company amongst us: but the Lord's Power came over them; though Mischief was in their Hearts.

1655.

Tewksbury.

Leaving Tewksbury, we passed back through the Country, and came to Warwick, where in the Evening we had a Meeting at a Widow-woman's House, whither many sober People came together: and a precious Meeting we had in the Lord's Power, and several were Convinced, and turned to the Lord. After the Meeting was done, and I was walking out, a Baptist in the Company began to Jangle; and the Bayliff of the Town, with his Officers came in, and said, What do these People here at this time of the Night? So he secured John Crook and Amor Stoddart, and Gerrard Roberts and me; but we had leave to go to our Inn (all that were Strangers) and to be forth-coming in the Morning. The next Morning there came many rude People into the Inn, and into our Chambers, desperate Fellows: but the Lord's Power gave us Dominion over them. Gerrard Roberts and John Crook went up to the Bailiff to speak with him, and to know, What he had to say to us? He said, We might go our ways; for he had little to say to us. Then, as we rid out of Town, it lay upon me to ride to his House, to speak to him, and to let him know; That the Protector, having given forth an Instrument of Government, in which Liberty of Conscience was granted; it was very much, that contrary to that Instrument of Government, he would trouble peaceable People, that feared God. The Friends went with me; but the rude People gathered about us with Stones: And one of them took hold of my Horse's Bridle, and brake it; but the Horse drawing back, threw him under him. Though the Bayliff saw this, yet did he not stop, nor so much as Rebuke the Rude Multitude; so that it was much, we had not been slain, or hurt in the Streets amongst them: for the People threw Stones, and struck at us, as we Rode along the Town.

Warwick.

When we were come quite out of the Town, I told Friends, 'It was upon me from the Lord, that I must go back into the Town again: and if any one of them felt any thing upon him from the Lord, he might follow me; and the rest that did not, might go on to Dun-Cow. So I passed up through the Market in the dreadful Power of God, declaring the Word of Life to them; and John Crook followed me. Some struck at me; but the Lord's Power was over them, and gave me Dominion over all: And I shewed them their Unworthiness of the Name of Christians, and the Unworthiness of their Teachers, that had not brought them into more Sobriety; and what a shame they were to Christianity!

Having cleared my self, I turned back out of the Town again, and passed to Coventry: but when we came thither, we found the People closed up with Darkness. I went to a Professor's House, that

Coventry.

1655. I had formerly been at ; and he was *drunk* : which grieved my Soul so, that I did not go into any *House* in the *Town* ; but rode into some of the *Streets* of the *Town*, and into the *Market-place* ; and I felt, the *Power* of the *Lord God* was over the *Town*.

Coventry. Then I went on to *Duncow*, and had a *Meeting* there in the Evening, and some were turned to the *Lord* by his *Spirit*, as some also were at *Warwick* and *Tewksbury* before-mentioned. We lay at the *Duncow* that Night ; and there we met with *John Cham*, a faithful *Minister* of the Everlasting *Gospel*. In the Morning there was gathered together a *Rude Company* of *Priests* and *People*, who behaved themselves more like *Beasts*, than *Men* ; for some of them came *Riding on Horseback* into the *Room*, where we were : But the *Lord* gave us *Dominion* over them.

Leicester-shire.
Warwick-shire.
Badgley.

From thence we passed into *Leicester-shire*, where we had a great *Meeting* again, at the place, where I had been taken formerly : And after that, we came back into *Warwickshire* to *Badgley*. Here *William Edmundson*, a *Friend* that lived in *Ireland*, having some drawings upon his *Spirit* to come over into *England* to see me, met with me ; and by him I writ a few *Lines* to those few *Friends*, that were then *Convinced* in the *North of Ireland*, as followeth :

Friends,

‘ **I** N that which *Convinced* you, *Wait* ; that you may have that removed, you are *Convinced* of. And all my *Dear Friends*, dwell in the *Life* and *Love*, and *Power* and *Wisdom* of *God*, in *Unity* one with another, and with *God* : and the *Peace* and *Wisdom* of *God* fill all your *Hearts*, that nothing may rule in you, but the *Life*, which stands in the *Lord God*.

G. F

When these few *Lines* were read amongst the *Friends* in *Ireland*, at their *Meeting*, the *Power* of the *Lord* seized upon them all, that were in the *Room*.

Swannington.
Higham.
Northamptonshire.
Bedfordshire.
Hertfordshire.
Baldock.

From *Badgley* we passed to *Swannington* and *Higham*, and so through the *Countries* into *Northamptonshire* and *Bedfordshire*, having great *Meetings* ; and many were turned to the *Lord* by his *Power* and *Spirit*. When we came to *Baldock* in *Hertfordshire*, I asked, ‘ If there was nothing in that *Town*, no *Profession* ? and it was Answered me, There were some *Baptists* and a *Baptist-woman* sick *John Rush* of *Bedfordshire* went along with me to visit her ; and when we came in, there were many *People* in the *House*, that were *Tender* about her : And they told me, *She was not a Woman for this World* ; but if I had any thing to comfort her concerning the *World to come*, I might speak to her. So I was moved of the *Lord God* to speak to her ; and the *Lord* raised her up again, to the astonishment of the *Town* and *Country* : Her *Husband's* Name was *Baldock*. This *Baptist-woman* and her *Husband* came to be *Convinced* ; and many hundreds of *People* have been at *Meetings* at their *House* since. Great *Meet-*

ings

ings and Convincements there were up and down in those Parts afterwards, and many People received the Word of Life, and sat down under the Teaching of Christ, their Saviour.

1655.

Baldock.

When we had visited this sick Woman, we went back to our Inn; and there were Two desperate Fellows fighting, so furiously, that none durst come nigh them to part them. But I was moved in the Lord's Power to go to them: and when I had loosed their Hands, I held one of them by one Hand, and the other by the other Hand; and I shewed them the Evil of their doings, and reconciled them one to the other, that they were loving, and very thankful to me: so that People admired at it.

From thence I passed through the Country to Market-street, where God had a People; and so through Albans to London, where Friends were glad of the Prosperity of Truth, and the manifestation of the Lord's glorious Power, that had delivered us, and carried us through many dangers and difficulties: and I was glad, to find Truth prosper in the City, and all things well amongst Friends there. Only there was one man, whose Name was John Toldervey, that had been Convinced of Truth, and run out from it; and the envious Priests took occasion from thence to write a wicked Book against Friends, which they stuffed with many Lies, to render Truth and Friends odious in People's Eyes and Minds: and they intituled their Book, *The Foot out of the Snare*. But this poor man came to see his Folly, and returned, and Condemned his Back-sliding; and answered the Priests Book, and manifested all their Lies and Wickedness. Thus the Lord's Power came over them, and his Everlasting Seed reigned, and reigns to this Day.

Market-street.
Albans.
London.

Now after I had tarried some time in London, and had visited Friends in their Meetings there, I went out of Town again; leaving James Nayler in the City. And as I passed from him, I cast my Eyes upon him, and a Fear struck into me concerning him: But I went away, and rode down to Rygate in Surrey, where I had a little Meeting. There the Friends told me of one Thomas Moore, a Justice of Peace, that lived not far from Rygate, and was a friendly, moderate man: whereupon I went to visit him at his House, and he came to be a serviceable man in Truth.

Surrey.
Rygate.

We passed on to one Thomas Pachin's, where we had a Meeting, unto which several Friends came from London; and John Bolton and his Wife came thither on foot in frost and snow. After we had parted with Friends there, we went towards Horsham-park; and having visited Friends there, we passed on to Arundel and Chichester, where we had Meetings. At Chichester many Professors came in, and some jangling they made; but the Lord's Power was over them. The Woman of the House, where the Meeting was, though she was Convinced of Truth, yet not keeping her Mind close to that which Convinced her; she fell in love with a man of the World, that was there that time. When I knew it, I took her aside, and was moved to speak to her, and to pray for her: But a light thing got up in her Mind, and she slighted it. Afterwards she Married that man; and soon after went distracted: for the Man was greatly in Debt, and she greatly disappointed. Then was I sent for to her; and the Lord was intreated, and Raised her up again, and settled her Mind by his Power.

Horsham-park.
Arundel.
Chichester.

1655. And afterwards her *Husband* died; and she acknowledged, the *just Judgments* of God were come upon her, for slighting the *Exhortation* and *Counsel* I had given her.

Portsmouth. After we left *Chichester*, we travelled on through the Countries, till we came to *Portsmouth*. There the *Souldiers* had us to the *Governour's* House; and after some *Examination*, the *Lord's Power* came over them, and we were set at *Liberty*, and had a *Meeting* in the Town. After which we passed away, and came to *Ringwood*, where in the Evening we had a *Meeting*; at which several were *Convinced*, and turned to the *Spirit* of the *Lord*, and to the *Teaching* of *Christ Jesus*, their Saviour.

Ringwood. From *Ringwood* we came to *Pool*: and having set up our Horses at an *Inn*, we sent into the *Town* to inquire for such, as feared the *Lord*, and such who were worthy; and we had a *Meeting* there with several sober People: And *William Baily*, a *Baptist-Teacher*, was convinced there at that time. The People received the *Truth* in the inward Parts, and were turned to the *Lord Jesus Christ*, their Rock and Foundation, their Teacher and Saviour: And there is become a great *Gathering* in the Name of *Jesus* of a very tender People, who continue under *Christ's Teaching*.

Southampton. We went also to *Southampton*, and had a *Meeting* there; and several were *Convinced* there also. *Edward Pyot* of *Bristol* travelled with me all this *Western Journey*.

Dorchester. From thence we went to *Dorchester*, and alighted at an *Inn*, that was a *Baptist's house*: And we sent into the *Town* to the *Baptists*, to let us have their *Meeting-house* to meet in, and to invite the sober People to the *Meeting*; but they denied it us. And we sent to them again to know, *Why they would deny us their Synagogue?* so the thing was noised in the *Town*. Then we sent them Word, *If they would not let us come to their house, They, or any People that feared God, might come to our Inn, if they pleased:* But they were in a great *Rage*, and their Teacher, and many of them came up; and they flapped their *Bibles* on the *Table*. I asked them, *'Why they were so Angry? were they Angry with the Bible? But they fell into a Discourse about their Water-Baptism.* I asked them, *'Whether they could say, they were sent of God to baptize People, as John was? And whether they had the same Spirit and Power, that the Apostles had? And they said, They had not.* Then I asked them, *'How many Powers there are? Whether there are any more, than the Power of God, and the Power of the Devil? And they said, There was not any other Power, than those Two.* Then said I, *'If you have not the Power of God, that the Apostles had, then you act by the Power of the Devil.* There were many sober People present, who said; *They have thrown themselves on their Backs.* Many substantial People were *Convinced* that Night; and a precious *Service* we had there for the *Lord*, and his *Power* came over all. Next Morning, as we were passing away, the *Baptists* being in a *Rage*, began to shake the *Dust* from off their Feet after us. *'What, said I, in the Power of Darknes! We, who are in the Power of God, shake off the Dust of our feet against you.*

Thus

Thus leaving *Dorchester*, we came to *Weymouth*; where also we inquired after the *sober People*: and about *four score* of them gathered together at a *Priest's House*, all very *sober People*; and most of them received the *Word of Life*, and were turned to their Teacher, *Christ Jesus*, who had enlightned them with his *Divine Light*, by which they might see their *Sins*, and him, who saved them from their *Sins*. A blessed *Meeting* we had with them, and they received the *Truth* in the *Love* of it, with gladness of Heart. The *Meeting* held for several Hours; and the 'state of their *Teachers*, and the 'Apostacy was opened to them; and the state of the *Apostles*, and of the *Church* in their Days; and the state of the *Law* and of the *Prophets* before *Christ*, and how *Christ* came to fulfil them, and how he 'was their *Teacher* in the *Apostles* Days: and how he was come now 'to teach his People again himself by his *Power* and *Spirit*. All was quiet, and the *Meeting* brake up peaceably; and the People were very loving: and a *Meeting* is continued in that Town to this Day, and many are added to them; and some that had been *Ranters*, came to own the *Truth*, and to live very soberly.

1655.
Weymouth.

There was at that Time a *Captain* of *Horse* in the *Town*, and he sent to me, and would fain have had me to have stay'd longer in the *Town*: But I was not to stay. So he and his *Man* rode out of *Town* with me about *seven Miles*; *Edward Pyot* also being with me. This *Captain* was the *fattest*, *merriest*, *cheerfullest Man*, and the most given to *Laughter*, that ever I met with; insomuch, that I was several Times moved of the *Lord*, to speak in the dreadful *Power* of the *Lord* to him: and yet it was become so customary to him, he would presently laugh at any thing, that he saw. But I still admonished him to come to *Sobriety*, and the fear of the *Lord*, and *Sincerity*. We lay at an *Inn* that Night; and the next Morning I was moved to speak to him again, when he parted from us. Next time I saw him, he told me, that when I spake to him at parting, the *Power* of the *Lord* so struck him, that before he got home, he was serious enough, and had left his laughing. He afterwards was *Convinced*, and became a *serious* and *good Man*; and died in the *Truth*.

Parting from him, we went to *Honiton*; and at our *Inn* inquired, What People there were in the *Town*, that feared God; and sent for them. There came to us some of the *Particular Baptists*, with whom we had a great deal of Reasoning. I told them, 'They held their Doctrine of *Particular Election* in *Esaú's*, *Cain's* and *Ismael's* nature, and not in *Jacob*, the *second Birth*: But they must be 'born again, before they enter the *Kingdom* of God. And that as 'the *Promise* of God was to the *Seed*, not as many, but as one, 'which was *Christ*; so the *Election* and *Choice* stands in *Christ*: 'and they must be such, as walk in his *Light*, *Grace*, *Spirit* and *Truth*. And many more Words we had with them.

From thence we passed to *Topsham*, and stay'd there on the *First Day*; but the *Inn-keeper* and his People were *rude*. The next Morning we gave forth some *Queries* to the *Priests* and *Professors*: whereupon some *Rude Professors* came into our *Inn*; and had we not gone, when we did, they had stopped us. I wore a *Girdle*, which through forgetfulness I left behind me at the *Inn*, and afterwards sent to the

Honiton.

Topsham.

the

1655. the *Inn-keeper* for; but he would not let me have it again. Afterwards, when he was *Tormented* in his Mind about it, he took it and *burnt* it; *Topsham*: left he should be bewitched by it, as he said: Yet when he had *burnt* it, he was more *tormented*, than before. Some, notwithstanding the *Rudeness* of the Place, were *Convinced* there; and a *Meeting* was afterward settled in that *Town*, which hath continued ever since.

Totnes.
*King's-
Bridge*.

After this we passed to *Totnes*, which was a *dark Town*: We lodged there one *Night* at an *Inn*, and that *Night* *Edward Pyot* was *Sick*; but the *Lord's Power* healed him, so that the *next Day* we got to *King's-bridge*, and at our *Inn* inquired for the *sober People* of the *Town*. They directed us to one *Nicholas Tripe* and his *Wife*; and we went down to their house. When we were come there, they sent for the *Priest*, with whom we had some *Discourse*; but he being *Confounded*, quickly left us. But *Nicholas Tripe* and his *Wife* were *Convinced*; and since there is a good *Meeting* of *Friends* in that *Country*. In the *Evening* we returned to our *Inn*: and there being many *People drinking* in the House, 'I was moved of the *Lord* to go amongst them, 'and to direct them to the *Light*, which *Christ*, the heavenly *Man*, 'had *enlightened them withal*; by which *Light* they might see all their 'Evil *Ways, Words and Deeds*, and by the same *Light* they might 'also see *Christ Jesus*, their *Saviour*. The *Inn-keeper* stood uneasy, seeing, it hindered his *Guests* from *drinking*; and as soon as the *last Words* were out of my *Mouth*, he snatched up the *Candle*, and said, *Come, here is a Light for you to go into your Chamber*. Next *Morning*, when he was *Cool*, I spake to him of it, and told him, 'What 'an *Uncivil Thing* it was for him so to do: Then *Warning* him of the *Day* of the *Lord*, we got ready, and passed away.

Plymouth.

We came next *Day* to *Plymouth*: and after we had refreshed our selves at our *Inn*, we went to *Robert Cary's House*, where we had a very precious *Meeting*. * There was at this *Meeting* one *Elizabeth Trelawny*, daughter to one that was called a *Baronet*: She being somewhat *thick of bearing*, came close up to me, and clapt her *Ear* very nigh me, while I spake; and she was *Convinced*. After the *Meeting* was ended, there came in some *Jangling Baptists*; but the *Lord's Power* came over them, and this *Elizabeth Trelawny* gave *Testimony* thereto. A fine *Meeting* was settled there in the *Lord's Power*, which hath continued ever since; and many faithful *Friends* have been *Convinced* there.

Cornwal.
*Menhen-
niot*.

From thence we passed into *Cornwal*, and came to an *Inn* in the parish of *Menheniot*. At *Night* we had a *Meeting* at *Edward Hancock's House*; to which came one *Thomas Mounce*, and a *Priest*, and a great deal of *People*. We made the *Priest* confess, *That he was a Minister made by the States, and maintained by the States*; and he was *Confounded*, and went his way: but many of the *People* stayed. I directed them to the '*Light of Christ*, by which they might see 'their *Sins*, and see their *Saviour Christ Jesus*, who was the *way* to 'God, and their *Mediator* to make *Peace* betwixt *God* and them; and 'was their *Shepherd* to feed them, and their *Prophet* to teach them. 'And I directed them to the *Spirit of God* in themselves, by which 'they might know the *Scriptures*, and be led into all *Truth*; and by 'the *Spirit* might know *God*, and in it have unity one with another.

Many

Many were *Convinced* at that Time, and came under Christ's Teaching; and there are fine *Gatherings* in the Name of Jesus, in those Parts at this Day. 1655.

We travelled from thence through the Country, and through *Penryn*, and came to *Helfton*; but could not get to the knowelge of any *sober People*, through the *Badness* of the *Inn-keepers*. At length we came to a *Village*, where some *Baptists* and *sober People* lived, with whom we had some *Discourse*; and some of them were brought to confess, *That they stumbled at the Light of Christ*. They would have had us to have stay'd with them; but we passed thence to *Market-Jew*: and having taken up our Lodging at an *Inn* there, we sent out over night to inquire for any *People*, that feared the Lord. Next Morning the *Mayor* and *Aldermen* gathered together, with the *High-Sheriff* of the *County*; and they sent first the *Constables* to us, to bid us come before them. We asked them for their *Warrant*: and they saying, they had none; we told them, we should not go along with them without a *Warrant*. Upon the Return of the *Constables* without us, they sent their *Serjeants*, and we asked them for their *Warrant*, and they said, they had none; but they told us, the *Mayor* and *Aldermen* stay'd for us. We told them, the *Mayor* and his Company did not well to trouble us in our *Inn*; and we should not go with them without a *Warrant*. So they went away, and came again; and when we asked them for their *Warrant*, one of them pluckt his *Mace* from under his *Cloak*: We asked them, Whether this was their *Custom*, to molest and trouble *Strangers* in their *Inns* and *Lodgings*? After some time *Edward Pyot* went to the *Mayor* and *Aldermen*, and a great deal of *Discourse* he had with them; but the *Lord's* Power gave him Dominion over them all. When he came back, there came several of the *Officers* to us: and we laid before them the *Incivility* and *Unworthiness* of their Carriage towards us, who were the *Servants* of the Lord God, thus to stop and trouble us in our *Inns* and *Lodgings*; and what an *Unchristian Act* it was. Before we left the Town, I writ a little *Paper*, to be sent to the *seven Parishes* at the *Land's End*, to declare, 'That the Lord was come to teach his People himself by his Son *Christ Jesus*. A Copy of which *Paper* here followeth:

'THE mighty Day of the Lord is come, and coming, wherein
' all Hearts shall be made manifest, and the *Secrets* of every
' one's Heart shall be revealed by the *Light* of Jesus, which cometh
' from Jesus Christ, who *Lighteth* every Man, that cometh into the
' World, that all Men through him might believe, and that the
' World might have Life, through him, who saith, *Learn of me*;
' and of whom God saith, *This is my beloved Son, hear ye him*. And
' Christ is come to teach his People himself; and every one, that will
' not hear this Prophet, which God hath raised up, and which Moses
' spake of, when he said, *Like unto me will God raise you up a Pro-*
' phet, him shall you hear: Every one (I say) that will not hear
' this Prophet, is to be Cut off. They that despised Moses's Law, died
' under the Hand of two or three Witnesses; but how much greater
' Punish-

1655.

Market-
Jew.

‘ Punishment will come upon them, that neglect this great Salvation, *Christ Jesus*, who saith, *Learn of me, I am the Way, the Truth and the Life*; who lighteth every Man, that cometh into the World: which *Light* lets him see his *evil Ways*, and his *evil Deeds* that he hath done. But if you hate that *Light*, and go on in *Evil*, this *Light* will be your *Condemnation*, saith *Christ*. Therefore, now ye have *Time*, prize it: for this is the *Day* of your *Visitation*, and *Salvation* profer’d to you. Every one of you hath a *Light* from *Christ*; which lets you see, you should not *lie*, nor do *wrong* to any, nor *Swear*, nor *Curse*. nor take *God’s Name in vain*, nor *Steal*. It is the *Light*, that shews you these *evil Deeds*: which if you love, and come unto it, and follow it, it will lead you to *Christ*, who is the *way* to the *Father*, from whence it comes; where no *Unrighteousness* enters, nor *Ungodliness*. But if you do this *Light* hate, this *Light* will be your *Condemnation*; but if you do it *love*, and come to it, you will come to *Christ*; and it will bring you off from all the *World’s Teachers* and *Ways*, to learn of *Christ*, and will preserve you from the *Evils* of the *World*, and all the *Deceivers* in it.

G. F.

Ives.

This *Paper* a *Friend*, who was then with me, had; and when we were gone some *three* or *four Miles* from *Market-Jew* towards the *West*, he meeting with a *Man* upon the *Road*, gave him a *Copy* of the *Paper*. That *Man* proved to be a *Servant* to one, *Peter Ceely*, who was *Major* in the *Army*, and a *Justice of Peace* in that *County*; and he riding before us to a Place called *St. Ives*, shewed the *Paper* to his Master *Major Ceely*. When we came to *Ives*, *Edward Pyor’s* Horse having cast a *Shoe*, we staid there to have a *Shoe* set; and while he was getting his *Horse shod*, I walked down to the *Seaside*. When I came back, I found the *Town* in an *Uproar*; and they were haling *Edward Pyor* and the other *Friend* before *Major Ceely*. I followed them into the *Justice’s House*, though they did not lay Hands upon me. When we came in, the *House* was full of *Rude People*: Whereupon I asked, Whether there were not an *Officer* among them, to keep the *People Civil*? *Major Ceely* said, he was a *Magistrate*. I told him, ‘He should shew forth *Gravity* and *Sobriety* then, and use his *Authority* to keep the *People Civil*: for I never saw any *People ruder*: The *Indians* were more like *Christians*, than they. After a while they brought forth the *Paper* aforesaid, and asked, *Whether I would own it*? I said, *Yes*. Then he tendered the *Oath of Abjuration* to us: Whereupon I put my *Hand* in my *Pocket*, and drew forth the *Answer* to it, which had been given to the *Protector*. After I had given him that, he *Examined* us severally, one by one. He had with him a *silly, young Priest*, who asked us many *frivolous Questions*: and amongst the rest he asked *To cut my Hair*, which then was pretty long; and I was not to *Cut* it, though many times many were *Angry* at it. I told them, ‘I had no *Pride* in it; and it was not of my own *putting on*. At length the *Justice* put us under

under a *Guard* of *Souldiers*, who were *hard* and *wild*, like the *Justice* himself: Nevertheless we '*Warned* the *People* of the *day* of the '*Lord*, and declared the *Truth* to them. On the next day he sent us *guarded* with a *Party* of *Horse*, with *Swords* and *Pistols*, and they carried us to *Redruth*. On the *First-day* the *Soldiers* would have carried us away; but we told them, It was their *Sabbath*, and it was not usual to *Travel* on that day. Several of the *Town's People* gathered about us; and whilst I held the *Souldiers* in *Discourse*, Edward Pyot spake to the *People*; and afterwards Edward Pyot held the *Souldiers* in *Discourse*, whilst I spake to the *People*: And in the mean time the other *Friend* got out into the *Backside*, and went to the *Steeple-house*, to speak to the *Priest* and *People* there; and the *People* were exceeding *desperate*, in a mighty *Rage* against him, and *Abused* him. The *Souldiers* also missing him, were in a great *Rage*, ready to kill us: But I declared the *Day* of the *Lord*, and the *Word* of *Eternal Life* to the *People*, that gathered about us. In the *Afternoon* the *Souldiers* were *Resolved*, and would have us away from thence; so we took *Horse*: And when we were rid to the *Towns-end*, I was moved of the *Lord God* to go back again, to speak to the *Old Man* of the *House*. The *Souldiers* drew out their *Pistols*, and *swore*, that I should not go back: I heeded them not, but *Rid back*; and they *Rid* after me. So I cleared my self to the *Old Man* and the *People*; and then returned back again with them, and *Reproved* them for being so *Rude* and *Violent*.

At *Night* we were brought to a *Town* called *Smethick* then, but since *Falmouth*; and it being the *Evening* of the *First-day*, there came in to our *Inn* the *Chief-Constable* of the *Place*, and many *sober People*; and some of them began to inquire concerning us. We told them, We were *Prisoners* for *Truth's* sake: and a great deal of *Discourse* we had with them concerning the *Things* of *God*. They were very *sober*, and very *loving* to us; and some of them were *Convinced*, and stood *faithful* ever after. (Smithick) Falmouth.

After the *Constable* and *People* aforesaid were gone, other *People* came in; who also were very *Civil*, and went away very *loving*. When all were gone, we went to our *Chamber* to go to *Bed*: and about the *Eleventh Hour* Edward Pyot said; I will shut the *Door*, it may be some may come to do us a *Mischief*. Afterwards we understood that *Capt. Keat*, who commanded the *Party*, had a purpose to have done us some *Mischief* that *Night*: but the *Door* being bolted, they missed their *Design* at that time. Next *Morning* *Capt. Keat* brings in a *Brother* or *Kinsman* of his, a *rude*, *wicked Man*, and put him into the *Room*; he himself standing without. This *evil-minded Man* walking *buffing* up and down the *Room*, I bid him *Fear the Lord*. Whereupon he ran upon me, and struck me with both his *Hands*; and clapping his *Leg* behind me, would fain have thrown me down, if he could; but he could not: for I stood stiff and still, and let him *strike*. And as I looked towards the *Door*, I saw *Capt. Keat* look on, and see his *Brother* or *Kinsman* thus *beat* and *abuse* me. Whereupon I said to him, '*Keat*, Dost thou allow this? and he said, *He did*. 'Is this *Manly* or *Civil*, said I, to have us under a *Guard*, and 'put a *Man* to *abuse* and *beat* us? Is this *manly*, *civil* or *Christian*?

A 2

So

1655. So I desired one of our *Friends* to send for the *Constables*; and they came. Then I desired the *Captain* to let the *Constables* see his *Warrant* or *Order*, by which he was to carry us; which he did: and his *Warrant* was *To conduct us safe to Captain Fox, Governour of Pendennis-Castle, and if the Governour should not be at home, then he was to Convey us to Lancelston-Gaol.* I told him, He had broken his *Order* concerning us: for we, who were his *Prisoners*, were to be *safely Conducted*; but he had brought a *Man* to beat and abuse us: so he having broken his *Order*, I wisht the *Constable* to keep the *Warrant*. Accordingly he did, and told the *Souldiers*, *They might go their ways, for he would take charge of the Prisoners; and if it cost twenty Shillings in Charges to Carry us up, they should not have the Warrant again.* I shewed the *Souldiers* the *baseness* of their *Carriage* towards us; and they walkt up and down the *House* in their *Dumps*, being pitifully blankt, and down. The *Constables* went to the *Castle*, and told the *Officers*, what they had done. The *Officers* shewed great dislike of *Captain Keat's* base *Carriage* towards us; and told the *Constables*, that *Major General Desborow* was coming to *Bodmin*, and that we should meet him; and that it was likely, he would free us. Mean while our old *Guard of Soldiers* came by way of *Intreaty* to us, and promised, *That they would be Civil to us, if we would go with them.* Thus the *Morning* spent, till it was about the *Eleventh Hour*: and then, upon the *Souldiers Intreaty*, and *Promise* to be more *Civil*, the *Constables* gave them the *Order* again; and we went with them. Great was the *Civility* and *Curtesy* of the *Constables*, and *People* of that *Town* towards us, who did kindly entertain us; and the *Lord* did reward them with his *Truth*, that many of them have since been *Convinced* thereof, and are gathered into the *Name of Jesus*, and sit under *Christ*, their *Teacher* and *Saviour*.

Captain Keat, who commanded our *Guard*, understanding, that *Captain Fox*, who was the *Governour* of *Pendennis-Castle*, was not at home, but was gone to meet *Major General Desborow*, did not have us thither; but went with us directly to *Bodmin*, a *Town* in the way to *Lancelston*. And as we went, we met *Major General Desborow* on the way: The *Captain* of his *Troop*, that rode before him, knew me, and said, *Oh Mr. Fox, what do you here?* I replied, *I am a Prisoner.* Alack, said he, *for what?* I told him, *I was taken up, as I was traveling.* Then, said he, *I will speak to my Lord, and he will set you at Liberty.* So he came from the *Head* of his *Troop*, and rode up to the *Coach*, and spake to the *Major General*: We also gave him an *Account*, how we were taken. He began to speak against the *Light of Christ*; for which I *Reproved* him: Then he told the *Souldiers*, *They might carry us to Lancelston; for he could not stay to talk with us, lest his Horses should take Cold.*

Bodmin. So to *Bodmin* we were had that *Night*: And when we were come to our *Inn*, *Captain Keat*, who was gone in thither before us, put me into a *Room*, and went his way. When I was come in, there stood a *Man* with a *naked Rapier* in his *Hand*. Whereupon I turned out again, and called for *Captain Keat*, and said unto him; *'What now, Keat, what Trick hast thou played now, to put me into a*
' Room,

' Room, where there is a Man with his naked Rapier? What is thy 1655.
' End in this? Oh, said he, *pray hold your Tongue; for if you speak to* ~~~~~
this Man, we cannot all rule him, he is so devilish. Then said I, Bodmin.
' Dost thou put me into a Room, where there is such a Man with a
' naked Rapier, that thou say'st, *You cannot all rule him?* What an
' unworthy, bad Trick is this? and to put me single into this Room
' from the rest of my Friends, that were Fellow-Prisoners with me?
Thus his Plot was discovered, and the Mischief they intended, was
prevented. And afterward we got another Room, where we were
together all Night: And in the Evening we declared the Truth to
the People; but they were an hardened, dark People. And the Souldiers,
notwithstanding their fair Promises, were very rude and wicked to us
again, and sat up drinking and roaring all Night.

Next day we were brought to *Lanceston*; and there Captain Keat Lanceston
delivered us to the Gaoler. Now was there no Friend, nor friendly Prison.
People near us; and the People of the Town was a dark, hardened
People. The Gaoler required us to pay seven Shillings a Week for
our Horse-meat, and seven Shillings a Week for our Diet a piece: But
after some time several sober People came to see us, and some of the
Town came to be Convinced; and many friendly People out of several
parts of the Country came to visit us, and were Convinced. Then
got up a great Rage among the Professors and Priests against us; and
they said, *This People Thou and Thee all Men without Respect*, and
they will not *d off their Hats*, nor bow the Knee to any Man: This
made them fret. But, said they, *we shall see, when the Assize comes*,
whether they will dare to Thou and Thee the Judge, and keep on their
Hats before him: And they expected, we should all be hanged at the
Assize. But all this was little to us; for we saw, how God would
stain the World's Honour and Glory: And we were commanded not to
seek that Honour, nor give it; but knew the Honour, that came from
God only, and sought that.

It was Nine Weeks from the time of our Commitment to the Assizes: 1556.
And when the Assize came, abundance of People came from far and Lanceston
near, to hear the Trial of the Quakers. There was one Captain Assizes.
Braaden, that lay with his Troop of Horse there at that time whose
Souldiers, and the Sheriff's men guarded us up to the Court through
the Multitude of People, that filled the Streets; and much ado they
had to get us through them: besides the Doors and Windows were
filled with People looking out upon us. When we were brought into
the Court, we stood a pretty while with our Hats on, and all was
quiet; and I was moved to say, *Peace be amongst you!* After that,
Judge Glyn, a Welch-man, who was then Chief Justice of England,
said to the Gaoler, *What be these you have brought here into the Court?*
Prisoners, my Lord, said he. *Why do not you put off your Hats*, said
the Judge to us? We said nothing. *Put off your Hats*, said the
Judge again: still we said nothing. Then said the Judge, *The*
Court commands you to put off your Hats. Then I spake, and said,
' Where did ever any Magistrate, King or Judge, from Moses to
' Daniel, command any to put off their Hats, when they came before
' them in their Courts, either amongst the Jews (the People of God)
' or amongst the Heathens? And if the Law of England doth com-

1656. *W*mand any such thing, shew me that *Law* either *Written* or *Printed*. Then the *Judge* grew very *Angry*, and said; *I do not carry my Law-books on my Back*. 'But, said I, tell me, where it is *printed* in any *Statute-book*, that I may read it. Then said the *Judge*, *Take him away, Perjuricator! Ple ferk him*. So they took us away, and put us among the *Thieves*. Presently after he calls to the *Gaoler*; *Bring them up again*. Come, said he, *where had they Hats from Moses to Daniel? Come Answer me; I have you fast now*, said he. I replied, 'Thou may'st read in the *Third* of *Daniel*, that the *Three Children* were cast into the *fiery Furnace* by *Nebuchadnezzar's* Command, with their *Coats*, their *Hose*, and their *Hats* on. This plain *Instance* stopt him: so that not having any thing else to say, He cried again, *Take them away, Gaoler*. Accordingly we were taken away, and thrust in among the *Thieves*; where we were kept a great while: and then, without being called again, the *Sheriff's men* and the *Troopers* made way for us (but we were almost spent) to get through the *Crowd* of *People*; and so guarded us to the *Prison* again, a *Multitude* of *People* following us, with whom we had much *Discourse* and *Reasoning* at the *Gaol*. We had got some very good *Books*, to set forth our *Principles*, and to Inform *People* of the *Truth*; which the *Judge* and *Justices* hearing of, they sent Captain *Bradden* for them; who came into the *Gaol* to us, and violently took our *Books* from us, some out of *Edward Pyot's* Hands, and carried them away: so that we never got them again.

Lanceston
Prison.

In the *Afternoon* we were had up again into the *Court* by the *Gaoler* and *Sheriff's men*, and *Troopers*; who had a mighty *Toil* to get us through the *Crowd* of *People*. When we were in the *Court*, waiting to be called, I seeing both the *Jury-men*, and such a *Multitude* of others *Swearing*, it grieved my *Life* to see, that such, as profess *Christianity*, should so openly disobey, and break the *Command* of *Christ*, and the *Apostle*. And I was moved of the *Lord God* to give forth a *Paper* against *Swearing*, which I had about me, to the *Grand* and *Petty Juries*, which was, as followeth:

Concerning SWEARING.

TAKE heed of giving *People Oaths* to swear: for *Christ* our *Lord* and *Master* saith, *Swear not at all; but let your Communications be Tea Tea, and Nay Nay: for whatsoever is more than these, cometh of Evil*. And if any *Man* was to suffer *Death*, it must be by the *Hand* of *two* or *three Witnesses*; and the *Hands* of the *Witnesses* were to be put first upon him to put him to *Death*. And the *Apostle James* saith, *My Brethren, above all things swear not, neither by Heaven, nor by Earth, nor by any other Oath, lest ye fall into Condemnation*. Now you may see, those that *Swear*, fall into *Condemnation*, and are out of *Christ's* and the *Apostle's Doctrine*. Therefore every one of you having a *Light* from *Christ*, who saith, *I am the Light of the World*, and doth enlighten every *Man*, that cometh into the *World*; who saith, *Learn of me*, whose *Doctrine* is not to *Swear*; and the *Apostle's Doctrine* is not to *Swear*; but *Let your Tea be Tea, and your Nay be Nay in all your Communications; for whatsoever is more*

'more, cometh of Evil: So then, they that go into more than Tea and
 'Nay, go into the Evil, and are out of the Doctrine of Christ. Now 1656
 'if you say, That the Oath was the End of Controversie and Strife: Lancaster
Affres.
 'they who be in Strife, are out of Christ's Doctrine; for he is the
 'Covenant of Peace: and who be in it, are in the Covenant of Peace.
 'And the Apostle brings that but as an Example: As, Men swearing by
 'the greater; and, The Oath was the end of Controversie and Strife
 'among Men; and said, Verily, Men swear by the greater: but God
 'could not find a greater; but swears by himself, concerning Christ;
 'which when he was come, taught not to swear at all: So such as be
 'in him, and follow him, cannot but abide in his Doctrine. Now,
 'if you say, They swore under the Law, and under the Prophets: Christ
 'is the End of the Law, and of the Prophets to every one, that doth
 'believe, for Righteousness sake. Now mark; If you believe, I am
 'the Light of the World, which doth enlighten every Man, that cometh
 'into the World, saith Christ, by whom it was made; now every
 'Man of you, that is come into the World, being enlightned with a
 'Light, that comes from Christ, by whom the World was made, that
 'all of you through him might believe, That is the End, for which
 'he doth enlighten you. Now if you do believe in the Light, as Christ
 'Commands, and saith, Believe in the Light, that you may be Child-
 'ren of Light; you believe in Christ, and come to learn of him, who
 'is the Way to the Father. And this is the Light, which shews the
 'Evil Actions you have all acted, the ungodly Deeds you have un-
 'godly Committed, and all the ungodly Speeches you have spoken;
 'and all your Oaths and cursed Speaking, and ungodly Actions.
 'Now if you hearken to this Light, it will let you see all the Actions,
 'that you have done contrary to it; and loving it, it will turn you
 'from your evil Deeds, evil Actions, evil Ways, evil Words to Christ,
 'who is not of the World; who is the Light, which lighteth every
 'Man, that cometh into the World: who testifies against the World,
 'that the Deeds thereof are evil. And so doth the Light in every
 'Man, that he hath received from him, testify against his Works
 'and Deeds, that be Evil, that they be contrary to the Light; which
 'he shall give an Account of at the day of Judgment for every idle
 'Word, that is spoken. Which Light shall bring every Tongue to
 'Confess, yea, and every Knee to bow at the Name of Jesus Which
 'Light, if you believe in, you shall not come into Condemnation;
 'but come to Christ, who is not of the World; to him, by whom it
 'was made: but if you believe not in the Light, this is your Condem-
 'nation, the Light, saith Christ.


G. F.

This Paper passing among them from the Jury to the Justices, they
 presented it to the Judge; so that when we were called before the
 Judge, he bid the Clerk give me that Paper; and then asked me,
 Whether that Seditious Paper was mine? I told him, 'If they would
 'read it up in open Court, that I might hear it, if it was mine, I would
 'own it, and stand by it. He would have had me to have taken it,
 and looked upon it in my own Hand: But I again desired, That it
 might

1656.

Lancaster
Assizes.

' might be read, that all the Country might hear it, and Judge, whether there was any *Sedition* in it, or no: for if there were, I was 'willing to suffer for it. At last, the *Clerk* of the *Assize* read it with an *Audible Voice*, that all the People might hear it: and when he had done, I told them, 'It was my *Paper*, and I would own it; and 'so might they too, except they would deny the *Scripture*: for was 'not this *Scripture-Language*, and the *Words* and *Commands* of *Christ* 'and the *Apostle*, which all true *Christians* ought to obey? Then they let fall that *Subject*: and the *Judge* fell upon us about our *Hats* again, bidding the *Gaoler*, *Take them off*; which he did, and gave them unto us: and we put them on again. Then we asked the *Judge* and the *Justices*, 'What we had lain in *Prison* for these *nine Weeks*, seeing, they now *Objected* nothing to us, but about our *Hats*? And as for putting off our *Hats*, I told them, 'That was the *Honour*, which 'God would lay in the *Dust*, though they made so much ado about 'it; the *Honour*, which is of *Men*, and which *Men* seek one of another, and is the mark of *Unbelievers*. For *How can ye believe*, saith *Christ*, *who receive Honour one of another, and seek not the Honour, that cometh from God only?* And *Christ* saith, *I receive not Honour from Men*: and all true *Christians* should be of his *Mind*. Then the *Judge* began to make a great *Speech*, how he *Represented* the *Lord Protector's Person*; and he had made him *Lord Chief Justice* of *England*, and sent him to come that *Circuit*, &c. 'We desired him then, 'that he would do us *Justice* for our *false Imprisonment*, which we 'had suffered *Nine Weeks* wrongfully. But instead of that, they brought in an *Indictment*, that they had framed against us; such a strange thing, and so full of *Lies*, that I thought, it had been against some of the *Thieves*: How *That we came by Force and Arms, and in an hostile manner into the Court*; who were brought, as aforesaid. I told them, 'It was all *false*: and still we cried for *Justice* for our 'false *Imprisonment*; being taken up in our *Journey* without *Cause*, 'by *Major Ceely*. Then this *Peter Ceely* spake to the *Judge*, and said; *May it please you, My Lord, This Man* (pointing to me) *went aside with me, and told me, how serviceable I might be for his Design; that he could raise Forty Thousand Men at an Hours warning, and involve the Nation into Blood, and so bring in King Charles: and I would have aided him out of the Country, but he would not go. And, if it please you, My Lord, I have a Witness to swear it*: and so he called upon his *Witness*. But the *Judge* not being forward to *Examine* the *Witness*, I spake to the *Judge*, and desired, 'That he would be pleased to 'let my *Mittimus* be read in the face of the *Court* and *Country*, in 'which my *Crime* was signified, for which I was sent to *Prison*. The *Judge* said, *It should not be Read*: I said, 'It ought to be, seeing, it 'concerned my *Liberty* and my *Life*. The *Judge* said again, *It shall not be read*; but I said, 'It ought to be read: for if I have done any 'thing worthy of *Death*, or of *Bonds*, let all the *Country* know it. Then seeing, they would not read it, I spake to one of my *Fellow-Prisoners*, 'Thou hast a *Copy* of it, *Read* it up, said I. *It shall not be read*, said the *Judge*; *Gaoler*, said he, *Take him away*: *Ple see, whether He or I shall be Master*. So I was taken away; and a while after called for again: And I still cried, to have my *Mittimus* read up;

up; for that signified the Cause of my Commitment. Wherefore I 1656.
again spake to the Friend, that was my Fellow-Prisoner, and bid 
him, Read it up; and he did Read it up, and the Judge, Justices and Lanceston
whole Court were silent: for the People were eager to hear it. Which Affres.
is as followeth:

Peter Ceely, one of the Justices of the Peace of this Cornwall g.
County, To the Keeper of His Highness's Gaol at
Lanceston, or his Lawful Deputy in that behalf,
Greeting.

I Send you here-withal by the Bearers hereof, the Bodies of Edward Pyot of Bristol, and George Fox of Drayton and Clea in Leicestershire, and William Salt of London, which they pretend to be the Places of their Habitations, who go under the Notion of Quakers, and acknowledge themselves to be such; who have spread several Papers, tending to the disturbance of the Publick Peace, and cannot render any Lawful Cause of coming into these Parts, being Persons altogether unknown, and having no Pass for their Travelling up and down the Country, and refusing to give Sureties of their good Behaviour, according to the Law in that behalf provided, and refuse to take the Oath of Abjuration, &c. These are therefore, in the Name of His Highness the Lord Protector, to Will and Command you, that when the Bodies of the said Edward Pyot, George Fox and William Salt, shall be unto you brought, you them receive, and in His Highness's Prison aforesaid you safely keep them, until by due Course of Law they shall be delivered. Hereof fail you not, as you will Answer the contrary at your Perils. Given under my Hand and Seal, at St. Ives the Eighteenth day of January, 1655.

P. Ceely.

When it was read, I spake thus to the Judge and Justices, 'Thou that say'st, thou art Chief-Justice of England, and you, that be Justices, ye know, that if I had put in Sureties, I might have gone, whether I pleased; and have carried on the Design (if I had had one) which Major Ceely hath charged me with: And if I had spoken those Words to him, which he hath here declared, then judge ye, whether Bail or Mainprize could have been taken in that Case. Then turning my Speech to Major Ceely, I said, 'When or where did I take thee aside? Was not thy House full of rude People, and thou as Rude, as any of them at our Examination, so that I asked for a Constable or some other Officer, to keep the People civil? But if thou art my Accuser, why fittest thou on the Bench? That is not a place for thee to sit in; for Accusers do not use to sit with the Judges: Thou oughtest to come down, and stand by me, and look me in the Face. Besides, I would ask the Judge and Justices this Question; Whether

1656. *Whether or no Major Ceely is not guilty of this Treason, which he charges against me, in Concealing it so long, as he hath done?*
 Lanceston *Agrees.* *Dos he understand his place, either as a Souldier, or a Justice of the Peace? For he tells you here, That I went aside with him, and told him, what a Design I had in hand, and how serviceable he might be for my Design: That I could raise Forty Thousand Men in an Hour's time, and bring in King Charles, and involve the Nation in Blood. He saith moreover, He would have aided me out of the Country, but I would not go; and therefore he committed me to Prison for want of Sureties for the good Behaviour, as the Mittimus declares. Now do not you see plainly, that Major Ceely is guilty of this Plot and Treason, that he talks of, and hath made himself a Party to it, by desiring me to go out of the Country, and demanding Bail of me; and not charging me with this pretended Treason, till now, nor discovering it? But I deny and abhor his Words, and am Innocent of his Devilish Design. So, that Business was let fall: for the Judge saw clear enough, that instead of Ensnaring me, he hath Ensnared himself.*

Then this Major Ceely got up again, and said; *If it please you, my Lord, to hear me: This Man struck me, and gave me such a Blow, as I never had in my Life.* At this I smiled in my Heart, and said; *Major Ceely, art thou a Justice of Peace, and a Major of a Troop of Horse, and tells the Judge here in the Face of the Court and Country, That I (who am a Prisoner) struck thee, and gave thee such a Blow, as thou never had'st the like in thy Life? What! Art thou not ashamed? Prithee, Major Ceely, said I, where did I strike thee? and who is thy Witness for that? who was by? He said; It was in the Castle-green, and that Captain Bradden was standing by, when I struck him.* I desired the Judge to let him produce his Witnesses for that: And I called again upon Major Ceely to come down from off the Bench, telling him; It was not fit, that the Accuser should sit as Judge over the Accused. Now when I called again for his Witnesses, he said; Captain Bradden was his Witness. Then I said, *Speak Captain Bradden, Did'st thou see me give him such a Blow, and strike him, as he saith? Captain Bradden made no answer; but bowed his Head towards me.* I desired him to speak up, if he knew any such thing: but he only bowed his Head again. *Nay, said I, speak up, and let the Court and Country hear, and let not bowing of the Head serve the Turn. If I have done so, let the Law be inflicted on me; I fear not Sufferings, nor Death it self, for I am an Innocent Man concerning all his Charge. But Captain Bradden never Testified to it: And the Judge finding, those Snares would not hold, cried, Take him away, Gaoler: and then, when we were taken away, he fined us Twenty Marks a piece for not putting off our Hats; and to be kept in Prison, till we paid it: and so sent us back to the Gaol again.*

At Night Captain Bradden came to see us, and Seven or Eight Justices with him, who were very Civil to us, and told us; *They did believe, neither the Judge, nor any in the Court did believe those Charges, which Major Ceely had charged upon me in the Face of the Country.* And Capt. Bradden said, Major Ceely had an Intent to have taken away my Life, if he could have got another Witness.

'Bur,

But, said I, Captain Bradden, why didst not thou witness for me, or 1656.
 'against me, seeing Major Ceely produced thee for a Witness, that
 'thou sawest me strike him? And when I desired thee to speak either for Lanceston
 'me, or against me, according to what thou sawest or knewest, thou Prison.
 'wouldst not speak. Why, said he, when Major Ceely and I came by
 you, as you were walking in the Castle-green, he put off his Hat to you,
 and said, How do you Mr. Fox? your Servant Sir. Then you said
 to him, Major Ceely, take heed of Hypocrisy, and of a rotten Heart:
 for when came I to be thy Master, and thou my Servant? Do Servants
 use to cast their Masters into Prison? This was the great Blow he meant,
 that you gave him. Then I called to mind, that they walked by us,
 and that he spake to me as aforesaid; and I spake those Words to
 him before-mentioned: which Hypocrisy and Rotten-heartedness he
 manifested openly, when he complained of this to the Judge in open
 Court, and in the Face of the Country; and would have made them
 all believe, that I struck him outwardly with my Hand.

Now were we kept in Prison, and divers People came, from far
 and nigh, to see us; of whom some were People of Account in the
 World: for the Report of our Trial was spread abroad, and our
 Boldness and Innocency in our Answers to the Judge and Court was
 talked of in Town and Country. Among others, that came to visit
 us, there was one Humphry Lower, a grave, sober, ancient Man,
 who had been a Justice of Peace formerly: and he was very sorry,
 we should lie in Prison; telling us, how serviceable we might be,
 if we were out of Prison. But we reasoned with him concerning
 Swearing: and having acquainted him, how they tendered the Oath
 of Abjuration to us, as a Snare, because they knew, we could not
 swear; we shew'd him, That No People could be serviceable to God, if
 they disobeyed the Command of Christ: and that they, that Imprisoned
 us for the Hat-Honour, which was of Men, and which Men sought
 for, they prisoned the Good, and vexed and grieved the Spirit of
 God in themselves, which should have turned their Minds to God.
 So we turned him to the Spirit of God in his Heart, and to the Light of
 Christ Jesus; and he was thoroughly Convinced, and continued so to his
 Death, and was very serviceable to us.

There came also to see us one Colonel Rouse, a Justice of Peace,
 with a great Company with him; and he was as full of Words and
 Talk, as ever I heard any Man in my Life, so that there was no speak-
 ing to him. At length I asked him, 'Whether he had ever been
 at School, and knew, what belonged to Questions and Answers? (this
 I said, to stop him) At School! said he, yes. At School! said the
 Souldiers; Dost he say so to our Colonel, that is a Scholar? Then
 said I, 'If he be so, let him be still, and receive Answers, to what
 'he hath said. Then I was moved of the Lord to speak the Word
 of Life to him in God's dreadful Power; which came so over him,
 that he could not open his Mouth: his Face swelled, and was red like
 a Turkey; and his Lips moved, and he mumbled something: but the
 People thought, he would have fallen down. I slept to him; and he
 said, He was never so in his Life before: For the Lord's Power stopt
 the Evil Power and Air in him; so that he was almost choked. The
 Man was ever after very Loving to Friends, - and not so full of Airy

1646. Words to us; though he was a Man full of *Pride*: but the Lord's Power came over him, and the rest that were with him.

Lancaster
Prison.

Another time there came another Officer of the Army, a very malicious, bitter Professor, whom I had known in London: And he was full of his airy Talk also, and spake slightly of the *Light of Christ*, and against the *Truth*, as Colonel Rouse had done, and against the *Spirit of God* being in Men, as it was in the *Apostles Days*; till the *Power of God*, that bound the *Evil* in him, had almost *Choked* him also, as it did Colonel Rouse: for he was so full of *Evil Air*, that he could not *speak*; but *blubbered* and *stuttered*. But from that time, that the Lord's Power struck him, and came over him, he was ever after more *Loving* to us.

Dooms-
Dale.

Now the *Affize* being over, and we settled in *Prison* upon such a *Commitment*, as we were not likely to be soon *Released*, we broke off from giving the *Gaoler Seven Shillings a Week* a piece for our *Horses*, and *Seven Shillings a Week* for our *selves*; and sent our *Horses* out into the *Country*. Upon which the *Gaoler* grew very *Wicked* and *Devilish*, and put us down into *Dooms-dale*; a nasty, stinking Place, where they used to put *Witches* and *Murderers*, after they were *Condemned to Die*. The Place was so *Noisom*, that it was observed, few that went in, did ever come out again in *Health*: for there was no *House of Office* in it; and the *Excrements* of the *Prisoners*, that from time to time had been put there, had not been carried out (as we were told) for many *Years*. So that it was all like *Mire*, and in some Places to the *Top* of the *Shoes* in *Water* and *Piss*; and he would not let us *Cleanse* it, neither would he let us have *Beds*, or *Straw* to lie on. At *Night* some *friendly People* of the *Town* brought us a *Candle*, and a little *Straw*; and we went to burn a little of our *Straw* to take away the *Stink*. The *Thieves* lay over our *Heads*, and the *Head-Gaoler* lay in a *Room* by them over our *Heads* also. Now it seems, the *Smoke* went up into the *Room*, where the *Gaoler* lay: which put him into such a *Rage*, that he took the *Pots* of *Excrements* of the *Thieves*, and poured them down through a *Hole* upon our *Heads* in *Dooms-dale*; so that we were so bespattered with the *Excrements*, that we could not touch our *selves*, nor one another. And the *Stink* Increased upon us; so that what with *Stink*, and what with *Smoke*, we had like to have been *choked* and *smothered* in *Dooms-dale*: For we had the *Stink* under our *Feet* before; but now we had it on our *Heads* and *Backs* also: And he having quenched our *Straw* with the *Filth* he poured down, had made a great *Smother* in the *Place*. Moreover he *railed* on us most *hideously*, calling us *Hatchet-faced Dogs*, and such strange Names, as we had never heard of. In this manner were we fain to *stand* all *Night*, for we could not sit down; the Place was so full of *filthy Excrements*: And a great while he kept us after this manner, before he would let us *cleanse* it, or suffer us to have any *Victuals* brought in, but what we got through the *Grate*. One time a *Lass* brought us a little *Meat*; and he *Arrested* her for *breaking* his *House*, and sued her in the *Town-Court* for *breaking* the *Prison*: and a great deal of *Trouble* he put the *Young-woman* to; whereby others were so discouraged, that we had much a do to get *Water*, or *Drink* or *Victuals*. Near this Time we sent for a *Young-woman*, one Ann

Ann Downer from *London*, (that could *write*, and take things well in *Short-hand*;) to buy and dress our *Meat* for us; which she was very willing to, it being also upon her Spirit to come to us in the *Love* of God: and she was very *serviceable* to us.

1656.

Lanceston
Doomsdale

This *Head-Gaoler*, we were Informed, had been a *Thief*, and was burnt both in the *Hand*, and in the *Shoulder*: His *Wife* too had been burnt in the *Hand*. The *Under-Gaoler* had been burnt both in the *Hand*, and in the *Shoulder*; and his *Wife* had been burnt in the *Hand* also: And Colonel *Bennet*, who was a *Baptist-Teacher*, having purchased the *Gaol* and *Lands* belonging to the *Castle*, had placed this *Head-Gaoler* therein. The *Prisoners*, and some wild *People* would be talking of *Spirits*, that haunted *Doomsdale*, and walked there, and how many had died in it; thinking perhaps, to terrify us therewith. But I told them and *Friends*, 'That if all the *Spirits* and *Devils* in *Hell* were there, I was over them in the *Power* of God, and feared no such thing: for *Christ* our *Priest*, would sanctify the *Walls* and the *House* to us, he who bruised the *Head* of the *Devil*. The *Priest* was to cleanse the *Plague* out of the *Walls* of the *House* under the *Law*, which *Christ*, our *Priest*, ended; who sanctifies both inwardly and outwardly the *Walls* of the *House*, and the *Walls* of the *Heart*, and all things to his *People*.

By this time the *General Quarter-Sessions* drew nigh; and the *Gaoler* still carrying himself basely and wickedly towards us, we drew up our *Sufferings*, and sent it to the *Sessions* at *Bodmin*: upon the reading of which, the *Justices* gave *Order*; That *Doomsdale-Door* should be opened, and that we should have liberty to Cleanse it, and to buy our *Meat* in the *Town*. We sent up a *Copy* also of our *Sufferings* to the *Protector*, setting forth, how we were taken and Committed by *Major Ceely*; and how we were abused by *Capt. Keat* as aforesaid, and the rest in *Order*: Whereupon the *Protector* sent down an *Order* to *Capt. Fox*, Governour of *Pendennis-Castle*, to Examine the Matter about the *Souldiers* abusing us, and striking me. There were at that time many of the *Gentry* of the *Country* at the *Castle*: and *Capt. Keat's Kinsman*, that struck me, was sent for up before them, and much Threatned. They told him, That if I should change my *Principle*, I might take the *Extremity* of the *Law* against him, and might recover sound Damages of him. *Capt. Keat* also was checkt, for suffering the *Prisoners* under his Charge to be abused. This was of great Service in the *Country*: for afterwards *Friends* might have spoken in any *Market* or *Steeple-house* thereabouts, and none would meddle with them. I understood, that *Hugh Peters*, who was one of the *Protector's* *Chaplains*, told him; They could not do *George Fox* a greater Service for the spreading of his *Principles* in *Cornwall*, than to Imprison him there. And indeed, my Imprisonment there was of the *Lord*, and for his Service in those parts: For after the *Affizes* were over, and it was known, we were likely to continue *Prisoners*; several *Friends* from most parts of the *Nation*, came into the *Country* to visit us. And those parts of the *West* were very dark *Countries* at that time: But the *Lord's* *Light* and *Truth* brake forth, and shined over all; and many were turned from *Darkness* to the *Light*, and from *Satan's* *Power* unto God. And many were moved to go to the

1656. Steeple-houses; and several were sent to Prison to us: and a great Convincement there began to be in the Country. For now we had Liberty to come out, and to walk in the Castle-Green; and divers People came to us on the First-days, to whom we declared the Word of Life: and great Service we had among them, and many were turned to God, here and there, up and down the Country; but a great Rage got up in the Priests and Professors against the Truth and us. One of the envious Professors had gathered together many Scripture-Sentences, to prove, That we ought to put off our Hats to the People; and he invited the Town of Lancelton to come into the Castle-Tard to hear him read them: Amongst other Instances, that he there brought, one was; That Saul bowed to the Witch of Endor. When he had done, we got a little Liberty (whether the Gaoler would or no) to speak; and we shewed both him and the People, 'That Saul was gone from God, and had disobeyed God, like them, when he went to the Witch of Endor: That neither the Prophets, nor Christ, nor the Apostles ever taught People to bow to a Witch. The Man went away with his rude People; but some of the People staid with us: and we shewed them; 'That this was not Gospel-Instructions, 'to teach People to bow to a Witch. For now People began to be affected with the Truth, and now the Devil's Rage increased; so that we were in great dangers many times.

One time there came a Souldier to us; and one of our Friends was admonishing of him, and exhorting him to Sobriety, &c. and I saw him begin to draw his Sword at him. Whereupon I stept to him, and told him, What a shame it was to offer to draw his Sword upon a naked Man, and a Prisoner; and how unfit and unworthy he was to carry such a Weapon: and that, if he should have offered such a thing to some Men, they would have taken his Sword from him, and have broken it to pieces. So he was ashamed, and went his way; and the Lord's Power preserved us.

Another time, about the Eleventh Hour at Night, the Gaoler being half-drunk, came and told me, That he had gotten a Man now to dispute with me (this was, when we had leave to go a little into the Town:) As soon as he spake those Words, I felt, there was Mischief intended to my Body. All that Night, and the next day I lay down on a Grass-plat to slumber, and I felt something still about my Body; and I started up, and struck at it in the Power of the Lord, and yet still it was about my Body. Then I arose, and walked into the Castle-green; and the Under-Keeper came to me, and told me, There was a Maid would speak with me in the Prison. I felt a Snare in his Words too, therefore I went not into the Prison; but went to the Grate, and looked in: and there I saw a Man, that was lately brought to Prison for being a Conjuror; and he had a naked Knife in his Hand. So I spake to him, and he threatned to cut my Chaps (as his Expression was;) but he being within the Gaol, could not come at me: This was the Gaoler's great Disputant. I went soon after into the Gaoler's House, and found him at Breakfast; and he had then gotten his Conjuror out with him: So I told the Gaoler, his Plot was discovered. Then he got up from the Table, and cast his Napkin away in a Rage; and I left them, and went away to my Chamber: for at this time we were out

out of *Doomsday*. At the time the *Gaoler* had said, the *Dispute* 1656.
 should be, I went down and walked in the *Court* (the place ap-
 pointed) till about the *Eleventh Hour*; but no Body came: then I
 went up to my *Chamber* again; and after a while I heard one call
 for me. I stept to the *Stairs-head*; and there I saw the *Gaoler's*
Wife upon the *Stairs*, and the *Conjurer* at the bottom of the *Stairs*,
 holding his Hand behind his *Back*, and in a great *Rage*. I asked him;
 'Man, what hast thou in thy Hand behind thy *Back*? Pluck thy
 'Hand before thee, said I; Let's see thy *Hand*, and what thou hast
 'in it? Then in a *Rage* he pluckt forth his *Hand* with a *naked Knife*
 in it. Then I shewed the *Gaoler's Wife* the *wicked Design* of her
Husband and her against me: for this was the *Man* they had brought
 to *dispute* of the *things* of *God*. But the *Lord* discovered their *Plot*,
 and prevented their *Evil Design*; and they both *raged*, and the *Con-*
jurer threatned. Then I was moved of the *Lord* to *speak sharply* to
 him in the *dreadful Power* of the *Lord*: and the *Lord's Power* came
 over him, and bound him down; so that he never after durst appear
 before me, to *speak* unto me. I saw, it was the *Lord* alone, that
 did preserve me out of their *bloody Hands*: for the *Devil* had a great
Enmity to me, and stirred up his *Instruments* to seek my *hurt*. But
 the *Lord* prevented them; and my *Heart* was filled with *Thanksgivings*
 and *Praises* unto him.

Now while I was exercised with People of divers sorts, that came
 some out of *good will* to visit us, some out of an *envious, carping Mind*
 to wrangle and dispute with us, and some out of *Curiosity* to see us;
Edward Pyot, who before his *Convincement* had been a *Captain* in the
Army, and had a good Understanding in the *Laws* and *Rights* of the
People, being sensible of the *Injustice* and *Envy* of *Judge Glyn* to us
 at our *Trial*, and willing to lay the *Weight* thereof upon him, and
 make him sensible thereof also, writ an *Epistle* to him, on behalf of
 us all, which was thus; and thus directed:


'To John Glyn, Chief Justice of England.

Friend,

'WE are *Free-men* of *England*, *Free-born*; our *Rights* and
 'Liberties are according to *Law*, and ought to be defended
 'by it: And therefore with thee, by whose Hand we have so long
 'and yet do *suffer*, let us a little plainly reason concerning thy *Pro-*
 'ceedings against us, whether they have been according to *Law*, and
 'agreeable to thy *Duty* and *Office*, as *Chief Minister* of the *Law*, or
 'Justice of *England*? And in Meekness and Lowliness abide; that
 'the *Witness* of *God* in thy *Conscience* may be heard to speak and
 'judge in this Matter: For *Thou* and *We* must all appear before the
 'Judgment-Seat of *Christ*, that every one may receive, according to
 'what he hath done, whether it be *good* or *bad*. Therefore,
 'Friend, in Moderation and Soberness Weigh, what is herein laid
 'before thee.

In

1656. *W* 'In the *Afternoon*, before we were brought before thee at the *Affize*
 'at *Lanceston*, thou didst cause divers *Scores* of our *Books* to be vi-
 'olently taken from us by *Armed Men*, without due *Process* of *Law* ;
 'which *Books* being perused (to see, if any thing in them could have
 'been found to have laid to our Charge, who were *Innocent Men* :
 'and them upon our *Legal Issue*) thou hast detained from us to this
 'very day. Now, our *Books* are our *Goods*, and our *Goods* are our
 'Property ; and our *Liberty* it is to have and enjoy our *Property* : and
 'of our *Liberty* and *Property* the *Law* is the defence ; which saith,
 'No Free-man shall be disseized of his *Free-hold*, *Liberties* or *free*
 'Customs, &c. nor any way otherwise destroyed : Nor we shall not pass
 'upon him, but by lawful Judgment of his *Pecers*, or by the *Law* of the
 'Land ; *Magna Charta*, cap. 29. Now *Friend*, Consider, Is not
 'the taking away of a Man's *Goods* violently, by force of *Arms*, as
 'aforesaid, contrary to the *Law* of the *Land* ? Is not the *Keeping* of
 'them so taken away, a disseizing him of his *Property*, and a de-
 'stroying of it and his *Liberty*, yea, his very *Being*, so far as the
 'Invading of the *Guard* the *Law* sets about him, is in order
 'thereunto ? Calls not the *Law* this, a *Destroying* of a *Man* ? Is
 'there any more than one common *Guard* or *Defence* to *Property*, *Liber-*
 'ty and *Life*, viz. the *Law* ? And can this *Guard* be broken on the former,
 '(viz. *Property* and *Liberty* ;) and the *Latter* (viz. *Life*) be sure ?
 'Doth not he, that makes an *Invasion* upon a Man's *Property* and
 'Liberty (which he doth, who contrary to *Law*, which is the *Guard*,
 'acts against either) make an *Invasion* upon a Man's *Life* ; since that
 'which is the *Ground* of the *One*, is also of the *Other* ? If a *Penny*,
 'or *Penny's-worth* be taken from a Man contrary to *Law*, may not by
 'the same *Rule* all a Man hath, be taken away ? If the *Bond* of the
 'Law be broken upon a Man's *Property*, may it not on the same
 'ground be broken upon his *Person* ? And by the same Reason, as it
 'is broken on *One Man*, may it not be broken upon *all*, since the
 'Liberty and *Property*, and Beings of *all Men* under a *Government* are
 'Relative, a *Communion* of *Wealth*, as the *Members* in the *Body*,
 'but one *Guard* and *Defence* to *all*, the *Law* ? *One Man* cannot be
 'injured therein, but it redounds to *all*. Are not such things in or-
 'der to the *Subversion* and *Dissolution* of *Government* ? Where there
 'is no *Law*, what is become of *Government* ? And of what value is
 'the *Law* made, when the *Ministers* thereof break it at pleasure up-
 'on Mens *Properties*, *Liberties* and *Persons* ? Canst thou Clear thy
 'self of these things, as to us ? To that of God in thy *Conscience*,
 'which is *Just*, do I speak : Hast thou acted, like a *Minister*, the
 'Chief *Minister* of the *Law*, who hast taken our *Goods*, and yet de-
 'tainest them, without so much as going by lawful *Warrant*, ground-
 'ed upon due *Information*, which in this our *Case* thou could'st not
 'have ; for none had perused them, whereby to give thee *Inform-*
 'ation ? Should'st thou exercise *Violence* and *Force* of *Arms* on *Pri-*
 'soners *Goods*, in their *Prison-Chamber*, instead of proceeding *Orderly*
 'and *Legally*, which thy *Place* calls upon thee above any *Man*, to *tender*,
 'defend and maintain against the other, and to preserve entire the
 'Guard of every Man's *Being*, *Liberty*, *Life* and *Livelihood* ?
 'Should'st thou, whose *Duty* it is to punish the *Wrong-doer*, do wrong
 thy

'thy self? Who ought't to see the Law be kept and observed, break 1656.
'the Law, and turn aside the due Administration thereof? Surely, 
'from Thee, considering Thou art Chief Justice of England, other Lancaster
'things were expected both by Us, and by the People of this Gaol.
'Nation.

'And Friend, when we were brought before thee, and stood upon
'our Legal Issue, and no Accuser, or Accusation came in against us; as to
'what we had been wrongfully Imprisoned, and in Prison detained for
'the Space of Nine Weeks, shouldst not thou have caused us to have
'been Acquitted by Proclamation? Saith not the Law so? Ought't
'thou not to have Examined the Cause of our Commitment? And
'there not appearing a lawful Cause, ought't thou not to have dis-
'charged us? Is it not the Substance of thy Office and Duty, To do
'Justice according to the Law and Custom of England? Is not this
'the End of the Administration of the Law? of the General Assizes?
'of the Gaol-Deliveries? of the Judges going the Circuits? Hast not
'thou, by doing otherwise, acted Contrary to all these, and to Magna
'Charta? which, Cap. 29 saith, "We shall sell to no Man, we shall
'Deny, or Defer to no Man either Justice or Right: Hast thou not
'both Deferred and Denied to us, who had been so long oppressed,
'this Justice and Right? And when of thee Justice we demanded,
'sayd't thou not, "If we would be uncovered, thou would'st hear us,
'and do us Justice? — We shall sell to no Man, we shall deny or
'defer to no Man either Justice or Right, saith Magn. Chart. as afore-
'said: Again; "We have commanded all our Justices, that they shall
'from henceforth do even Law, and Execution of Right to all our Sub-
'jects, Rich and Poor, without having Regard to any Man's Person;
'and without letting to do Right for any Letters or Commandments,
'which may come to them from Us, or from any other, or by any other
'Cause, &c upon Pain to be at our Will, Body, Lands and Goods,
'to do therewith, as shall please us, in case they do contrary. saith Stat.
'20. Edw. 3. cap. 1. Again, "Ye shall swear, that ye shall do even
'Law and Execution of Right to all, Rich and Poor, without having
'regard to any Person; and that ye deny to no Man Common Right
'by the King's Letters, nor none other Man's, nor for none other Cause.
'And in Case any Letter come to you contrary to the Law, that ye do no-
'thing by such Letter; but Certify the King thereof, and go forth to do
'the Law notwithstanding those Letters. And in case ye be from hence-
'forth found in default in any of the Points aforesaid, ye shall be at the
'King's Will of Body, Lands and Goods, thereof to be done, as shall
'please him: Saith the Oath, appointed by the Statute to be taken
'by all the Judges, Stat. 18. Edw. 3. But none of these, nor none
'other Law hath such an Expression, or Condition in it, as this, viz.
'Provided, he will put off his Hat to you, or be Uncovered: Nor doth
'the Law of God so say, or that your Persons be respected; but the
'contrary. From whence then comes this New Law, If ye will be
'uncovered, I will hear you, and do you Justice? This hearing Com-
'plaint of Wrong, this doing of Justice, Upon Condition; wherein lies
'the Equity and the Reasonableness of that? When were these Funda-
'mental Laws Repealed, which were the Issue of much Blood and
'War; which to uphold, cost the Miseries and Blood of the late
'Wars,

1656. Wars, that we shall now be heard, as to Right, and have Justice
 done us but upon Condition, and that too such a Trifling one, as the
 Putting off the Hat? Doth thy saying so, who art Commanded, as
 afore said, Repeal them, and make them of none Effect, and all the
 Miseries undergone, and the Blood shed for them of old, and of late
 Years? Whether it be so or no indeed, and to the Nation, thou hast
 made it so to Us; to whom thou hast denied the Justice of our Li-
 berty (when we were before thee, and no Accuser, nor Accusation
 came in against us) and the Hearing of the Wrong done to us, who
 are Innocent; and the Doing us Right. And Bonds hast thou cast,
 and continued upon us until this Day, under an Unreasonable and
 Cruel Gaoler, for not performing That thy Condition, for Conscience
 sake. But thinkest thou, that this thine own Conditional Justice
 maketh void the Law? or can it do so? or absolve thee before God
 or Man? or acquit the Penalty mentioned in the Laws afore said? un-
 to which, hast thou not Consented and Sworn? viz. And in case
 ye be from henceforth found in Default, in any of the points afore said,
 ye shall be at the King's Will, of Body, Lands and Goods, thereof to
 be done, as shall please him. And is not Thy Saying, If ye will be
 uncovered (or put off your Hats) I will hear you, and do you Justice;
 and (because we could not put them off for Conscience sake) Thy
 denying us Justice, and refusing to hear us, as to Wrong (who had
 so unjustly suffered) a Default in thee against the very Essence of those
 Laws, yea, an Overthrow thereof, for which things sake (being of
 the highest Importance to the well-being of Men) so just, so equal,
 so necessary, those Laws were made, and all the Provisions therein?
 To make a Default in any one Point of which Provisions, exposeth
 to the said Penalty. Dost not thou by this time see, where thou
 art? Art thou sure, thou shalt never be made to understand and
 feel the Justice thereof? Is thy Seat so high, and thy Fence so great,
 and art thou so certain of thy Time and Station, above all that have
 gone before thee, whom Justice hath Cut down, and given them
 their due, that thou shalt never be called to an Account, nor with
 its long and sure stroke be reached? Deceive not thy self, God is
 come nearer to Judgment, than the Workers of Iniquity in this Age
 Imagin; who persecute and evil-intreat those, that witness the Just
 and Holy One, for their Witnessing of him, who is come to Reign
 for ever and ever. Saith he not, he will be a swift Witness against
 the false Swearers? God is not mocked.

Surely, Friend, that must needs be a very great Offence, which
 deprives a Man of Justice, of being heard as to Wrong, of the Be-
 nefit of the Law, and of those Laws afore-rehearsed; to defend the
 Justice and Equity of which, a Man hath adventured his Blood, and
 all that is Dear to him. But to stand Covered (or with the Hat on)
 in Conscience to the Command of the Lord, is made by thee such an
 Offence (which is none in Law) and rendered upon us (who are
 Innocent, serving the Living God) effectual to deny us Justice;
 though the Laws of God, and of Man, and the Oath, and Equity, and
 Reason saith the Contrary, and on it pronounceth such a Penalty.
 If ye will be Uncovered (Uncovered, said'st thou) I will hear you,
 and do you Justice: But Justice we had not, nor were we heard,
 because

'because *Jesus Christ*, who is the *Higher Power*, the *Law-giver* of 1656.
 'his People, in our Consciences Commanded us not to *Respect Per-*
 'sons; whom to *Obe*y we chuse rather than *Man*. And for our Obe- Lanceston
 'dience unto him hast thou cast us into *Prison*, and continuest us Gaol.
 'there, till this very Day; having shewed us neither *Law* for it, nor
 'Scripture, nor *Instances* of either, nor *Example* of *Heathens* or others.
 'Friend, Come down to *that* of *God*, that is *Just* in thee, and Con-
 'sider, was ever such a thing, as this, heard of in this *Nation*?
 'What's become of *Seriousness*, of *true Judgment*, and of *Righteous-*
 'ness! An *unrighteous Man*, standing before thee with his *Hat* off,
 'shall be heard; but an *Innocent Man*, appearing with his *Hat* on in
 'Conscience to the *Lord*, shall neither be heard, nor have *Justice*. Is
 'not this regarding of *Persons* contrary to the *Laws* aforesaid, and the
 'Oath, and the *Law* of *God*? Understand, and Judge: Did we not
 'own *Authority* and *Government* oftentimes before the *Court*? Didst
 'not Thou say in the *Court*, Thou wast glad to hear so much from us
 'of our owning *Magistracy*? Pleased we not to the *Indictment*, though
 'it was such a *new-found One*, as *England* never heard of before?
 'Came we not, when thou sentest for us? Went we not, when thou
 'bid'st us go? And are we not still *Prisoners* at thy Command, and
 'at thy *Will*? If the *Hat* had been such an *Offence* to thee, Could'st
 'not thou have caused it to have been *taken off*, when thou heard'st
 'us so often declare, we could not do it in *Conscience* to the *Commands*
 'of the *Lord*; and that for that Cause we forbore it, not in *Contempt*
 'of thee, or of *Authority*, nor in *Disrespect* to thine, or any *Man's*
 'Person: (For we said, We honoured all *Men* in the *Lord*, and owned
 'Authority, which was a *Terror* to *Evil-Doers*, and a *Praise* to them
 'that do well; And our Souls were subject to the *Higher Powers* for
 'Conscience-sake) as thou caused'st them to be *taken off*, and to be kept
 'so, when thou called'st the *Jury* to find us *Transgressors* without a
 'Law? What ado hast thou made to take away the *Righteousness* of
 'the *Righteous* from him, and to cause us to suffer further, whom
 'thou knewest, to have been so long *wrongfully* in *Prison* contrary to
 'Law? Is not *Liberty* of *Conscience* a *Natural Right*? Had there
 'been a *Law* in this Case, and we bound up in our *Consciences*, that
 'we could not have obeyed it, was not *Liberty* of *Conscience* there to take
 'place? For where the *Law* saith not against, there needs no *Plea* of
 'Liberty of *Conscience*: But the *Law* have we not offended; yet in
 'thy *Will* hast thou caused, and dost thou yet cause us to suffer for
 'our *Consciences*, where the *Law* requires no such thing: and yet for
 'Liberty of *Conscience* hath all the *Blood* been spilt, and the *Miseries*
 'of the late *Wars* undergone, and (as the *Protector* saith) this Govern-
 'ment undertaken, to preserve it; and a *Natural Right*, he saith, it
 'is; and he that would have it, he saith, ought to give it. And if it
 'be a *natural Right*, as is undeniable; then to attempt to force it, or
 'to punish a *Man* for not doing contrary to it, is to act against *Nature*:
 'which as it is *unreasonable*, so it is the same, as to offer *Violence* to a
 'Man's *Life*. And what an *Offence* that is in the *Law*, thou knowest;
 'and how, by the *Common Law* of *England*, all *Acts*, *Agreements* and
 'Laws, that are against *Nature*, are meer *Nullities*: and all the
 'Judges cannot make one *Case* to be *Law*, that is against *Nature*. But

1656. *W* put the Case, our standing with our *Hats on*, had been an Offence in *Law*, and we *wilfully*, and in *Contempt*, and not out of *Conscience* had stood so (which we deny, as aforesaid) yet that is not a ground, wherefore we should be *denied Justice*, or to be *heard*, as to the *Wrong* done to us. *If ye will not Offend in one Case, I will do you Justice in another*: This is not the *Language* of the *Law*, or of *Justice*, which distributes to every one their *Right*; *Justice*, to whom *Justice* is due; *Punishment*, to whom *Punishment* is due. A Man who doth *Wrong*, may also have *Wrong* done to him; shall he not have *Right*, wherein he is *wronged* unless he *Right* him, whom he hath *wronged*? The *Law* saith not so: but the *Wrong-doer* is to suffer, and the *Sufferer* of *Wrong* to be righted. Is not otherwise to do, a *Denying*, a *Letting*, or *Stopping* of *Even Law*, and *Execution* of *Justice*, and a bringing under the *Penalties* aforesaid? Mind and Consider.

Lanceston
Gaol.

And should'st Thou have *Accused*, when no *Witness* appeared against us, as in the particulars of *striking* Peter Ceely, and *Dispersing* *Books* (as thou said'st) against *Magistracy* and *Ministry*, with which thou didst falsely *Accuse* one of us? saith not the *Law*, *The Judge ought not to be the Accuser*? much less a *false Accuser*. And wast not thou such an one, in *Affirming*, That he *dispersed Books* against *Magistracy* and *Ministry*, when as the *Books* were *Violently* taken out of our *Chamber*, (as hath been said) *undispersed* by him, or any of us? Nor did'st thou make it appear in one particular, wherein those *Books*, thou so *Violently* didst cause to be taken away, were against *Magistracy* or *Ministry*? or gavest one *Instance*, or *Reply*, when he *denied*, what thou charged'st therein; and spake to thee to bring forth those *Books*, and make thy *Charge* appear. Is not the *Sword* of the *Magistrate* of God to pass upon such *Evil-Doing*? And according to the *Administration* of the *Law*, ought not *Accusations* to be by way of *Indictment*, wherein the *Offence* is to be charged, and the *Law* expressed, against which it is? Can there be an *Issue* without an *Indictment*? Or can an *Indictment* be found, before *Proof* be made of the *Offence* charged therein? And hast not thou herein gone contrary to the *Law*, and the *Administration* thereof, and thy *Duty*, as a *Judge*? What just cause of *Offence* gave George Fox to thee, when, upon thy producing a *Paper* concerning *Swearing*, sent by him (as thou said'st) to the *Grand Jury*, and requiring him to say, *Whether it was his Hand-writing*? he answered, *Read it up before the Country*; and when he heard it read, if it were his, he would own it? Is it not equal, and according to *Law*, that what a Man is charged with before the *Country*, should be read in the hearing of him and of the *Country*? When a *Paper* is delivered out of a Man's Hand, *Alterations* may be made in it to his *Prejudice*, which, on a suddain looking over it, may not presently be discerned; but by *hearing* it read up, may be better understood, whether any such *Alterations* have been made therein? Could'st thou in *Justice* have expected, or required him otherwise to do? Considering also, that he was not unsensible, how much he had *suffered* already, being *Innocent*; and what *Endeavours* there were used, to cause him further to *suffer*? Was not, what he said, as aforesaid, a *plain* and *single* Answer,


'Answer, and sufficient in the *Law*? Though (as hath been demon- 1656.
 'strated) contrary to *Law* thou didst act, and to thy *Office*, in being ~~~~~
 'his *Accuser* therein, and producing the *Paper* against him. And in Lanceston
 'his *Liberty* it was, whether he would have made thee any *Answer* Gaol.
 'at all, to what thou didst exhibit, or demand out of the *due Course*
 'of *Law*: for to the *Law Answer* is to be made; not to thy *Will*.
 'Wherefore then wast thou so filled with *Rage* and *Fury* upon that
 'his *Reply*? Calmly, and in the Fear of the Lord consider: Where-
 'fore didst thou *Revile* him, particularly with the reproachful Names
 'of *Juggler*, and *Prevaricator*? Wherein did he *juggle*? wherein did
 'he *prevaricate*? Wherefore didst thou use such *Threatning Lan-*
 '*guage*, and such *Menacings* to him and us, saying, Thou wouldst
 'Ferk us, with such like? Doth not the *Law* forbid *Reviling*, and
 'Rage, and *Fury*, and *Threatning* and *Menacing* of *Prisoners*? So-
 'berly mind; Is this to act like a *Judge*, or a *Man*? Is not this
 'Transgression? Is not the *Sword* of the *Magistrate* of God to pass on
 'this as *Evil-doing*, which the righteous *Law* condemns, and the
 'Higher Power is against, which judgeth for God? Take heed, what
 'ye do; for ye judge not for *Man*, but for the *Lord*, who is with
 'you in the *Judgment*. Wherefore now, let the Fear of the Lord be
 'upon you; take heed, and do it: For there is no Iniquity with the
 'Lord our God, nor Respect of Persons, nor taking of Gifts, said Jeho-
 'shaphat to the Judges of Judah. *Pride*, and *Fury*, and *Passion*, and
 'Rage, and *Reviling*, and *Threatning* is not the *Lord's*: It, and the
 'Principle, out of which it springs, is for *Judgment*, and must come
 'under the *Sword* of the *Magistrate* of God; and it is of an ill Savour,
 'especially such an Expression, as to threaten to Ferk us. Is not such
 'a Saying more becoming a *Pedant*, or *Schoolmaster* with his *Rod* or
 'Ferule in his Hand, than Thee, who art the *Chief Justice* of the
 'Nation, who sittest in the highest Seat of *Judgment*; who oughtest
 'to give a good Example, and so to Judge, that others may hear and
 'fear? Weigh it soberly, and Consider, Doth not *threatning Lan-*
 '*guage* demonstrate an *Inequality*, and *Partiality* in him, who sits as
 'Judge? Is it not a *Deterring* of a *Prisoner* from standing to, and
 'pleading the *Innocency* of his Cause? Provides not the *Law* against
 'it? Saith it not, That *Irons*, and all other *Bonds* shall be taken
 'from the *Prisoner*, that he may plead without *Amazement*, and with
 'such freedom of Spirit, as if he were not a *Prisoner*? But when he,
 'who is to judge according to the *Law*, shall before-hand threaten, and
 'Menace the *Prisoner* contrary to the *Law*, how can the *Mind* of the
 'Prisoner be free, to plead his *Innocency* before him? or expect *Equal*
 'Judgment from him, who, before he hears him, threatens, what he
 'will do unto him? Is not this the Case between Thee and Us? Is
 'not this the Measure we have received at thy Hands? Hast thou
 'herein dealt according to *Law*? or to thy *Duty*? Or as thou
 'wouldest be done unto? Let that of God in thy Conscience
 'Judge.

'And didst not thou say, There was a *Law* for putting off the Hat;
 'and that thou wouldst shew a *Law*? and didst not thou often so ex-
 'press thy self? But didst thou produce any *Law*? or shew, where
 'that *Law* might be found? or any *Judicial President*, or in what

1656. *King's Reign*, when we so often desired it of thee; having never heard of, or known any such *Law*, by which thou didst Judge us? Was not, what we demanded of thee, *reasonable and just*? Was that a Savoury Answer, and according to *Law*, which thou gavest us, viz. *I am not to carry the Law-books at my Back, up and down the Country; I am not to Instruct you*? Was ever such an Expression heard before these days, to come out of a Judge's Mouth? Is he not to be of *Counsel* in the *Law* for the *Prisoner*, and to *Instruct* him therein? Is it not for this cause, that the *Prisoner*, in many Cases, is not allowed *Counsel* by the *Law*? In all *Courts* of *Justice* in this *Nation*, hath it not been known so to have been? And to the *Prisoner* hath not this been often declared, when he hath demanded *Counsel*, alledging his *Ignorance* in the *Law*, by reason of which his *Cause* might miscarry, though it were *righteous*, viz. *The Court is of Counsel for you*? Ought not he, that judgeth in the *Law*, to be *Expert* in the *Law*? Could'st thou not tell, by what *Act* of *Parliament* it was made, or by what *Judicial President*, or in what *King's Reign*, or when it was adjudged so by the *Common Law* (which are all the Grounds, the *Law of England* hath) had there been such a *Law*; though the words of the *Law* thou could'st not remember? Surely, *To Inform the Prisoner*, when he desired it, especially as to a *Law*, which was never heard of, by which he proceeds to Judge him, that he may know, what *Law* it is, by which he is to be Judged, becomes him who Judgeth for God: for so the *Law* was read to the *Jews*, by which they were to be Judged, yea, every *Sabbath-day*; this was the *Commandment* of the *Lord*. But instead thereof to say, *I am not to carry the Law-books at my Back up and down the Country; I am not to Instruct you*: To say, *There is a Law*, and to say, *Thou wilt shew it*; and yet not to shew it, nor to tell, where it is to be found; Consider, whether it be Consistent with *Savouriness*, or with *Truth*, or *Justice*?

Lanceston
Gaol.

'Have not thy whole *Proceedings* against us made it evidently to appear, that thy desire was to Cause us to suffer, not to deliver us, who, being *Innocent*, suffered; to have us aspersed and reproached before the Country, not to have our *Innocency* cleared and vindicated? Doth not thy taking away our *Books*, as aforesaid, and the perusing of them in such haste before our *Trial*, and thy *Accusing* us with something, which thou said'st was contained in them, make it to appear, that *Matter* was sought out of them, where-withal to Charge us, when the *Et Cetera-Warrant* would not stand in *Law*, by which we stood Committed, and were then upon our *Delivery*, according to *due Course* of *Law*? Doth it not further appear, by thy refusing to take from our Hands a *Copy* of the strange *Et Cetera-Warrant*, by which we were Committed, and of the *Paper*, for which we were Apprehended, to read it, or cause it to be read; that so our long *Sufferings* by reason of both, might be lookt into, and weighed in the *Law*, whether *Just* or *Righteous*, and the *Court* might as well see our *Innocency*, and *Sufferings* without a *Cause*, and the manner of *Dealing* with us, as to hear such *Reports*, as went of us, as great *Offenders*, when we called upon thee often so to do, and which thou oughtest to have done, and said'st, *Thou would'st*

'would'st do, but did it not; nor so much as took notice before the 1656.
 'Country, that we had been *falsely Imprisoned*, and had *wrongfully* 
 'suffered? But what might *Asperse* and *Charge* us, thou brought'st Lancaster
Gaol.
 'in thy self, contrary to *Law*, and did'st call to have us charged there-
 'with. Is not this further manifest, in that thou did'st cause us
 'on a sudden to be *with-drawn*, and the *Petty-Jury* to be called in
 'with their *Verdict*; whereupon *Peter Ceely's* falsly accusing *George*
 'Fox, with telling him *privately* of a *Design*, and *persuading* him to
 'join therein, It was by *G. Fox* made so clear to be a manifest *Fals-*
 'hood, and so plainly to be perceived, that the Cause of our *Suffer-*
 'ings was not any *Evil* we had done, or *Law* that we had transgres-
 'sed, but *Malice* and *Wickedness*? And is it not abundantly clear
 'from thy not permitting us to *Answer*, and clear our selves of the
 'many *foul Slanders* charged upon us in the *New-found-Indictment*,
 'of which no *Proof* was made? but when we were *Answering* there-
 'unto, and Clearing our selves thereof, thou did'st *stop* us, saying;
 'Thou *mindest* not *those things*, but *only the putting off the Hat*: when
 'as, before the Country, the *New-found Indictment* charged us with
 'those things, and the *Petty-Jury* brought in their *Verdict*, *Guilty of*
 'the *Trespasses* and *Contempts* mentioned therein; of which (except as
 'to the *Hat*) not one *Witness* or *Evidence* was produced; and as
 'to the *Hat*, not any *Law*, or *judicial President*, upon the *Transgres-*
 'sion of which all *legal Indictments* are only to be grounded? Now
 'the *Law* seeks not for *Causes*, whereby to make the *Innocent* to suf-
 'fer; but helpeth him to *Right*, who *suffers Wrong*, and relieveth
 'the *Oppressed*, and searcheth out the Matter, Whether that, of which
 'a Man stands Accused, be so or no; seeking *Judgment*, and haste-
 'ning *Righteousness*: and it saith, *The Innocent and the Righteous say*
 '*thou not*. But whether thou hast done so to us, or the contrary,
 'let the *Witness* of *God* in thee search and judge; as these thy *Fruits*
 'do also make manifest.

'And *Friend*, Consider, how abominably wicked, and how high-
 'ly to be abhorred, denied and witnessed against, and how *Contrary*
 'to the *Laws* such a *Proceeding* is, as to *Charge* a Man with many
 'Offences in an *Indictment*, which they, who draw the *Indictment*,
 'they who *Prosecute*, and they who find the *Bill*, know to be *false*,
 'and to be set in purposely to *Reproach*, and *Wound* his good *Name*;
 'whom with some *small Matter*, which they can prove, they *Charge*
 'and *Indict*; as is the *Common Practice* at this day. — Prove but one
 'particular *Charge* in the *Indictment*, and it must stand (say they)
 'for a *True Bill*; though there be never so many *Falshoods* and *Lies*
 'therein, on set purpose to *wrong* him, who is maliciously *prosecuted*:
 'This is known to the *Judges*; and almost to every Man, who hath
 'to do with, and attends their *Courts*. How contrary is this to the
 'End and *Righteousness* of the *Law*, which Clears the *Innocent*, and
 'Condemns the *Guilty*, and condemneth not the *Righteous* with the
 'Wicked! Much it is Cried out of; but what *Reformation* is there
 'thereof? How else shall *Clerks* of *Affize*, and other *Clerks* of *Courts*
 'fill up their *Bags* (out of which perhaps their *Master* must have a
 'secret *Consideration*) and be heightened in *Pride* and *Impudence*;
 'that even in open *Court* they take upon them to *Check* and *Reville*
 'Men?

1656. *Men without Reproof, when a few Lines might serve instead of an hundred? How else shall the Spirit, that is in Men, that lusteth unto Envy, Malice, Strife and Contention, be cherished and nourished, to feed the Lawyers and Dependents on Courts, with the Bread of Mens Children, and the Ruin of their Families, to maintain their long Suits and malicious Contentions! For a Judge to say, I mind not these things; Ple not hear you clear your selves, of what you are falsely accused of: One thing I mind in your Charge, the rest are but Matter of Form, set there to render you such wicked Men before the Country, as the thing, that is to be proved against you, is not sufficient to make out. Oh, abominable Wickedness, and perverting of the Righteous End of the Law, which is so careful and tender of every Man's Peace and Innocency! How is the Law in the Administration thereof adulterated by the Lawyers, as the Scriptures are mangled by the Priests! And that which was made to preserve the Righteous, and to punish the Wicked, perverted to the Punishing of the Righteous, and the Preserving of the Wicked! An Eye for an Eye; a Tooth for a Tooth; Life for Life; Burning for Burning; Wound for Wound; a Stripe for a Stripe; he that Accuseth a Man falsely, to suffer the same, as he should have suffered, who was falsely Accused, if he had been guilty; This saith the righteous Law of God: which is agreeable to that of God in every Man's Conscience. Are not such Forms of Iniquity to be denied, which are so contrary to the Law of God and Man? Which serve for the gendering of Strife, and the kindling of Contention? And of this Nature was not that, with which thou didst cause us to be Indicted? And this Form didst thou uphold, in not permitting us to Answer to the many foul Slanders therein; saying, Those things thou mindest not? Will not the Wrath of God be revealed from Heaven against all Ungodliness and Unrighteousness of Men, who hold the Truth in Unrighteousness; who are so far from the Power of Godliness, that they have not the Form, but the Form of Iniquity, which is set up and held up instead of, and as a Law, to overthrow and destroy the Righteousness of the Righteous, and so to shut him up, as by the Law he can never get out? Is not the Cry, thinkest thou, gone up? It is time for thee, to set to thine Hand, O Lord, for thine Enemies have made void thy Law! Draws not the hour nigh? Fills not up the Measure of Iniquity apace? Surely the day is coming, and hastneth. Warned ye have been from the presence, and by the Mouth of the Lord; and clear will he be, when he cometh to Judgment, and upright, when he giveth Sentence. That of God in every one of your Consciences shall so to him bear witness and confess, and your Mouths shall be stopped, and before your Judge shall ye be silent, when he shall divide you your Portion, and render unto you according to your Deeds. Therefore, whilst Thou hast Time, prize it, and Repent: for verily, Our God shall come, and shall not keep silence; a Fire shall devour before him, and it shall be very Tempestuous round about him. He shall call to the Heavens from above, and to the Earth, that he may judge his People; and the Heavens shall declare his Righteousness: for God is Judge himself. Consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver.* And

Lanceston
Gaol.

' And Friend, should'st thou have given Judgment against us , 1656.
 ' (wherein thou didst fine us Twenty Marks a piece, and Imprisonment
 ' till Payment) without causing us, being Prisoners, to be brought Lancaster
Gaol.
 ' before thee, to hear the Judgment, and to Move, what we had to
 ' say in Arrest of Judgment? Is not this contrary to the Law, as is
 ' manifest to those, who understand the Proceedings thereof? Is not
 ' the Prisoner to be called, before Judgment be given? And is not
 ' the Indictment to be read? and the Verdict thereupon? And is not
 ' Liberty to be given him to move in Arrest of Judgment? And if it be
 ' a Just Exception in the Law, ought not there to be an Arrest of
 ' Judgment? For the Indictment may not be drawn up according to
 ' Law, and may be wrong placed, and the Offence charged therein
 ' may not be a Crime in Law; or the Jury may have been corrupted,
 ' or menaced, or set on by some of the Justices; with other Particu-
 ' lars, which are known to be legal and just Exceptions. And the
 ' Judgment ought to be in the Prisoner's hearing, not behind his Back;
 ' as if the Judge were so Conscious of the Error thereof, that he
 ' dares not give it to the Face of the Prisoner. But these Priviledges
 ' of the Law, this Justice, we (who had so long, and so greatly suf-
 ' fered contrary to Law) received not, nor could have at thy Hands;
 ' no, nor so much as a Copy or Sight of that long and New-found In-
 ' dictment (which in England was never heard of before, nor that
 ' the Matter contained therein was an Offence in Law, nor ever was
 ' there any Law, or judicial President, that made it so;) though Two
 ' Friends of ours in our Names and Behalvs that Night, and the next
 ' day, and the day following often desired it of the Clerk of the Assize,
 ' and his Assistant and Servants: but it they could not have, nor so
 ' much liberty, as to see it. And 'tis like, it was not unknown, or
 ' unperceived by thee, that, had we been Called, as we ought to have
 ' been, or had known, when it was to be given, Three or Four
 ' Words might have made a sufficient, legal Arrest of the Judgment
 ' given on that New-found Indictment, and the Verdict thereupon.
 ' Therefore, as our Liberties, who are Innocent, have not (in thy
 ' Accompt) been worth the minding, and esteemed fit for nothing,
 ' but to be trampled under foot, and destroyed; so, if we find faults,
 ' with what thou hast done, thou hast taken care, that no Door be
 ' left open to us in the Law, but a Writ of Error: The Consideration
 ' whereof, and the Judgment to be given thereon, is to be had only,
 ' where thy self is Chief; of whom such Complaint is to be made,
 ' and the Error Assigned for the Reverse of thy Judgment. And
 ' what the Fruit of that may be well expected to be, by what we
 ' have already mentioned, as having received at thy Hands, thou hast
 ' given us to understand. And here thou may'st think, thou hast
 ' made thy self secure, and sufficiently barr'd up our Way of Relief,
 ' against whom (tho' thou knew'st, we had done nothing contrary
 ' to the Law, or worthy of Bonds; much less of the Bonds and Suf-
 ' ferings, we had sustained:) thou hast proceeded, as hath been re-
 ' hearded; notwithstanding that thou art (as are all the Judges of
 ' the Nation) Intrusted not with a Legislative Power, but to Admini-
 ' ster Justice, and to do Even Law, and Execution of Right to all,
 ' High and Low, Rich and Poor, without having regard to any Man's
 ' Person;

1656. *Person*; and art *sworn* so to do, as hath been said: And wherein
 ~~~~~  
 Lanceston *a Judge, and becoming a Wrong-doer, and an Oppressor*; which what  
 Gaol. *it is to be, many of thy Predecessors have understood, some by*  
*Death, others by Fine and Imprisonment.* And of this thou may'st  
 not be Ignorant, that to deny a Prisoner any of the Priviledges the  
 Law allows him, is to deny him Justice; to Try him in an Arbitrary  
 Way; to rob him of that Liberty, which the Law gives him,  
 which is his Inheritance, as a Freeman: And which to do, is in ef-  
 fect To subvert the Fundamental Laws and Government of England,  
 and to Introduce an Arbitrary and Tyrannical Government against  
 Law; which is Treason by the Common Law: and Treasons by the  
 Common Law are not taken away by the Statutes of 25 Edw. III.  
 1 H. IV. 1, 2. m. See O. St. Johns, now Chief Justice of the Com-  
 mon Pleas, his Argument against Strafford, fol. 65. &c. in the  
 Case.

These things, Friend, We have laid before thee in all plainness;  
 to the End, that (with the Light of Jesus Christ, who lighteth every  
 one, that cometh into the World, a Measure of which thou hast, which  
 sheweth thee Evil, and reproveth thee for Sin, for which thou  
 must be accountable) thou being still and cool, may'st consider and see,  
 what thou hast done against the Innocent; and shame may overtake thee,  
 and thou may'st Turn unto the Lord, who now calleth thee to Repent-  
 ance by his Servants, whom, for witnessing his living Truth in  
 them, thou hast Cast into, and yet continuest under Cruel Bonds and  
 Sufferings.

From the Gaol in Lanceston, the 14th  
 day of the 5th Month, 1656.

Edw. Pyot.

By the foregoing Letter the Reader may Observe, how contrary to  
 Law we were made to suffer: But the Lord, who saw the Integrity of  
 our Hearts to him, and knew the Innocency of our Cause, was with  
 us in our Sufferings, and bore up our Spirits through, and made them  
 Easie to us; and gave us Opportunities of publishing his Name and  
 Truth amongst the People: so that several of the Town came to be  
 Convinced, and many were made Loving to us; and Friends from  
 many Parts came to visit us. There came Two out of Wales, who  
 had been Justices of the Peace there: — Also Judge Hagget's Wife  
 of Bristol came to visit us; and she was Convinced, and several of  
 her Children: and her Husband was very kind and serviceable to  
 Friends, and had a great Love to God's People, which he retained to  
 his Death.

Now in Cornwall, Devonshire, Dorsetshire and Somersetshire  
 Truth began mightily to spread; and many were turned to Christ  
 Jesus, and his free Teaching: for many Friends, that came to Visit  
 us, were drawn forth to declare the Truth in those Countries; which  
 made the Priests and Professors rage, and they stirred up the Magi-  
 strates to enslave Friends. Then they set up Watches in the Streets,  
 and in the High-ways, on pretence of taking up all suspicious Persons;  
 under

under which Colour they stopt, and took up those *Friends*, that travelled in and through those *Countries*, coming to visit us in *Prison*: which they did, that the *Friends* might not pass up and down in the Lord's Service. But that, which they thought to have stopt the Truth by, was the Means of spreading it so much the more: for then *Friends* were frequently moved to speak to one *Constable*, and t'other *Officer*, and to the *Justices* they were brought before; and this caused the Truth to spread the more amongst them in all their *Parishes*. And when *Friends* were got among the *Watches*, it would be a *Fortnight* or *three Weeks*, before they could get out of them again: for no sooner had one *Constable* taken them, and carried them before the *Justices*, and they had discharged them; but another would take them up, and carry them before other *Justices*: Which put the Country to a great deal of needless Trouble and Charges.

1656.

Lanceston  
Gaul.

As *Thomas Rawlinson* was coming up out of the *North*, to visit us, a *Constable* in *Devonshire* took him up; and at Night took *Twenty Shillings* out of his *Pocket*: And after they had thus robbed him, he was cast into *Exeter-Gaul*. They cast *Henry Pollexfen* also into *Prison* in *Devonshire*, for being a *Jesuit*; who had been a *Justice of Peace* for the most part of *Forty Years* before. Many *Friends* were cruelly beaten many times by them: Nay, some *Clothiers*, that were but going to *Mill* with their *Cloth*, and other Men about their outward Occasions, they took up and *Whipt*; though Men of about *Eighty* or an *hundred Pounds* by the *Tear*, and not above *four* or *five Miles* from their *Families*.

The *Mayor* of *Lanceston* too was a very *Wicked Man*; for he would take up all he could get, and cast them into *Prison*: And he would search *substantial*, grave *Women*, their *Petticoats* and their *Head-cloaths*. There came a *Friend*, a *Young-Man*, to see us, who came not through the *Town*: So I drew up all the *Gross*, *Inhuman* and *Unchristian Actions* of the *Mayor* (for his *Carriage* was more like an *Heathen*, than a *Christian*) and I gave it the *Young Man*, and bid him, Seal it up, and go out again the *back-way*; and then come into the *Town* through the *Gates*. He did so: and the *Watch* took him up, and carried him before the *Mayor*; who presently searched his *Pockets*, and found the *Letter*, wherein he saw all his *Actions Characterized*: Which shamed him so, that from that time forward he meddled little with the *Servants* of the *Lord*.

Now, from the *sense* I had of the *Snare*, that was laid, and *Mischief* intended against the *Servants* of the *Lord*, in setting up those *Watches* at that time, to stop and take up *Friends*; it came upon me to give forth the following *Lines*, as—

### An Exhortation and Warning to the Magistrates.

' ALL ye Powers of the Earth, *Christ* is come to *Reign*, and is  
' among you, and ye know him not; who doth *Enlighten*  
' every one of you, that are come into the World, that ye all through  
' him might believe: who is the *Light*, who treads the *Wine-press*  
D d ' alone

1656. ' alone, without the *City*; whose *Feet* are upon it. Therefore see  
 ' all, and examin with the *Light*, what ye are *Ripe* for; for the *Pres*  
 ' is ready for you.

Lanceston  
 Gaul.

' Before *Honour* is *Humility*: And all you, that would have *Ho*  
 ' *nour*, before ye have *Humility* (mark, before ye have *Humility*)  
 ' are ye not as the *Heathen* are? Ye would have *Honour*, before ye  
 ' have *Humility*; Did not all the *Persecutors*, that ever were upon the  
 ' *Earth*, want this *Humility*? And so they wanted the *Honour*; and  
 ' yet would have the *Honour*, before they had the *Humility*, and had  
 ' learned that. And so ye, that be out of the *Humility*, be out of  
 ' the *Honour*; and ye are not to have the *Honour*, who have not the  
 ' *Humility*: for before *Honour* is *Humility*, mark, before it.

' Now, ye pretend *Liberty* of *Conscience*, yet shall not one carry a  
 ' *Letter* to a *Friend*; nor *Men* visit their *Friends*; nor visit *Prisoners*;  
 ' nor carry a *Book* about them, either for their own *U*se, or for their  
 ' *Friends*: and yet ye pretend *Liberty* of *Conscience*. *Men* shall not  
 ' see their *Friends*; but *Watches* are set up against them, to catch and  
 ' stop them: and these must be *Well-armed Men* too, against an *Inno*  
 ' *cent People*, that have not so much as a *Stick* in their *H*ands, who  
 ' are in scorn called *Quakers*. And yet among such, as set up these  
 ' *Watches*, is pretended *Liberty* of *Conscience*; who take up them,  
 ' whose *Consciences* are exercised towards *God* and *Men*, who worship  
 ' *God* in their *Way*, which is the *Truth*, which they, that be out of  
 ' the *Light*, call *Heresy*. Now these, who set up the *Watches* against  
 ' them, whom they in scorn call *Quakers*, it is, Because they confess  
 ' and witness the true *Light*, that lighteth every one, that cometh into  
 ' the *World*, amongst *People*, as they pass through the *C*ountry, or  
 ' among their *Friends*. This is the dangerous *D*octrine, which the  
 ' *Watchmen* are set up against, to subdue *Error*, as they call it;  
 ' which is the *Light*, that doth enlighten every *M*an, that cometh into  
 ' the *World*, *H*im, by whom the *W*orld was made: who was glori-  
 ' fied with the *F*ather, before the *V*orld began. For them, whom  
 ' they in scorn call *Quakers*, have they set up their *V*atches, *A*ble *M*en,  
 ' well-*A*rmed, to take up these, that bear this *T*estimony either in  
 ' *V*ords, *B*ooks or *L*etters. So that is the *L*ight you hate, that doth  
 ' *E*nlighten every man, that cometh into the *V*orld; and these that wit-  
 ' ness to this *L*ight, are they that you put in *P*rison: And after you  
 ' have *I*mprisoned them, you set up your *V*atches, to take up all,  
 ' that go to *V*isit them; and to *I*mprison them also: So that by setting  
 ' up your *V*atches, ye would stop all *R*elief from coming to *P*rison-  
 ' *ers*. Therefore this is the *V*ord of the *L*ord *G*od to you, and a  
 ' *C*harge to you all, in the presence of the living *G*od of *H*eaven and  
 ' *E*arth: *E*very *M*an of you being enlightened with a *L*ight, that com-  
 ' eth from *C*hrist, the *S*aviour of *P*ople's *S*ouls, from whom the *L*ight  
 ' cometh, that enlightens you, To the *L*ight all take heed; that with  
 ' it you may all see *C*hrist, from whom the *L*ight cometh, you may  
 ' all see him to be your *S*aviour, by whom the *V*orld was made, who  
 ' saith; *L*earn of me. But if ye hate this *L*ight, which *C*hrist hath  
 ' enlightened you withal, ye hate *C*hrist; who doth *E*nlighten you all,  
 ' that you all through him (who is the *L*ight) might believe. But  
 ' not believing in the *L*ight, nor bringing your *D*eeds to the *L*ight,  
 ' which



' which will make them manifest, and reprove them ; this is your Con- 1656.  
 ' demnation, even the *Light*. Remember, you are warned in your *Life-time* ; for this is your *VVay to Salvation*, the *Light*, if you  
 ' walk in it : And this is your *Condemnation*, the *Light*, if you re- Lanceston  
Gaol.  
 ' ject and hate it. And you can never come to *Christ*, the *Second*  
 ' *Priest*, unless you come to the *Light*, which the *Second Priest* hath  
 ' enlightened you withal. So ye, that come not to the *Light*, ye go  
 ' to the *Priests*, that take *Tithes*, as did the *First Priesthood* ; and so  
 ' hale out of your *Synagogues* and *Temples* (as some call them) as that  
 ' *Priesthood* did, that took *Tithes* : which they, that were of the  
 ' *Second Priesthood*, did not. Was there ever such a *Generation* ! Or  
 ' ever did such a *Generation* of *Men* appear, as doth now in this *Age*,  
 ' who are so full of *Madness*, *Envy* and *Persecution*, that they stand  
 ' up in *VVatches* with *Bills* and *VVeapons* against the *Truth*, to perse-  
 ' cute it ; as the *Towns* and *Countries* do declare : which *Rings* as  
 ' *Sodom*, and like *Gomorrhah* ! And this hath its *Liberty*, and *Truth* is  
 ' stood against : And to *Reprove Sin*, is accounted a *Breach* of the  
 ' *Peace*, as they say ; who be out of the *Truth*, and set up their  
 ' *VVatches* against it.

G. F.

Besides this General *VVarning*, there coming to my Hand a *Copy*  
 of a *VVarrant* Issued out from the *Sessions* of *Exon*, in expresse Terms,  
*For the apprehending of all Quakers* ; wherein *Truth* and *Friends* were  
*reproached* and *vilified*, I was moved to write an *Answer* thereunto,  
 and send it abroad, for the *Clearing* of *Truth* and *Friends* from the  
*Slanders* therein cast upon them : and to manifest the *wickedness* of  
 that *persecuting Spirit*, from whence it proceeded. And that which  
 I writ, was after this manner :

' **W** Hereas there was a *VVarrant* granted forth the last *Sessions*  
 ' holden at *Exon*, on the *Eighteenth Day* of the *Fifth Month*,  
 ' 1656. which *VVarrant* is *For the Apprehending and taking up all such*,  
 ' as are *Quakers*, or call themselves *Quakers*, or go under the *Notion* of  
 ' *Quakers* ; And is directed to the *Chief-Constables*, to be sent by them  
 ' to the *Petty-Constables*, requiring them to set *VVatches*, able *Men*  
 ' with *Bills*, to take up all such *Quakers*, as aforesaid. And whereas  
 ' in your said *VVarrant* you speak of the *Quakers spreading Seditious*  
 ' *Books and Papers* ; I Answer : They, whom ye in scorn call *Qua-*  
 ' *kers*, have no *Seditious Books* or *Papers* ; but their *Books* are against  
 ' *Sedition*, and *Seditious Men*, and *Seditious Books*, and *Sediti-*  
 ' *ous Teachers*, and *Seditious VVays*. And so, ye have numbred them,  
 ' who are *honest Men*, *Godly Men*, *holy Men*, *Men that fear God*,  
 ' among *Beggars*, *Rogues* and *Vagabonds* : Thus putting no Difference  
 ' between the *Precious* and the *Vile*, you are not fit to judge ; who  
 ' have set up your *Bills*, and armed your *Men* to stand up together in  
 ' *Battel* against the *Innocent People*, the *Lambs of Christ*, which have  
 ' not lifted up an Hand against you. But if ye were sensible of the  
 ' State of your own *Country*, your *Cities*, your *Towns*, your *Villages*,  
 Dd 2 ' how

1656. *how the Cry of them is like Gomorrah, and the Ring, like Sodom, and the Sound, like the Old World, where all Flesh had Corrupted its way, which God overthrew with the Flood! If you did this consider with your selves, you would find something to turn the Sword against, and not against the Lambs of Christ, and not make a Mock upon the Innocent, that stand a Witness against all Sin and Unrighteousness in your Towns and Steeple-houses. Noah, the Eighth Person, a Preacher of Righteousness, was grieved with the filthy Conversation of the Wicked: So are we now. Solikewise Just Lot was grieved with their unmerciful Deeds, and the filthy Conversation of Sodom. And were not these hated of the World, and of them that lived in Filthiness? And whereas you speak of those, whom you in scorn call Quakers, that they are a Grief to those, whom you call Pious and Religious People, and their Religion. Such as be in the Religion that is Vain, whose Tongues are not bridled, I believe, the Quakers are a Grief to; but are not a Grief to such, as be in the pure Religion, which keepeth unspotted of the World: which sets not up Bills, nor Watches, to maintain it by the World; for they are not of the World, which be in the pure Religion, which keeps them unspotted of the World: Mark, the pure Religion, which keeps unspotted of the World. But such as be in the Religion, that is not pure, which have a Form of Godliness, and not the Power, such as you call Pious, the Truth it self to such was always a Grief; and so it is in this Age. And now, your Fruits do appear, the End of your Religion and Profession, and what you do possess: But you are in the Error, and have been but in the Profession, out of the Possession of the Spirit, who are not in the Spirit of Truth. For where did ever it set Stints, and Bounds, and number the Just and Innocent with the Wicked? But the Wicked set Stints, and Bounds, and Limits to the Just, and number them among the Wicked; yea, speak all manner of Evil they did of them, as ye are doing now of us: they did so, who did profess that, which ye do profess in Words. Nay, according as it was foretold in the Scripture, such as tremble at the Word of God, you cast out and hate, you that have your Temple-worship; and you say, The Quakers come to disturb you in your Churches (as you call them: ) Was it not the Practice of the Apostles, to go into the Synagogues and Temples, to witness against the Priesthood, that took Tithes? And was it not the Practice of the Jews to hale them out, and persecute them, and stone them, that witnessed Christ the Second Priest, and went to bring People off from the First Priesthood? Was it not the practice of the Prophets, to go and cry against the High Places? And was it not the Practice of the Jews, when they were back-slidden, and of the Heathen, to Imprison, and Persecute the Prophets, and send after them into other Countries? And is not this the Practice of you now, who are holding up your High-Places, which the Papists set up, which ye now call your Churches; where ye beat and persecute? What Religious People are you, that are filled with so much Madness? Did not Paul Confess, he was Mad, while he was in your Practice, haling, beating, imprisoning, putting out of the Synagogues, having his Authority from the Chief Priests? And are not the Chief Priests the cause*

of

Lanceston  
Gael.

'of this? Was there ever such a Cry made in any Age past, as there  
 'is now in the *Pulpits*, *Railing* against an Innocent People, whom  
 'ye in scorn call *Quakers*, who lift not up an Hand against you; 1656.  
Lanceston  
Gaol.  
 'and who are indeed the *Pious*, that are of the *pure Religion*, who  
 'fear God, and worship him in the *Spirit* and in the *Truth*, but can-  
 'not Join with you in your Religion? And do not the *Ministers* of  
 'God say, That the *Scriptures* are a *Declaration*, which you call the  
 'Word? Do not you rob *Christ* of his *Title*, and of his *Honour*, and  
 'give it to the *Letter*, and shew your selves out of the Doctrine of  
 'the Ministers of God, who called the *Scriptures* by the name of *Wri-*  
 '*tings* and *Treatises*, and *Declarations*, and said; *Christ's Name* is cal-  
 'led the *Word of God*? Are not you here in the *Error* you speak of, which  
 'is your *Common Talk* among you? There was talk among some of you  
 'of your *Gospel-shining*: Dosth your *Gospel*, which you profess, *perse-*  
 '*cute*? Did ever any of them, that did possess it, *cast into Prison*, and  
 'not suffer others to go to *Visit* them? Are you like *Christians* in this,  
 'or like *Heathen*, who set *Bounds* and *Watches* over the Land, that  
 'they should not pass to *Visit* them, that be in *Prison*? Was ever  
 'the like heard in any Age? Search and see, if you have not out-  
 'stript them all in your *Watches*, if not in your manner of *Persecu-*  
 '*tion*, and in your *Imprisonments*: And oh! never talk, that we  
 'are a *Grief* to them, that are in the *pure Religion*. And whereas  
 'in your *Warrant* we are represented, as *Dis-affected* to *Government*;  
 'I say, the *Law*, that is a *Terror* to the *Evil-Doer*, we own; the  
 '*Higher Power*, to which the *Soul* must be *subject*: But we deny  
 'the *Evil-Doer*, the malicious Man reigning, and the Envious Man  
 'seeking for his *Prey*, whose *Envy* is against the *Innocent*; who rai-  
 'seth up the Country against honest Men, and so becomes a *Trouble*  
 'to the Country, in raising them up to take the *Innocent*: but that  
 'we leave to the Lord to Judge. Your false Accusations of *Heresy* and  
 '*Blasphemy* we do deny: you should have laid them down in *Par-*  
 '*ticulars*, what they had been, that People might have seen them;  
 'and not have slandered behind our Backs: The *Law* saith, The  
 '*Crime* should be mentioned in the *Warrant*. Then for your saying,  
 '*We deny the godly Ministers to be a true Ministry of Christ*; that is  
 'false: for we say, that the *Godly Ministers* are the *Ministers* of  
 '*Christ*. But which of your *Ministers* dare say, that they are truly  
 '*Godly*? And for your charging us with *seducing many weak People*,  
 'that is false also; for we seduce none: But you, that deny the *Light*,  
 'which lighteth every Man, that cometh into the World, are *seduced*  
 'from the *Anointing*, which should *Teach* you: and if ye would be  
 '*Taught* by it, ye would not need, that any Man should *Teach* you.  
 'But such, as are *taught* by the *Anointing*, which abideth in them,  
 'and deny *Man's Teaching*, these ye call *Seducers*, quite contrary to  
 '*John's Doctrine*, 1 *Joh. 2*. You speak quite contrary to him: that  
 'which is *Truth*, ye call *Seducing*; and that which he calls *Seducing*,  
 'you call *Truth*: Read the *latter part* of the *Chapter*. And beware,  
 'I warn you all from the Lord God of Glory, set not any *Bound* a-  
 'gainst him; *Stint* him not, *Limit* not the *Holy one of Israel*: for the  
 'Lord is rising in *Power* and great *Glory*, who will rule the Nations  
 'with a *Rod of Iron*, which to him are but as the *drop* of a *Bucket*;  
he



1656. he that measures the *Waters* in the *Hollow* of his *Hand*, will dash  
 Nations together, as a *Potter's Vessel*. And know, you that are  
 found in this his day *blaspheming* his *Work*, that God hath brought  
 forth, calling it *Blasphemy*, fighting against it, setting up your *Carnal Weapons*, making your *Bonds* strong; God will break asunder,  
 that which your *Carnal Policy* hath invented, and which by your  
*Carnal Weapons* ye would uphold: and make you to know, there  
 is a God in *Heaven*, who carries his *Lambs* in his *Arms*, which are  
 come among *Wolves*, and are ready to be *torn* in *pieces* in every  
 place, yea, in your *Steeple-houses*; where are *People* without *Reason*, and that have not *natural Affection*. Therefore all ye *Petty-Constables*, *Sheriffs* and *Justices*, take *Warning*; and take heed,  
 what ye do against the *Lambs of Christ*: for *Christ* is come, and  
 coming, who will give to every one of you a *Reward* according  
 to your *Works*, you which have the *Letter*, which speaks of *Christ*;  
 but now ye are *persecuting* that, which the *Scripture* speaks of: so  
 your *Fruits* make you manifest. Therefore every one, *Sheriff*,  
*Justices*, *Constables*, &c. see, what ye do *possess*; Consider, what  
 ye do *possess*, and what a *Profession* ye are now in, that all these *Carnal Weapons* are now set up against the *Innocent*, yea, against the  
*Truth*. Which shews, that ye have not the *Spiritual Weapons*; that  
 they are not among you: and that ye want the *Counsel of Gamaliel*,  
 yea, ye want the *Counsel of such a Man* among you, who said; *Let the Apostles alone: If it be of God, it will stand; if it be not, it will come to nought*. But ye may see your selves on the *Contrary*, in the  
*Spirit of them* that came with *Judas*, with *Swords* and *Staves* from  
 the *Chief-Priests* against *Christ*: still it is against *Christ*, where he  
 is made manifest. *Paul* (while *Saul*) went against him, though  
 he professed a *Christ*, that was to come; and the *Jews*  
 professed a *Christ*, that was to come: Yet *Paul* persecuted him,  
 where he was manifested in his *Saints*. So ye profess a *Christ*, that  
 is come, but *persecute* him, where he is manifest. You that have  
 the *Letter*, the *High-Places*, the *Synagogues*, you *persecute* him,  
 where he is made manifest in his *Saints*, as the *Jews* did. They  
 who were in the *Letter*, out of the *Life*, *persecuted* them, that were  
 in the *Life* of that, which they profess in the *Letter*: So now do  
 you *persecute* them, that are in the *Life*, and are your selves *Strangers* to it; as your *Fruits* make appear. You have numbred the  
*People of God* amongst *Transgressors*; but have you *prisoned* any of  
 the *Rogues* and *Transgressors* you speak of? you have *prisoned* the  
*Innocent*, and let the others go free.

G. F.

When I had sent abroad the fore-going *Papers* concerning the  
*Watches*, that were then set up to *Intercept* and *Stop* Friends in their  
*Travels* in the *Work* of the Lord; so great a sense came upon me of  
 the *Darkness* and *Vail*, that was over the *Priests* and *Professors* of  
*Christianity*, that I was moved to give forth the following *Paper*, as  
 An *Awakening Warning* to them.

‘Blind-


1656.

Lanceston  
Gaol.

' **B** *lindness* hath happened to the *professed Christians* of the *Letter*  
 ' now a days, as *Blindness* happened to the *Jews*; who profes-  
 ' sed the *Letter*, but owned not the *Life*, which the *Letter* speaks  
 ' of: As the *Christians* now, to whom this *Blindness* hath hap'ned,  
 ' who profess the *Scripture*, but own not the *Life*, which the *Scripture*  
 ' speaks of. For against the *Life* the *Jews* stood, who profess  
 ' the *Letter* of the *Scripture*; but they were *Blind*, they gathered  
 ' *Counsel* against the *Life*: they were in an *Uproar*, when the *Babe*  
 ' was born in *Bethlehem*, *Herod* and all the *Chief Priests*. And *Herod*  
 ' sought to destroy all the *young Children* in *Bethlehem*, yet missed the  
 ' *Babe*; *Herod*, that *Fox*, though he slew *John*, and put him to  
 ' death. And you may here see, how the *Literal Professors* did stand  
 ' up, not for the *Truth*, but quite against it: Furthermore, the  
 ' *Chief-Priests* consulted together, how they might take *Jesus* by  
 ' *Subtily*, and put him to death; mark, by their *Subtily*. The *Pro-*  
 ' *fessors* of a *Christ* that was to come, they preached of a *Messias*, of  
 ' a *Christ*, of a *Saviour*; but denied the *Life*, when he was made  
 ' manifest. The *Chief-Priests* and the *Council* gathered together,  
 ' they profess his words; and the *Chief-Priests*, who were gathered  
 ' together with the *Council*, said: *That his Disciples had stolen him*  
 ' *away by Night*; and gave large *Monies* to the *Souldiers* to declare this.  
 ' Likewise in the day, when the *Children* of *Israel* were in *Egypt*, and  
 ' they with their *Children* began to spread and multiply; *Come*, said  
 ' the *Egyptians*, *Let us deal wisely with them to Afflict them, and tax*  
 ' *them*: Which held, until the *Lord* overthrew their *Oppressors*, and  
 ' brought out his *Seed* by his mighty *Power* from under the *Oppressor*,  
 ' and exalted his *Son* above all; though the *Heathen* raged, and the  
 ' *People imagined vain things*: and he made his *Power* known, that  
 ' all might see, that there was no *God* upon the *Earth*, but himself.  
 ' This *Power* now hath brought forth the *Work* of the *Lord*! Many,  
 ' who be turned to the *Light*, *Christ*, have received the *Power* of  
 ' *God*, and are thereby become the *Sons of God*. Now this *Birth*,  
 ' that is born of *God*, are all the *Powers* of the *World* joined together  
 ' to *Crucify*, to put to *Death* those *Jews* in the *Spirit*, as they did put  
 ' *Christ* to *Death* in the *Flesh* formerly. This is the *Birth*, that all  
 ' the *Wicked World* is enraged against, and mad at: Against this they  
 ' set their *Watches*, this *Birth*, brought forth by the *Mighty God* of  
 ' *Jacob*, who rides upon the *High-places* of the *Earth*: This is the  
 ' *Birth*, that the profess *Christians* without the *Life* in our *Days* and  
 ' *Age* rage against, and lay out all their *Wisdom* about. Are not the  
 ' *Chief-Priests* and *Wise Men* of the *Earth* consulting together, how they  
 ' might destroy this *Birth*? Is not this the *Birth*, that is banished out  
 ' of your *Hearts*, you that profess the *Scripture*, and are *Talkers* of  
 ' it, but do not own the *Light* and *Life*, which the *Scripture* speaks  
 ' of, as the *Jews* would not; and so will not have *Christ* to *Reign*  
 ' over you, as they would not? Do you not hale out of your *Syna-*  
 ' *gogues*, and before *Magistrates*? Do you not herein fulfil *Christ's*  
 ' *Words*, who said to his *Disciples*; *They should be haled out of the Syna-*  
 ' *gogues, and before Rulers*? Do you not *Persecute* them from *City*

to

1656. *to City? Do you not almost fill your Prisons with them? And now*  
 ~~~~~ *set your Watches, that none should go to Visit them, whom ye have*  
 Lancaster *put into Prison? Is not this an Unchristian Spirit? How can you*
 Gaol. *for shame say, You are Upholders of Truth? Or how can you for*
shame say, that Truth hath been profest among you? Yet we say,
We Grant, that you have talked of it. And how can you for
shame say, The Gospel shines among you, when you will not own it,
the Life of it, when you call it Error, and the evil Seed? Yea, the
very Truth, yea, the very Life of Truth ye have blasphemed against
now, as the Jews did against Christ, calling him a Devil; you now
call it Error, and the Evil Seed, and stand up against it, and turn
the Sword against it. As it was in the days of the Jews, who turn-
ed the Sword against Christ; so it is in these days of the Professed
Christians of the Scripture, but out of the Life, that gave it forth;
as it was with the Jews outward in the Flesh, who were not the Jews
in the Spirit. And is it not a shame to all the Ministers of the Gospel,
(as they are called) that they can find no better Way to maintain
that, which they call the Truth, and their Gospel, than by Carnal
Weapons, Stocks and Prisons, and Whips, Watches and Wards, and
Powers of the Earth? Were these the Apostles Weapons? Carnal
Watches and Wards, Stocks and Prisons, and haling out of the Syna-
gogues, when they came to speak? Judge your selves, what an Anti-
christian Spirit you have. Never talk of defending Truth, with that
which is against Truth. For are you not setting up the Rabble of
the World against it? Do they not Join with you, with Swords and
Staves against it? And is this the Life of Christians? Is not this the
Life of Error, and of the Evil Seeds-man? Surely, ye would
find Work enough, if ye were in the Fear of the Lord, to turn
your Swords against the Prophaneness, the Oaths and Wickedness, that
is in your Streets and High-ways: How do they ring like Sodom, and
give a sound like Gomorrah! But they are become a Prey in this
your Age, that Reprove in your Gate Sin, Wickedness and Prophane-
ness: They are become your By-word. Against them your Coun-
cils are gathered, and them you cast into Prison, and hale them
out of your Synagogues: and cast them likewise into Prison, that
write against it, and speak against it; and set your Guards to stop
and hinder any from Visiting them, whom you cast into Prison, and
give them the Names of Vagabonds and Wanderers. Was ever the
like heard in the days of the Heathen against the Apostles, who
witnessed the Gospel? Did they set Guards and Watches in every
Town, in every City, to take the Disciples, the Brethren, the Be-
lievers, that heard, that the Apostles were cast into Prison, and came
to see, what they wanted? Shew ye not as much Rage and Fury now
in your Age, as was in those, that were in that Age? And how
can you talk of the Gospel, and of defending the Gospel, when you
are setting Guards and Watches against it, and are defending that,
which stands against it; and the Lambs of Christ are almost torn to
pieces amongst you, who are like Wolves? for the Lord hath now
sent his Lambs amongst Wolves. And have not you profest the words
of Christ, and of the Prophets and Apostles, as the Jews had long
profest the Scriptures, the words of Moses, and of the Prophets, that
 pro-

' prophesied of *Christ*, that was to come; and stood against him, 1656.
 ' when he was come? as you do in this Day of his Reign, and in this 
 ' Day of his glorious Gospel, who are persecuting the Messengers of it, Lanceston
 ' imprisoning them, persecuting them in your Streets and High-ways, Gaol.
 ' and now setting up your *Watches* against them, who bring you the
 ' glad Tidings of Peace to your Souls; whose Feet are beautiful a Top of
 ' the Mountains; Mark, a Top of the Mountains, that, against which the
 ' Mountains rage and swell: but God will make them to melt; the Sun
 ' is risen, which will make them to melt. And God will cleave the Rocks
 ' and Mountains asunder, and make the Hills to bow perpetually: for
 ' his Son he will exalt, and his Glory he will give to him, and not to ano-
 ' ther. Therefore be awakened, ye Rulers of the Earth, and take Counsel
 ' of the Lord, and take not Counsel together against him. Make not your
 ' Bonds strong; and set not your selves in Battel against him: for ye will
 ' be found but as Briers and Thorns before him, which the Fire shall
 ' consume. Therefore be awakened, all ye that be Talkers of the
 ' Scripture, and that gather your selves together by your Multitudes
 ' and Meetings, and have had your Teachers; but not having the
 ' Spirit, that gave forth the Scriptures, the Lord God of Glory, the
 ' Father of Spirits will scatter you: all your Bonds will not hold you
 ' together, who are out of the Spirit, which is the Bond of Peace.
 ' The Threshing Instrument is gone forth, which will beat the Hills to
 ' pieces: Sion is risen to Thresh; out of the holy Mountain is the
 ' Trumpet sounded. Stand not up against the Lord: for all Nations
 ' are with the Lord as the Drop of a Bucket. He that measures the
 ' Waters in the hollow of his Hand, and weighs the Earth in Scales,
 ' the Lord of Hosts is his Name; who is now risen and rising, to plead
 ' the Cause of the Innocent: who is exalting his Son, and bringing his
 ' Sheep to him. Now are they seen and known, that feed upon wind,
 ' that are lifted up, given up to believe Lies; who report, and say,
 ' Report, and we will report it. Now are they seen, who have a Form
 ' of Godliness, but the Power is denied by them; so Christ is denied,
 ' the Power it self is denied: for Christ is the Power of God. And the
 ' Power being denied by you, that have a Form of Godliness, that
 ' have the words of the Scriptures, the Gospel is denied: for the Gospel
 ' is the Power of God. And thus it is among you, that have the
 ' Knowledge and Wisdom that is sensual, earthly and devilish: Doth
 ' it not appear so? Let your Gaols and Watches witness your Fruits
 ' in every Town. Your Wisdom is earthly, sensual and Devillish: so
 ' you have a Knowledge and Wisdom, but not that which is from above;
 ' for that is pure and gentle, and so is not your knowledge: But to know
 ' Christ, is Life Eternal. Now your Fruits have manifested, that you
 ' are not of this; and so out of the Power of God, which is the Cross
 ' of Christ: For you are found in the World, out of the Power of
 ' God, out of the Cross of Christ, persecuting. So that which doth
 ' persecute, and send forth Writings and Decrees to stop all, and take
 ' up all, and set Watches, and prepare Bonds to stint the Lord; to Im-
 ' prison and persecute, and suffer none to go to visit them; This shews,
 ' you are not Christians, but stand against a Christian's Life, which is
 ' to love your Enemies. Where is your Heaping up Coles of Fire? your
 ' Love to your Enemies, who are thus persecuting your Friends? He

1656. *came to his own, and his own received him not* : Here is a turning the
 ~~~~~ *Sword against the Just.* Do you shew here a *Christian's Life*, or your  
 Lancelton *selves Christians*, who are filling your Gaols with the *Christians* in  
 Gaol. *the Spirit*, you that be in the *Letter* (in *Shadows*) as the *Jews* in  
*the Letter* did put the *Jews* in the *Spirit* into *Prison*? Is not this the  
*Fruit* in our Days of the *Christians* in the *Letter*, to put the *Christi-*  
*ans* in the *Spirit* into *Prison*? And doth not this shew, that your  
*Decrees*, which you have sent forth, proceed from *Death*, who thus  
*Act* against the *Life*, and them that be in it; which the *Scriptures*  
*were* given forth from? Is it not here, as it was with *Saul*, when  
*he* went to *persecute*, to *hale* to *Prison*, and *bind* all, that he could  
*find*, calling upon that *Name*, who were *Christians* in the *Life*, the  
*Spirit*, such as now you are *persecuting*, because they are in the  
*Life*, though you profess their *Words*? Are not your *Decrees* gone  
*forth* from the same *Spirit* of *Envy*, against the same *Spirit* of *Christ*  
*they* were in? Is it not manifest to all, that fear God, and to the  
*sober-minded* and *honest-hearted* People, that see your *Practices*,  
*your Decrees*, your *Letters* to *stop*, to *molest*, to *hinder*, to *Imprison*  
*them* that are moved of the Lord to do his *Will*, or to go to *Visit*  
*Prisoners*, whom you have *Imprisoned*? Doth this shew you to have  
*a Spirit* like *Paul*, yea, or nay? or are you not quite contrary, like  
*to* them, that *persecuted Paul*? The Day hath declared it. To that  
*of God* in you all I speak, which shall witness it at the *Last Day*, in  
*the Day* of *Judgment*. *Persecution* was *blind* in all Ages; and *Mad-*  
*ness* and *Folly* led it: Yet *Persecution* got always a *Form* or *Presence*  
*of Godliness*, or to talk of *Religion*, as in the Days of *Moses*, in the  
*Days* of *Jeremy*, in the Days of *Christ*, and of the *Apostles*. Come,  
*saith the Council*, *Let us crush them, while they are Young*; they have  
*almost over-spread the Nation* in every Corner. This is as much as to  
*say*; *Let us put this Birth to Death*, as *Pharaoh* and *Herod* did the  
*Children*: But the Lord caused his *Truth* the more to *spread*. For  
*you* may read, what *Numbers* came out of *Egypt*! and what *Multi-*  
*tudes* followed *Christ*! Therefore, with *Consideration* read these  
*Lines*, and not with *Fury*; and let not *Foolishness* appear: But  
*consider in Humility* your *Ways* you act in, and your *Paths* you go  
*in*; and what *Spirit* you are of, and what the *End* of your *Conver-*  
*sation* is, now see: For in *Love* to your *Souls* I write, that in the  
*Day* of your *Visitation* you may consider it.

*From him who loveth Righteousness, and the establishing of it, and*  
*Truth, and Peace, and Faith, which is by Christ Jesus (Mercy*  
*and Peace be multiplied among such!)* But a *Witness* against all  
*Hypocrites, and all who have a Profession, but live out of the*  
*Possession*; who are in an *Hypocritical Religion*, in the *Lusts*  
*and Fashions of the World, having a Form of Godliness, but*  
*standing against the Power with might and main, Sword and Staff.*  
*Which things declare your Conversation and Practices to be out of*  
*Christ's Life, against the Gospel-practice, and contrary to the*  
*Manner and Order of the Saints.*

G. F

We

We were continued in *Prison*, till the next *Affize* : before which 1656. time divers *Friends*, both Men and Women, were sent to *Prison*, that had been taken up by the *Watches*. When the *Affize* was come, several of these were called before the *Judge*, and *Indicted* : and tho' the *Jailer* brought them into *Court*, yet they *Indicted* them, that they came in by *Force of Arms*, and in an *hostile manner* : And the *Judge* *fined* them, because they would not *put off their Hats*. But we were not called before the *Judges* any more ; but they let us alone.

Lancetson  
Affize.

Great *Work* we had, and *Service* for the *Lord*, both between the *Affizes*, and after, amongst the *Professors* and *People* of all sorts : for many came to see us, and to reason with us. And *Elizabeth Trelawny* of *Plimouth* (who was the Daughter of one called a *Baronet*) being *Convinced*, (as was formerly mentioned) the *Priests* and *Professors*, and some great *Persons* of her *Kindred* were in a great *Rage* concerning her ; and writ *Letters* to her. And she being a *Wife* and *Tender Woman*, and fearing to give them any *Advantage*, sent their *Letters* to me ; and I answered them, and returned them to her again, for her to send the *Answers* to them. Which she did : till growing in the *Power* and *Spirit*, and *Wisdom* of God, she came her self to be able to Answer the wisest *Priest* and *Professor* of them all ; and had a *Dominion* over them all in the *Truth*, through the *Power* of the *Lord*, by which she was kept faithful to her *Death*.

Now, while I was in *Prison* here, the *Baptists* and *Fifth-Monarchy-Men* prophesied, That this Year *Christ* should come, and *Reign* upon *Earth* a *Thousand Years*. And they looked upon this *Reign* to be *Outward* : When as he was come *inwardly* in the *Hearts* of his *People*, to *Reign* and *Rule* there ; and these *Professors* would not *Receive* him there : So they failed in their *Prophecy* and *Expectation*, and had not the *Possession* of him. But *Christ* is come, and doth dwell in the *Hearts* of his *People* ; and *Reigns* there : And *Thousands*, at the *Door* of whose *Hearts* he hath been knocking, have opened to him ; and he is come in, and doth *Sup* with them, and they with him, the *heavenly Supper* with the *heavenly* and *spiritual Man*. So many of these *Baptists* and *Monarchy-People* turned the greatest *Enemies* to the *Possessors* of *Christ* : But he *Reigns* in the *Hearts* of his *Saints* over all their *Envy*.

Lancetson  
Gaol.

At the *Affize* divers *Justices* came to us, and were pretty *Civil*, and Reasoned of the *things* of God pretty soberly ; expressing a *Pity* to us. There came also *Capt. Fox*, who was Governour of *Pendennis-Castle*, and lookt me in the Face, and said never a word ; but went his ways to his Company : and told them ; He never saw a *simpler Man* in his *Life*. I called after him, and said ; 'Stay *Man*, we will see, who is 'the *simpler Man*. But he went his way : A *light*, *Chaffy Man*.

There came also at the *Affize*, one *Thomas Lower* to Visit us : and he offered to give us *Money*, which we refused ; accepting nevertheless of his *Love*. He asked us many *Questions* concerning our denying the *Scriptures* to be the *Word of God* ? and concerning the *Sacraments*, and such like : To all which he received *Satisfaction*. And I spake



1656. unto him; and he afterwards said: My Words were as a flash of Light, *ning, they ran so through him.* And he said, *He never met with such wise Men in his Life, for they knew the Thoughts of his Heart; and were, as the wise Master-Builders of the Assemblies, that fastened their Words, like Nails.* He came to be *Convinced* of the Truth, and remains a *Friend* to this Day. When he came home to his Aunt *Hambley's* (where he then lived) and made *Report* to her concerning us; She, with her Sister *Grace Billing*, hearing the *sound* of Truth, came afterwards to *Visit* us in *Prison*, and was *Convinced* also. And great *Sufferings* and *Spoilings* of Goods both he and his *Aunt* have undergone for the *Truth's* sake.

Lanceston  
Gaol.

About this time I was moved to give forth the following Paper to *Friends* in the *Ministry*.

*Friends,*

**I**N the Power of *life* and *wisdom*, and *dread* of the Lord God of *life*, and Heaven and Earth dwell; that in the *wisdom* of God over all ye may be preserved, and be a *Terror* to all the *Adversaries* of God, and a *Dread*, answering that of God in them all, spreading the *Truth* abroad, awakening the *Witness*, confounding the *Deceit*, gathering up out of *Transgression* into the *Life*, the *Covenant* of *Light* and *Peace* with God. Let all Nations hear the *sound* by *Word* or *Writing*: Spare no *Place*, spare no *Tongue*, nor *Pen*; but be obedient to the Lord God: go through the *Work*, and be valiant for the *Truth* upon Earth; tread and trample all that is *Contrary*, under. Ye have the *Power*, do not *Abuse* it; and *Strength* and *Presence* of the Lord, eye it, and the *Wisdom*: that with it you may all be ordered to the *Glory* of the Lord God. Keep in the *Dominion*, keep in the *Power* over all *Deceit*; tread over them in that, which lets you see to the *Worlds* End, and the utmost *Parts* of the *Earth*. Reign and Rule with *Christ*, whose *Scepter* and *Throne* is now set up, whose *Dominion* is over all to the *Ends* of the *Earth*; whose *Dominion* is an everlasting *Dominion*, *Throne* an everlasting *Throne*, *Kingdom* an everlasting *Kingdom*, *Power* above all *Powers*. Therefore this is the *Word* of the Lord God to you all: *Keep in the wisdom of God*, that spreads over all the *Earth*; the *wisdom* of the *Creation*, that is *Pure* from *Above*, not *destructive*. For now shall *Salvation* go out of *Zion*, to Judge the *Mount* of *Esau*: and now shall the *Law* go forth from *Jerusalem*, to Answer the *Principle* of God in all; to hew down all *Inventors* and *Inventions*. For all the *Princes* of the *Earth* is but as *Air* to the *Power* of the Lord God, which you are in, and have tasted of: Therefore *Live in it*, that is the *Word* of the Lord God to you all; and do not *Abuse* it: And keep down and *Low*; and take heed of *false Joys*, that will *Change*.

Bring all into the *Worship* of God: Plow up the *fallow Ground*, thresh and get out the *Corn*; that the *Seed*, the *Wheat*, may be gathered into the *Barn*: that to the *Beginning* all *People* may come, to *Christ*, that was, before the *World* was made. For the *Chaff* is come upon the *Wheat* by *Transgression*: he that treadeth it out, is out of *Transgression*, and fathoms *Transgression*; and puts a difference

'rence between the *precious* and the *vile*; and can pick out the *Wheat* from the *Tares*, and gather into the *Garner*: so brings to the lively *Hope* the *Immortal Soul* into *God*, out of which it came. And none worships *God*, but who comes to the *Principle of God*, which they have transgressed; and none are *plowed up*, but who comes to the *Principle of God* in him, that he hath transgressed: then he doth *service* to *God*, then is the *planting* and the *watering*; and the *Increase* from *God* cometh. So the *Ministers* of the *Spirit* must minister to the *Spirit*, that is in *Prison*, which hath been in *Captivity* in every one; that with the *Spirit* of *Christ* People may be led out of *Captivity* up to *God*, the *Father of Spirits*, and do *service* to him, and to have *Unity* with him, with the *Scriptures*, and one with another. And this is the *Word* of the *Lord God* to you all, and a *Charge* to you all in the presence of the living *God*, Be *Patterns*, be *Examples* in all *Countries*, *Places*, *Islands*, *Nations*, where-ever you come; that your *Carriage* and *Life* may preach among all sorts of *People*, and to them: then you will come to walk *Cheartully* over the *World*, Answering that of *God* in every one, whereby in them ye may be a *Blessing*, and make the *Witness* of *God* in them to bless you: Then to the *Lord God* you will be a *sweet Savour*, and a *Blessing*.

'Spare no *Deceit*, lay the *Sword* upon it; go over it: Keep your selves clear of the *Bloods* of *all Men*, either by *Word*, or *Writing*, or *Speaking*; and keep your selves clean, that you may stand in your *Throne*, and every one have his *Lot*, and stand in the *Lot* in the *Ancient of Days*. And so the *Blessing* of the *Lord* be with you, and keep you over all the *Idolatrous Worshipps* and *Worshippers*: let them know the *Living God*; for *Teachings*, *Churches*, *Worshipps* must be thrown down with the *power* of the *Lord God*, set up by *Man's* earthy *Understanding*, *Knowledge* and *Wills*. For this all must be thrown down with that, which gave forth *Scripture*; and who be in that, Reigns over it all: That is the *Word* of the *Lord God* to you all. In that is *God Worshipped*, that brings to declare his *Will*; and brings to the *Church* in *God*, the *Ground* and *Pillar* of *Truth*: for now is the mighty *Day* of the *Lord* appeared, and the *Arrows* of the *Almighty* gone forth; which shall stick in the *Hearts* of the *Wicked*. Now will I *Arise*, saith the *Lord God Almighty*, to trample and Thunder down *Deceit*, which hath long reigned, and stained the *Earth*: Now will I have my *Glory* out of every one. The *Lord God Almighty* over all in his *Strength* and *Power* you keep, to his *Glory*, that you may come to Answer that of *God* in every one in the *World*. Proclaim the mighty *Day* of the *Lord* of *Fire* and *Sword*, who will be worshipped in *Spirit* and in *Truth*; and keep in the *Life* and *Power* of the *Lord God*, that the *Inhabitants* of the *Earth* may tremble before you: That the *Lord God's Power* and *Majesty* may be *Admired* among the *Hypocrites* and *Heathens*, and ye in the *Wisdom*, *Dread*, *Life*, *Terror* and *Dominion* Preserved to his *Glory*: that nothing may Rule or Reign, but *Power* and *Life* it self; and in the *Wisdom* of *God* ye may be preserved in it. And this is the *Word* of the *Lord God* to you all, and the *Call* is now Out of *Transgression*; the *Spirit* bids, Come: and the *Call* is now from all false *Worshipps* and

1656.  
 ~~~~~  
 Lancelston
 Gaol.

1656.

Lanceston
Gaol.

‘and Gods, and from all *Inventions* and dead *Works* to serve the living
 ‘God ; and the *Call to Repentance*, to the *Amendment of Life*, where-
 ‘by *Righteousness* may be brought forth ; which shall go through-
 ‘out the Earth. Therefore ye, that be *Chosen* and *Faithful*, which
 ‘are with the *Lamb*, go through your *Work faithfully*, and in the
 ‘*Strength and Power* of the Lord : and be obedient to the *Power* ; for
 ‘that will save you out of the Hands of *unreasonable Men*, and pre-
 ‘serve you over the *World* to himself : hereby you may live in the
 ‘*Kingdom*, that stands in *Power*, which hath no end ; where *glory*
 ‘and *life* is.

For Tho. Mounts.

G. F.

After the *Affize*, the *Sheriff*, with some *Souldiers* came to guard
 a *Woman* to *Execution*, that was sentenced to *die* ; and we had a great
 deal of *Discourse* with them. One of them wickedly said, *That*
Christ was as passionate a Man, as any that lived upon the Earth : for
 which wicked *Saying* we rebuked him. Another time we asked the
Jailer, what *Doings* there were at the *Sessions* ? and he said, *Small*
Matters ; only about *Thirty* for *Bastardy*. We thought it very strange,
 that they, who professed themselves *Christians*, should make *small*
Matters of such things : But this *Jailer* was very *bad* himself, and I
 often admonished him to *Sobriety* ; but he would *Abuse People*, that
 came to *Visit* us. *Edward Pyot* had a *Cheese* sent him from *Bristol*
 from his *Wife* ; and the *Jailer* took the *Cheese* from him, and carried
 it to the *Mayor*, to search it for *Treasonable Letters*, as he said : And
 though they found no *Treason* in the *Cheese*, they kept it from us.
 This *Gaoler* might have been made *Rich*, if he had carried himself
Civilly ; but he sought his own *Ruin*. Which soon after came upon
 him : For the next Year he was turned out of his Place, and for
 some *wickedness* was cast into the *Jail* himself ; and there *begged* of
 our *Friends*. And for some *Unruliness* in his *Carriage*, he was by
 the succeeding *Jailer* put into *Doomsdale*, and lockt in *Irons*, and
 beaten ; and bid to *Remember*, how he had *abused those good Men*,
 whom he had wickedly, without any Cause, cast into that nasty *Dungeon* :
 and told, *That now he deservedly should suffer for his wickedness* ; and
 the same *Measure* he had meted to others, he should have meted out to
 himself. He grew to be very poor, and died in *Prison* ; and his *Wife*
 and *Family* came to *Misery*.

While I was in *Prison* in *Lanceston*, there was a *Friend* went to
Oliver Cromwel, and offered himself *Body for Body*, to lie in *Dooms-*
dale-Prison for me, or in my stead ; if he would take him, and let me
 go at *Liberty*. Which thing so struck him, that he said to his great
Men and *Council* ; *VVhich of you would do so much for me, if I were in*
the same Condition ? And though he did not accept of the *Friend's*
Proffer, but said, *He could not do it, for that it was contrary to Law* ;
 yet however, the *Truth* thereby came mightily over him. A good
 while after this he sent down *Major General Desborow*, pretending
 to set us at *Liberty* : And when he came, he proffered us, *If we would*
say, VVe would go home, and preach no more, we should have our
 Liberty ;

Liberty ; but we could not promise him so. Then he urged, that we should *promise to go home, if the Lord permit* : Whereupon Edward Pyot writ him this following Letter.

1656.

Lanceston
Gaol.

To Major General Desborow.

Friend,

Though much might be said, as to the *Liberty of English-men*, to *Travel* in any part of the *Nation of England*, it being as the *English-man's House* by the *Law*, and he to be *protected* in any part of it ; and if he transgress the *Law*, the *penalty* upon the *Transgressor* is to be inflicted. And as to *Liberty of Conscience*, which is a *natural Right*, and a *Fundamental* ; and the *Exercise* of it, by those who profess *Faith* in *God* by *Jesus Christ*, is to be protected : as by the *Instrument* of *Government* appears ; though they differ in *Doctrine*, *Worship* and *Discipline* : provided, the *Liberty* extend not to *Papery*, or *Prelacy*, nor to *Licentiousness*. Where these *Rights* are denied us, our *Liberties* are infringed ; which are the *Price* of much *Blood* and *Treasure* in the late *Wars*. Yet in the *Power* of *God* over all, by which all are to be ruled, are we, and in it dwell, and by it alone are guided to do the *Will* of *God* ; whose *Will* is *free* : and we, in the *freedom* of his *Will* walk by the *Power*, either as it *Commands* or *Permits*, without any *Condition* or *Enforcement* thereunto by Men ; but as the *Power* moves either by *Command*, or *Permission*. And although we cannot *Covenant* or *Condition* to go forth of these Parts, or to do this or that thing, *if the Lord permit* (for that were to do the *will* of *Man* by *God's Permission*) yet 'tis like, we may pass forth of these Parts in the liberty of the *will* of *God*, as we may be severally moved, and guided by the *pure Power*, and not of *Necessity*. We, who were first *Committed*, were passing homewards, when we were apprehended ; and, as far as I know, we might pass, if the *Prison-Doors* were *Commanded* to be *Opened*, and we freed of our *Bonds*. Should we stay, if the *Lord* commands us to go ; or should we go, if the *Lord* command us to stay ; Or having no *Command* to stay, but being permitted to pass from hence, the *pure Power* moving thereto, and we yet stay ; or go, when as before commanded to stay ; we should then be *Wanderers* indeed : for such are *Wanderers*, who wander out from the *Will* and *Power* of *God*, abroad, at large, in their own *Wills* and earthly *Minds*. And so, in the fear of the *Lord God* well weigh and consider, with the just *Weight* and just *Ballance*, that *Justice* thou may'st do to the just and *Innocent* in *Prison*.

Edward Pyot.

Some time having passed, after the fore-going was delivered him, and he not giving any *Order* for our *Discharge*, I also writ unto him, as followeth :

To

1656.

Lanceston
Gaul.

To Major General Desborow.

Friend,

WE, who be in the Power of God, the Ruler of all, the Upholder of all things, and know and dwell in his Power, to it we must be Obedient; which brings us to stand out of all Men's Wills, not limited. To say, *We will, if the Lord permit*, in a Case of Buying and Selling to get gain, if the Intent be so to do, may be done: but we standing in the Power of God to do his VWill, and to stand out of Man's will, If Man propound, *We shall have our Liberty, if we will say, we will go to our outward Being, if the Lord permit, if it be the VWill of God*; and because we cannot say these Words in this case, shall not have our Liberty; when we know, that the will of God is, we shall go to speak at some other Place: here we cannot say these Words truly. For to say, *We will go to our outward Habitation, if it be according to the will of God*, when we know, the will of God is otherwise; we cannot speak so truly and clearly. Neither can any Man say so to him, that requires it of him; who stands in the Power, and knows the Power of God to lead him, according to God's will, and it leads him to another place, than that which is called the outward Home. But the Son of God, who came to do, and did the will of God, had no place, whereon to lay his Head: And the Apostles, and many of the Followers of Christ, had no certain dwelling-place. Now, if these should have been restrained, because they could not say, they would go to that which the world calls their outward Homes, if it were the will of God; when they knew, it was the will of God, they should not; and they could not do the will of God in doing so: and therefore could not speak those words, to satisfy man's mind and will; would not that have been Evil? Abraham could not do the will of God, but in going from his Native Country: And who are of Faith, are of Abraham, of whom Christ came according to the Flesh. Now, if thou alledge and say, *This is to let all loose, and at Liberty to Idleness*; I say, No: such as be in the Power of God, who do the will of God, come to receive his wisdom, by which all his Creatures were created; by which to use them to his Glory. So this I shall say: who are moved by the Lord God of Glory and Power, to go to their outward Beings or Habitations, such of us may go to our outward Beings or Homes; and there be diligent in serving the Lord God, that they may be a Blessing from the Lord God in their Generation; diligently serving him in Life and Doctrine, in Manners, in Conversation, in all things. And who are moved of the Lord to go to any other Place; we standing in his will, and being moved by his Power, which comprehends all things, and is not to be limited; we shall do his will, which we are commanded to do. So the Lord God open your Understandings, that you may see this great Power of the Lord, which he is now manifesting among his Children in this his Day; that ye may not withstand it in our Friends, that are come into the Power of God, and to God, and know him, by whom the world was made: by whom all things were

‘were Created, that were created; and there was not any thing 1656.
 ‘made, of all that was made, but what was made *for him*, and to
 ‘*him*, and by *him*: who is the Power of God, who doth Enlighten
 ‘every Man, that cometh into the world. Now, our Friends being Lanceston
Gaol.
 ‘come to this Light, which cometh from Christ, and having received
 ‘Power from him, by whom all things were Created, who hath all
 ‘Power in Heaven and Earth given to him, who is the wisdom of God;
 ‘we have received wisdom and power from him: by which the Lord
 ‘doth give us to know, how to use and order the Creatures to the
 ‘glory of him, who is the Creator of all things. So, our Friends
 ‘here are taught of the Lord to be diligent, serving him; and who
 ‘come into the Life, the Scriptures were given forth from, are given
 ‘up to serve the Lord: And of this I have in all your Consciences a
 ‘Witness. So, if thou open the Prison-Door, we shall not stay there.
 ‘If thou send a Liberate, and set us free, we shall not stay in Prison:
 ‘for Israel is to go out free, whose freedom is purchased by the Power
 ‘of God, and the Blood of Jesus. But who goeth out of the Power
 ‘of God, loseth his Freedom.

The 13th of the 6th
 Month. 1656.

George Fox, and the rest who are
 Sufferers for the Truth in
 Lanceston-Gaol.

After this Major Desborow came to the Castle-green, and there plaid at Bowles with the Justices and others. And several Friends were moved to go to him, and admonish him and them of their spending their Time so vainly; bidding them Consider, That though they professed themselves to be Christians, yet they gave themselves up to their Pleasures, and kept the Servants of God mean while in Prison: and told them; The Lord would plead with them, and visit them for such things. But notwithstanding what was writ or said unto him, he went away, and left us in prison: Yet we understood afterwards, that he left the Business to Colonel Bennet; who had the Command of the Gaol. For sometime after Bennet would have set us at Liberty, if we would have paid his Gaoler's Fees: But we told him, We could give the Gaoler no Fees; for we were innocent Sufferers: and how could they expect Fees of us, who had suffered so long wrongfully? After a while this Colonel Bennet coming to Town, sent for us to an Inn, and insisted again upon Fees; which we refused: And at last the Power of the Lord came so over him, that he freely set us at Liberty. It was on the Thirteenth Day of the Seventh Month, 1656. that we were set at Liberty: and we had been Prisoners Nine Weeks at the first Assize, called the Lent-Assize, which was in the Spring of the Year.

Observing, while I was here a Prisoner, how much the People (they especially, who were called the Gentry) were addicted and given to Pleasures, and vain Recreations; I was moved, before I left the Place, to give forth several Papers, as a Warning unto them, and unto all, that so Mispend their Time. One of which was thus directed:

Ff

This

1656.


 Lancelton
 Gaol.


This to go abroad among them, who are given to Pleasures and Wantonness.

‘*S*odom and Gomorrah their Sins were *Pride, Fulness of Bread* and abundance of *Idleness*; whose *filthy Conversation* vexed the righteous Soul of the *Just* Lot Day by Day, and would not take *Warning*: on whom God sent *Fire*, and turned them into *Asbes*. And in *Spiritual Sodom and Egypt* was our Lord *Jesus Christ* crucified; And it is written, *The People sate down to eat and to drink, and rose up to play: with whom God was not well-pleased; and there fell three and twenty thousand in one Day*: These the *Apostle* commanded the *Saints*, that they should not follow; for these things happened to them for *Examples*, and are written for our *Admonition*. And God spared not the *Old World*; but reserving *Noah*, a *Preacher of Righteousness*, brought the *Flood* upon the *World* of the *Ungodly*, making them an *Example* to all, that after should live *Ungodly*. Mark, ye *Ungodly ones*, who are as *natural brute Beasts*, who speak great *swelling Words of Vanity*, alluring through the *Lusts* of the *Flesh*, through much *Wantonness*, as they that count it *Pleasure* to *Riot* in the *Day-time*, *sporting* your selves with your own *deceivings*; ye shall receive the *Reward of Unrighteousness*. Ye are as *Dogs* and *Swine* turned to the *Vomit*, and wallowing in the *Mire*, speaking evil of things that ye know not; and unless ye *Repent*, ye shall utterly perish in your own *Corruptions*. Ye have lived in *Pleasure* on the *Earth*, and been *wanton*; ye have nourished your *Hearts*, as in a *Day of Slaughter*: ye have condemned and *killed* the *Just*, and he doth not resist you. Go to, *Weep* and *Houl* for the *Misery*, that is coming upon you; and she that liveth in *Pleasures*, is *dead*, while she *liveth*. God condemned the *Cities of Sodom and Gomorrah*, making them an *Example* to all those, that after should live *Ungodly*, in the *wicked, filthy Conversation*: Mark, here is your *Example*. Hear this, ye that are given to *Pleasures*, and read your *Examples*.

G. F.

Another *Paper*, upon my taking Notice of the *Bowlers*, that came to *sport* themselves in the *Castle-green*, was as followeth:

‘*T*HE *Word* of the Lord to all you *vain* and *idle-minded People*, who are *Lovers of Sports, Pleasures, and foolish Exercises, and Recreations*, as you call them; Consider of your *Ways*, what it is you are doing. Was this the *End* of your *Creation*? Did God make all things for you, and you to serve your *Lusts* and *Pleasures*? Did not the Lord make all things for you, and you for himself, to fear and worship him in *Spirit* and in *Truth*, in *Righteousness* and true *Holiness*? But where is your *Service of God*, so long as your *Hearts* run

'run after *Lusts and Pleasures*? ye cannot *serve God*, and the *foolish* 1656.
 'Pleasures of the World, as *Bowling, Drinking, Hunting, Hawking,* 
 'and the like: If these have your *Hearts*, God will not have your
 'Lips: Consider, for 'tis true. Therefore from the Lord must you
 'all witness *Woe and Misery, Tribulation and Wrath*, who conti-
 'nue in the Love and Practice of your vain *Sports, Lusts and Plea-*
 'sures. Now is the *Day*, when all every-where are exhorted to
 'Repentance: O foolish People, *wicked and slow of Heart* to believe
 'the *Threatnings* of the Great *Jehovah* against the *wicked*! What
 'will you do in the Day of the Lord's fierce *wrath*, that makes haste
 'to Come upon the world of *ungodly Men*! And what good have
 'your foolish *Sports and Delights* done you, now they are past? Or
 'what good will they do you, when the Lord calls for your *Souls*?
 'Therefore all now *Awake* from Sleep, and see where you are: And
 'let the *Light of Jesus Christ*, that shines in every one of your Con-
 'sciences, search you throughly; and it will let you clearly see, for
 'all your *Profession of God, Christ and the Scriptures*, you are *Ignorant*
 'of them, and *Enemies* to them all, and your own *Souls* also: And
 'being found living in *Pleasures*, you are *dead*, while you *live*. And
 'therefore doth the Lord by many *Messengers* forwarn you, and calls
 'you to *Repentance* and deep *Humiliation*; that you may forsake the
 'Evil of your *Doings*, and so own this *Day of your Visitation*, and
 'while you have *Time*, to *prize* it: lest the things, which belong to
 'your *Peace*, be hid from your Eyes, for your *Disobedience* and *Re-*
 'bellion against the *Holy One*. And then had it been good, that you
 'never had been born: *Repent*, for the *Kingdom of Heaven* is at
 'hand; again I say, *Repent*!

Lanceston
Gaol.

To the Bowlers in
the Green.

Given forth in Lanceston-
Gaol in Cornwall.

Being Released, we got Horses, and rid up into the Country towards
 Humphry Lower's; and met him upon the Road coming towards us. Cornwall.
 He told us, *He was much troubled in his Mind concerning us, and could*
not rest at home; but was going to Colonel Bennet to seek our Liberty.
 But when we told him, *We were set at liberty, and were going to his*
House; he was exceeding glad. So to his *House* we went: and
 there we had a fine, precious *Meeting*; and many were *Convinced*,
 and turned by the *Spirit* of the Lord, to the Lord *Jesus Christ's*
Teaching.

From his House we went to Loveday Hambleys, where also we had
 a fine large *Meeting*: and the Lord's *Power* was over all, and many
 were *Convinced* there also; and turned to the Lord *Jesus Christ*, their
Teacher.

After we had tarried there Two or Three Days, we came to Thomas
 Mounce's, where we had a general *Meeting* for the whole County;
 which, being very large, was held in his Orchard. Friends from Pli-
 mouth were there, and from many Places; and the Lord's *Power* was
 over all: and a great *Convincement* there was in many Places of the
 County. And all their *Watches* were down in all those Countries;

1656. and all was plain and open : for the Lord had let me see, before I was set at Liberty, that he would make all the Country plain before us. *Cornwall.* Now Thomas and Ann Curtis, with another, an Alderman of Reading, who was Convinced, had come to Lanceson to see us, while I was a Prisoner : And when Ann, and the other man returned, Thomas Curtis staid behind in Cornwall, and did good Service for the Lord there at that Time.

Lanceson From Thomas Mounce's we passed to Lanceson again, and visited that little Remnant of Friends, that had been raised up there, while we were there in Prison ; and the Lord's Plants grew finely, and were established on Christ, their Rock and Foundation. As we were going out of Town again, the Constable of Lanceson came running to us with the Cheese, that had been taken from Edward Pyot ; which they had kept from us all this while, and were tormented with it. But we, being now set at Liberty, would not receive it.

Okington. From Lanceson we came to Okington ; and lay at an Inn, which the Mayor of the Town kept. He had stopt and taken up several Friends, but was very Civil to us ; and was Convinced in his Judgment.

Exeter. From thence we came through the Countries to Exeter, where many Friends were in Prison ; and amongst the rest James Nayler. For a little before the Time, that we were set at Liberty, James run out into Imaginations, and a Company with him ; and they raised up a great Darknes in the Nation. And he came to Bristol, and made a Disturbance there : And from thence he was coming to Lanceson, to see me ; but was stopt by the Way, and Imprisoned at Exeter : As were also several others, that were coming to see me ; one of whom, an honest, tender Man, died in Prison there : whose Blood lieth on the Heads of his Persecutors.

That Night, that we came to Exeter, I spake with James Nayler : for I saw, he was out, and wrong ; and so was his Company. The next day, being the First-day of the week, we went to the Prison, to visit the Prisoners ; and had a Meeting with them in the Prison : but James Nayler, and some of them could not stay the Meeting. There came a Corporal of Horse into the Meeting, and was Convinced ; and remained a very good Friend. The next day I spake to James Nayler again ; and he slighted, what I said, and was dark, and much out : yet he would have come, and kissed me. But I said, ' Since he ' had turned against the Power of God, I could not receive his shew of ' Kindness : So the Lord God moved me to slight him, and to set the Power of God over him. So after I had been warring with the World, there was now a wicked Spirit risen up amongst Friends to war against : and I admonished him and his Company. And when he was come to London, his Resisting the Power of God in me, and the Truth that was declared to him by me, became one of his greatest Burdens. but he came to see his Out-going, and to Condemn it ; and after some Time he returned to Truth again : as in the printed Relation of his Repentance, Condemnation and Recovery may be more fully seen.

We passed from *Exeter* through *Collumpton* and *Taunton*, visiting 1656. *Friends*; and had *Meetings* amongst them, and declared the *Word of Life* unto them. And from thence we came to *Puddimoor*, to *William Beaton's*; and on the *First-day* we had a very large *Meeting* there. For a great *Convincement* there was all up and down that *Country*, and many *Meetings* we had, and the *Lord's Power* was over all; and many were turned, by the *Power* and *Spirit* of *God*, to the *Lord Jesus Christ*, who died for them, and they came to sit under his *free Teaching*.

Cellump-
ton.
Taunton.
Puddi-
moor.

From thence we went to *John Dandy's*, where we had another precious *Meeting*; and the *Lord's Power* was over all, and many were *Convinced* of *God's Eternal Truth*. Some *Contention* was raised by *Professors* and *Baptists*, in some *Places*; but the *Lord's Power* came over them. From thence we came to *Edward Pyot's* house near *Bristol*. It was the *Seventh-day* at *Night*, that we came thither: And it was quickly noised over the *Town*, that I was come. Now I had never been there before.

— near
Bristol.

On the *First-day Morning* I went to the *Meeting* in *Broadmead* at *Bristol*; and a great *Meeting* there was, and quiet. Notice was given of a *Meeting* to be in the *Afternoon* in the *Orchard*. There was at *Bristol* a rude *Baptist*, named *Paul Gwin*, who had used before to make great disturbance in our *Meetings*; being encouraged and set on by the *Mayor*, who, as it was reported, would sometimes give him his *Dinner* to *Incourage* him. And such multitudes of rude *People* would he gather after him, that it was thought, there had been sometimes *Ten thousand people* at our *Meeting* in the *Orchard*. As I was going along into the *Orchard*, the *People* told me, That *Paul Gwin*, the rude, jangling *Baptist*, was going to the *Meeting*: But I bid them, 'Never heed; It was nothing to me, who went to it. When I was come into the *Orchard*, I stood upon the *Stone*, that *Friends* used to stand on, when they spake: and I was moved of the *Lord*, to put off my *Hat*, and to stand a pretty while; and let the *People* look at me: for some *Thousands* of *People* were there. While I thus stood silent, this *Rude Baptist* began to find *Fault* with my *Hair*; but I said nothing to him. Then he run on into *Words*; and at last, *Ye wise men of of Bristol*, said he, *I strange at you, that you will stand here, and hear a Man speak and affirm that, which he cannot make good*. Then the *Lord* opened my *Mouth* (for as yet I had not spoken a *Word*) And I asked the *People*, 'Whether they ever heard me speak before: or ever saw me before? And I bid them, 'Take notice, what kind of *Man* this was amongst them, that should so *Impudently* say, That I spake and Affirmed, that which I could not make good; and yet neither he, nor they ever heard me, or saw me before. Therefore that was a lying, envious, malicious *Spirit*, that spake in him; and it was of the *Devil*, and not of *God*. Therefore I charged him in the *Dread* and *Power* of the *Lord*, to be silent: And the *Mighty Power* of *God* came over him, and all his *Company*. And then a glorious, peaceable *Meeting* we had, and the *Word of Life* was divided amongst them; and they were turned from the *Darkness* to the *Light*, and to *Jesus* their *Saviour*. And the *Scriptures* were largely opened to them; and the *Traditions*, and *Rudiments*,
'and

Bristol-
Meeting.

1656. *and ways, and Doctrines of Men were laid open before the People,*
 which they had been in; and they were turned to the *Light* of
 Bristol. *Christ*, that with it they might see *them*, and see *him* to lead them
 out of them. I opened also to them the *Types*, and *Figures*, and
Shadows of Christ in the time of the *Law*; and shewed them,
 That *Christ* was come, and had ended the *Types*, and *Shadows*, and
Tithes, and *Oaths*, and put down *Swearing*; and had set up *Tea* and
Nay instead of it, and a *free Ministry*: for he was now come to
Teach People himself, and his heavenly *Day* was springing from on
 high. So for many *hours* did I declare the *Word* of *Life* amongst
 them in the *Eternal Power* of *God*; that by him they might come
 up into the *Beginning*, and be Reconciled to him. And having
 turned them to the *Spirit* of *God* in themselves, that would lead into
 all *Truth*, I was moved to *pray* in the mighty *Power* of *God*; and the
Lord's Power came over all. But when I had done, this *Fellow* began
 to babble again; and *John Audland* was moved to bid him *Repent*,
 and *fear God*. So his own *People* and *Followers* being ashamed of
 him, he passed away, and never came again to disturb the *Meeting*.
 And the *Meeting* brake up quietly, and the *Lord's Power* and *Glory*
 shined over all: a blessed *Day* it was, and the *Lord* had the *Praise*.
 After a while this *Paul Gwin* went beyond the *Seas*; and many *Years*
 after, I met with him again at *Barbado's*: of which in its Place.

From *Bristol* we returned to *Edward Pyot's*, where we had a great
Meeting; and the *Lord's Power* was over all, and *Truth* was declar-
 ed and spread abroad, and many were turned to *Christ Jesus*, their
Life, their *Prophet* to teach them, their *Shepherd* to feed them, and
 their *Bishop* to oversee them. After the *Meeting* was done, I had
 some Reasoning with some *Professors*; and the *Lord's Truth* and *Power*
 came over them.

Slatten-
ford.

From *Edward Pyot's* we passed to *Slattenford*, where we had a
 very large *Meeting* (*Edward Pyot* and another *Friend* being still with
 me;) and a great turning of *People* there was to the *Lord Jesus*
Christ, their *Teacher*: and *People* were glad, that they were brought
 to know their *Way*, and their *free Teacher*, and their *Saviour Christ*
Jesus.

Wiltshire.

On the *First-day* following we went to *Nathaniel Crips* his House,
 who had been a *Justice of Peace* in *Wiltshire*; where it was supposed,
 there were between *Two* and *Three Thousand* *People* at a *Meeting*,
 and all was quiet: And 'the mighty *Power* of *God* was manifest,
 and *People* were turned to the *Grace* and *Truth* in their *Hearts*, that
 came by *Jesus Christ*, which would *Teach them to deny all Ungodli-*
ness and worldly Lusts, and to live soberly and godly in this present world.
 So that every *Man* and *Woman* might know the *Grace* of *God*,
 which had appeared to all *Men*, and which was *saving*, and suffi-
 cient to bring their *Salvation*. This was to be their *Teacher*, the
Grace of *God*, which would teach them how to live, what to do,
 and what to deny: and would season their *Words*, and establish
 their *Hearts*. And this was a *free Teacher* to every one of them:
 so that they might come to be *Heirs* of this *Grace*, and of *Christ*, by
 whom it came; who hath ended the *Prophets*, and the *Priests* that
 took *Tithes*, and the *Jewish Temple*. And as for these *Hireling-*
Priests

'Priests that take *Tithes* now, and their *Temples* (which *Priests* were made at *Schools* and *Colledges* of Man's setting up, and not by *Christ*) they, with all their *Inventions* were to be denied. For the *Apostles* denied the true *Priesthood* and *Temple*, which *God* had commanded, after *Christ* had put an End thereto. So the *Scriptures*, and the *Truths* therein contained were largely opened, and the People turned to the *Spirit* of *God* in their *Hearts*; that by it they might be led into all *Truth*, and understand the *Scriptures*, and know *God* and *Christ*, and come to have *Unity* with them, and one with another in the same *Spirit*. And the People went away generally satisfied, and were glad, that they were turned to *Christ Jesus*, their *Teacher* and *Saviour*. 1656. Wiltshire.

The next day we went from thence to *Marlborough*, where we had a little *Meeting*. And the *Sessions* being in that Town that day, they were granting forth a *Warrant* to send for me: But one *Justice Stooks* being at the *Sessions*, stopt them; telling them, There was a *Meeting* at his House yesterday, at which were several *Thousands*. So the *Warrant* was stopt, and our *Meeting* was quiet; and several received *Christ Jesus* their *Teacher*, and came into the *New Covenant*, and abode in it. Marlborough.

From hence we went to *Newberry*, where we had a large, blessed *Meeting*; and several were *Convinced* there. Thence we passed on to *Reading*, where we had a large, precious *Meeting* in the *Lord's Power* amongst the *Plants* of *God*; and many of the *World* came in, and were reached, and added to the *Meeting*: and all was quiet, and the *Lord's Power* was over all. We went from *Reading* to *Kingston* upon *Thames*, where a few came in to us, that were turned to the *Lord Jesus Christ*: but since, it is become a *Larger Meeting*. Newberry. Reading. Kingston upon Thames.

Leaving *Kingston*, we rode to *London*. And when we came near *Hide-Park*, we saw a great *Concourse* of *People*: and looking towards them, we espied the *Protector* coming in his *Coach*. Whereupon I rode up to his *Coach-side*: and some of his *Life-Guard* would have put me away; but he forbad them. So I rode down by his *Coach-side* with him, declaring, what the *Lord* gave me to say unto him, of his *Condition*, and of the *Sufferings* of *Friends* in the *Nation*; shewing him, how contrary this *Persecution* was to *Christ* and his *Apostles*, and to *Christianity*. When we were come to *James's Park-gate*, I left him; and at parting he desired me to come to his *House*. The next Day, one of his *Wife's Maids*, whose Name was *Mary Sanders*, came up to me at my Lodging, and said; Her Master came to her, and told her, he would tell her some good News: And when she asked him, What it was? He told her, George Fox was come to Town. She replied, That was good News indeed (for she was one, that had received *Truth*) but she said, She could hardly believe him; till he told her, how I met him, and rode from *Hide-Park* down to *James's Park* with him. London. Hide-park.

After a little time *Edward Pyot* and I went to *Whitehall*: And when we came before him, there was one called *Dr. Owen*, *Vice-chancellor* of *Oxford*, with him. We were moved to speak to *Oliver Cromwel* concerning the *Sufferings* of *Friends*, and laid them before him; and directed him to the *Light* of *Christ*, who had enlightened. Whitehal.

1660.

Lancaster-
Castle.

THE *Papists, Common-Prayer-Men, Presbyterians, Independents* and *Baptists* persecute one another about their Inventions; which they have invented, their *Mass*, their *Common-Prayer*, their *Directory*, their *Church-Faith*, which they have made and framed; their Inventions and Handy-works, and not for the *Truth*: For they know not, what *Spirit* they be of, who persecute, and would have Mens Lives destroyed about *Church-Worship* and *Religion*, as saith Christ; who also said, He came not to *destroy Men's Lives*, but to *save* them. Now they, that know not, what *Spirit* they be of, but will persecute and *destroy* Men's Lives, and not *save* them; we cannot trust our *Bodies, Souls* nor *Spirits* into their hands: They know not, what *Spirit* they be of themselves; and therefore they are not fit to be trusted with others. They would destroy by a *Law*, as the Disciples once would have done by *Prayer*; who would have commanded *Fire to come down from Heaven*, to destroy them that would not receive Christ. But Christ rebukes them, and tells them, They did not know, what *Spirit* they were of. And if they did not know, what *Spirit* they were of; do these, who have persecuted about *Church* and *Religion* since the Apostles days, who would Compel Mens *Bodies, Goods, Lives, Souls* and *Estates* into their hands by a *Law*, or make them suffer else? Those that *destroy* Mens *Lives*, are not the *Ministers of Christ, the Saviour*: And seeing, they know not what *Spirit* they be of; the *Lives, Bodies* and *Souls* of Men are not to be trusted in their hands. And ye, that do persecute, shall have no *Resurrection to Life* with God, except ye repent. But they that do know, what *Spirit* they are of themselves, they are in the unrebukable *Zeal*; and by the *Spirit of God* they offer up their *Spirits, Souls* and *Bodies* to the Lord, which are *his*, to keep them.

G. F.

While yet I was kept in *Lancaster-Jail*, I was moved to give forth the following *Paper, For the Staying the Minds of any such, as might be hurried, or troubled about the Change of Government.*

ALL *Friends*, Let the *Dread and Majesty of God* fill you! And as concerning the *Changing of Times and Governments*, let not that trouble any of you; for *God* hath a mighty *Work and Hand* therein. And he will yet *Change* again, until that come up, which must *Reign*; and in vain shall *Powers and Armies* withstand the Lord: for his *determined Work* shall come to pass. But what is now come up, it is just with the Lord, that it should be so; and he will be served by it. Therefore let none murmur, nor distrust *God*; for *God* will provoke many to *Zeal* against *Unrighteousness*, and for *Righteousness*, through things, which are suffered now to work for a Season: yea many, whose *Zeal* was even dead, shall revive again; and they shall see their *Backslidings*, and bewail them bitterly. For *God* shall thunder down from Heaven, and break forth in a mighty *Noise*; and his *Enemies* shall be astonished, and the *Workers of Iniquity* confounded: and all, that have not on the Garment of *Righteousness*, shall be amazed

' amazed at the mighty and strange Work of the Lord, which shall be 1660.
 ' certainly brought to pass. But, my Babes, look ye not out, but be
 ' still in the Light of the Lamb; and he shall fight for you. So the
 ' Almighty Hand, which must break, and split, and divide your En-
 ' mies, and take away Peace from them, preserve and keep you
 ' whole, and in Unity and Peace with itself, and one with another.
 ' Amen.

Lancaster-
 Castle.

G. F.

I was moved also to write *To the King, both to Exhort him to exercise Mercy and Forgiveness towards his Enemies, and to warn him to Restrain the Prophaneness and Looseness, that was gotten up in the Nation upon his Return.* It was thus:

To the KING.

King Charles,

' **T**Hou camest not into this Nation by Sword, nor by Victory of
 ' War; but by the Power of the Lord: Now if thou dost not
 ' live in it, thou wilt not prosper. And if the Lord hath shewed thee
 ' Mercy, and forgiven thee, and thou dost not shew Mercy, and for-
 ' give; the Lord God will not hear thy Prayers, nor them that pray
 ' for thee. And if thou do not stop Persecution, and Persecutors, and
 ' take away all Laws, that do hold up Persecution about Religion; but
 ' if thou do persist in them, and uphold Persecution; that will make
 ' thee as blind, as them that have gone before thee. For Persecution
 ' hath always blinded those, that have gone into it: And such God by
 ' his Power overthrows, and doth his Valiant Acts upon; and bring-
 ' eth Salvation to his Oppressed ones. And if thou dost bear the
 ' Sword in vain, and let Drunkenness, Oaths, Plays, May-games, (with
 ' Fiddlers, Drums, Trumpets, to play at them) with such like Abomi-
 ' nations and Vanities be encouraged, or go unpunished; as setting up
 ' of May-poles, with the Image of the Crown a top of them, &c. the
 ' Nations will quickly turn like Sodom and Gomorrah, and be as bad as
 ' the Old World; who grieved the Lord, till he overthrew them:
 ' And so he will you, if these things be not suddenly prevented. Hard-
 ' ly was there so much Wickedness at Liberty before now, as there is
 ' now at this day; as though there was no Terror, nor Sword of Ma-
 ' gistracy: which doth not grace a Government, nor is a Praise to them
 ' that do well. Our Prayers are for them that are in Authority; that
 ' under them we may live a Godly Life, in which we have Peace: and
 ' that we may not be brought into Ungodliness by them. So hear,
 ' and consider, and do good in thy time, whilst thou hast Power: and
 ' be Merciful and forgive; that is the way to Overcome, and obtain
 ' the Kingdom of Christ.

G. F.

It

1660.

Lancaster
Castle.Swarth-
more.
Lancaster.
Preston.
Cheshire.Stafford-
shire.
Warwick-
shire.
Non-Ea-
ton.

London.

It was long, before the *Sheriff* would yield to Remove me to *London*; unless I would *Seal a Bond* to him, and bear their *Charges*: which I still refused to do. Then they Consulted, how to convey me up; and at first concluded, to send up a *Party of Horse* with me. And I told them, *If I were such a Man, as they had represented me to be, they had need send a Troop or two of Horse to Guard me.* When they considered, what a *Charge* it would be to them, to send up a *Party of Horse* with me, they altered their purpose; and concluded, to send me up guarded only by the *Jailer* and some *Bayliffs*. But upon further Consideration they found, that would be a great *Charge* to them also: and thereupon sent for me down from the *Prison* into the *Jailer's House*, and told me, *If I would put in Bail, that I would be in London such a Day of the Term, I should have leave to go up with some of my own Friends.* I told them, I would neither put in any *Bail*, nor give one piece of *Silver* to the *Jailer*; for I was an *Innocent Man*, and they had *Imprisoned* me wrongfully, and laid a *false Charge* upon me. Nevertheless, I said, *If they would let me go up with one or two of my Friends, to bear me Company, I might go up, and be in London such a Day, if the Lord did permit; and if they desired it, I, or any of my Friends, that went with me, would carry up their Charge against my self.* So at last, when they saw, they could do no otherwise with me, the *Sheriff* yielded, and came under; consenting, that *I should come up, with some of my Friends, without any other Engagement, than my Word, as aforesaid, to appear before the Judges at London such a day of the Term, if the Lord did permit.* Whereupon I was set out of *Prison*, and went to *Swarthmore*; where I stay'd two or three days; and from thence went to *Lancaster* again, and so to *Preston*; having *Meetings* amongst *Friends* in the way, till I came into *Cheshire* to *William Gandy's*; where was a large *Meeting* without *Doors* (the House not being sufficient to contain it.) That Day the Lord's everlasting Seed was set over all, and *Friends* were turned to it, who is the Heir of the Promise. Thence passing on, I came into *Staffordshire* and *Warwickshire*, till I came to *Anthony Bickliff's*; and at *Non-Eaton*, at a *Priest's Widow's House*, we had a blessed *Meeting*, wherein the everlasting *Word of Life* was powerfully declared, and many settled in it. Then Travelling on again through the Countries, visiting *Friends Meetings*, as I went, in about three Weeks time from my coming out of *Prison*, I came to *London*; *Richard Huberthorn* and *Robert Withers* being with me.

When we came to *Charing-Cross*, there were Multitudes of People gathered together, to see the *Burning* of the *Bowels* of some of them, that had been the *Old King's Judges*, and had been *hanged, drawn and quartered*.

We went next Morning to *Judge Mallet's Chamber*, who was putting on his *Red Gown*, to go sit upon some more of the *King's Judges*: He was then very peevish and froward; and said, I might come another time. We went another time to his *Chamber*, and then there was with him *Judge Foster*, who was called the *Lord Chief Justice of England*: With me was one called *Esquire Marsh*, who was one of the *Bed-Chamber* to the *King*. When we had delivered to the *Judges* the *Charge*, that was against me, and they had read to those Words, *That I and my Friends were Imbroiling the Nation in Blood, &c.* they struck their

their Hands on the Table. Whereupon I told them, *I was the Man*, 1660. *whom that Charge was against; but I was as Innocent of any such thing,* London. *as a new-born Child, and had brought it up my self: and some of my Friends came up with me without any Guard.* As yet they had not minded my *Hat*; but now, seeing my *Hat* on, they said, *What, did I stand with my Hat on!* I told them, I did not stand so in any *Contempt* to them. Then they commanded one to take it off: And when they had called for the *Marshal* of the *King's-Bench*, they said to him; You must take this Man, and secure him: but you must let him have a *Chamber*, and not put him amongst the *Prisoners*. My *Lord*, said the *Marshal*, I have no *Chamber* to put him into; my House is so full, that I cannot tell where to provide a *Room* for him, but amongst the *Prisoners*. Nay, said the *Judges*, you must not put him amongst the *Prisoners*. But when he still answered, He had no other place to put me in; Judge *Foster* said to me, *Will you appear to morrow about Ten of the Clock, at the King's Bench-Bar in Westminster-Hall?* I said, Yes, if the *Lord* give me Strength. Then said Judge *Foster* to the other *Judge*, *If he say Yes, and promises it, you may take his Word:* So I was dismissed for that time. And next day I appeared at the *King's Bench-Bar* at the hour appointed, *Robert Withers, Richard Hubert* *King's Bench-Bar.* *born, and that Esquire Marsh* before named going with me. I was brought into the middle of the *Court*; and as soon as I was come in, I was moved to look about, and turning to the People, said, *Peace be among you;* and the *Power* of the *Lord* sprang over the *Court*. The *Charge* against me was read openly: the People were moderate, and the *Judges* cool and loving; and the *Lord's Mercy* was to them. But when they came to that part of it, which said, *That I and my Friends were Imbroiling the Nation in Blood, and raising a new War; and that I was an Enemy to the King, &c.* they lifted up their hands. Then, stretching out my Arms, I said, 'I am the the Man, whom that *Charge* is against; but I am as *Innocent*, as a Child, concerning the *Charge*, and have never learned any *War-Postures*. And, said I, do ye think, that if *I* and my *Friends* had been such Men, as the *Charge* declares, that I would have Brought it up my self against my self? Or that I should have beed suffered to come up with only one or two of my *Friends* with me? For had I been such a Man, as this *Charge* sets forth, I had need have been guarded up with a *Troop* or two of *Horse*. But the *Sheriff* and *Magistrate* of *Lancashire* had thought fit to let me and my *Friends* come up with it our selves, almost two hundred Miles, without any *Guard* at all; which ye may be sure, they would not have done, if they had looked upon me to be such a Man. Then the *Judge* asked me, Whether it should be *Filed*? or what I would do with it? I answered, Ye are *Judges*, and able (I hope) to *Judge* in this matter: therefore do with it, what ye will: for I am the Man these *Charges* are against; and here ye see, I have brought them up my self: Do ye what ye will with them, I leave it to you. Then *Judge Twisden* beginning to speak some angry Words, I appealed to *Judge Foster* and *Judge Mallet*, who had heard me overnight. Whereupon they said, *They did not accuse me, for tney had nothing against me.* Then stood up he that was called *Esquire Marsh*, who was of the *King's Bed-Chamber*, and told the *Judges*, *It was the* *King's*

1660. King's Pleasure that I should be set at Liberty, seeing no Accuser came up against me. Then they asked me, Whether I would put it to the King and Council. I said, Yes, with a good Will. Thereupon they sent the Sheriff's Return, which he made to the Writ of Habeas Corpus, containing the matter charged against me in the Mittimus, to the King, that he might see, for what I was Committed. Now the Return of the Sheriff of Lancaster was thus :

King's
Bench-
Bar.

BT Vertue of his Majesty's Writ to me directed, and hereunto annexed, I certifie, that before the Receipt of the said Writ, George Fox, in the said Writ mentioned, was committed to his Majesties Jail, at the Castle of Lancaster, in my Custody, by a Warrant from Henry Porter, Esq. one of his Majesty's Justices of Peace within the County Palatine aforesaid, bearing Date the Fifth of June now last past ; for that he, the said George Fox, was generally suspected to be a common Disturber of the Peace of this Nation, an Enemy to our Sovereign Lord the King, and a chief Upholder of the Quakers Sect ; and that he, together with others of his Fanatick Opinion, have of late endeavoured to make Insurrections in these parts of the Country, and to Imbroil the whole Kingdom in Blood. And this is the Cause of his taking and detaining. Nevertheless, the Body of the said George Fox I have ready before Thomas Mallet Knight, one of his Majesty's Justices, assigned to hold Pleas before his said Majesty, at his Chamber in Sergeants Inn in Fleetstreet, to do and receive those things, which his Majesties said Justice shall determin concerning him in this behalf, as by the aforesaid Writ is required.

GEORGE CHETHAM, Esq. Sheriff.

Upon Perusal of this, and Consideration of the whole matter, the King, being satisfied of my Innocency, commanded his Secretary to send an Order to Judge Mallet for my Release ; which the Secretary did, thus :

IT is his Majesty's Pleasure, That you give Order for the Releasing, and setting at full Liberty, the Person of George Fox, late a Prisoner in Lancaster-Goal, and commanded hither by an Habeas Corpus. And this signification of his Majesty's Pleasure shall be your sufficient Warrant. Dated at Whitehall the 24th of October, 1660.

For Sir Thomas Mallet, Kt. one
of the Justices of the King's Bench.

EDWARD NICHOLAS.

When this Order was delivered to Judge Mallet, he forthwith sent his Warrant to the Marshal of the King's-Bench, for my Release. Which Warrant was thus Worded :

By

1660.

B*T* Vertue of a Warrant, which this morning I have received from the Right Honourable Sir Edward Nicholas, Kt. one of his Majesty's Principal Secretaries, for the releasing and setting at Liberty of George Fox, late a Prisoner in Lancaster-Jail, and from thence brought hither by Habeas Corpus, and yesterday committed unto your Custody; I do hereby require you accordingly to Release, and set the said Prisoner George Fox at Liberty: For which this shall be your Warrant and Discharge. Given under my Hand the 25th day of October, in the Year of our Lord God 1660.

King's Bench-Prison.

To Sir John Lenthall Knight,
 Marshal of the King's-Bench,
 or his Deputy.

THOMAS MALLET.

Thus, after I had been a Prisoner somewhat more than *Twenty* London. *Weeks*, I was freely set at liberty, by the *King's Command*; the *Lord's Power* having wonderfully wrought for the clearing of my *Innocency*; and *Porter*, who committed me, not daring to Appear, to make good the *Charge* he had falsely suggested against me. But after it was known, I was *discharged*, there was a Company of envious, wicked Spirits, that were troubled I was set at *Liberty*; and *Terror* took hold of *Justice Porter*: For he was afraid, I would take the advantage of the *Law* against him for my wrong *Imprisonment*, and thereby undo him, his *Wife* and *Children*. And indeed, I was put on by some in *Authority*, to have made him, and the rest, *Examples*: But I said, I should leave them to the *Lord*; if the *Lord* did forgive them, I should not trouble my self with them.

Now did I see the End of the *Travel*, which I had had in my fore Exercise at *Reading*: for the everlasting *Power* of the *Lord* was over all, and his blessed *Truth*, *Life* and *Light* shined over the Nation, and great and glorious *Meetings* we had, and very quiet; and many flocked in unto the *Truth*. For *Richard Hubberthorn* had been with the *King*, and the *King* said, *None should molest us, so long as we lived peaceably*; and promised this to us upon the *Word* of a *King*; telling him, We might make use of his *Promise*. Some *Friends* also were admitted to go into the *House of Lords*, before them and the *Bishops*, and had liberty given them to declare their *Reasons*, Why they could not pay *Tithes*, nor *Swear*, nor go to the *Steeplehouse-Worship*, or join with others in *Worship*: and they heard them moderately. And there being about *Seven Hundred Friends in Prison* in the Nation, who had been committed under *Oliver's* and *Richard's Government*, upon *Contempts* (as they call them,) when the *King* came in, he set them all at *Liberty*. For there seemed at that time an *Inclination* and *Intention* in the *Government* to have granted *Friends Liberty*, because they were sensible, that we had *suffered*, as well as they, in the *former Power's days*. But still, when any thing was going forward in order thereunto, some *dirty Spirits* or other, that would seem to be for us, threw something in the way to stop it. It was said, there was an *Instrument* drawn up, for *Confirming* our *Liberty*, and that it only wanted *Signing*; when on a suddain that *wicked Attempt* of the *Fifth-Mo-*

F f f

narchy

1660. *narchy-People* brake forth, and put the *City* and *Nation* in an Up-roar. This was on a *First-Day* Night; and very glorious *Meetings* we had had that Day, wherein the *Lord's Truth* shined over all, and his *Power* was exalted above all: But about *Mid-night*, or soon after, the *Drums* beat, and the Cry was, *Arm, Arm*. I got up out of Bed, and in the Morning took Boat, and Landing at *Whitehall Stairs*, walked through *Whitehall*. They looked strangely on me there; but I passed through them, and went to the *Pell-Mell*, whither divers *Friends* came to me, though it was now grown dangerous passing the *Streets*: For by this time both the *City* and *Suburbs* were up in *Arms*, and exceeding rude the *People* and *Souldiers* were; infomuch that a *Friend*, *Henry Fell*, going to a *Friends* House, the *Soldiers* knockt him down: and he had been killed, if the *Duke* of *Tork* had not come by. Great *Mischief* was done in the *City* this Week; and when the next *First-Day* came, that *Friends* went to their *Meetings*, as they used to do, many were taken *Prisoners*. I stay'd at the *Pell-mell*, intending to be at the *Meeting* there: But on the *Seventh-Day* at Night, a *Company* of *Troopers* came, and knockt at the Door. The *Maid* letting them in, they rushed into the House, and strait laid hold upon me: and there being amongst them one, that had served under the *Parliament*, he clapt his Hand to my Pocket, and asked, *Whether I had any Pistols?* I told him, He knew, I did not use to carry *Pistols*; why therefore did he ask such a *Question* of me, whom he knew to be a *Peaceable Man*? Others of the *Souldiers* run up into the *Chambers*, and there found in Bed that *Squire Marsh* before mentioned; who, tho' he was one of the *King's Bed-Chamber*, out of his love to me, came, and lodged where I did. When they came down again, they said, *Why should we take this Man away with us? We will let him alone*. Oh, said the *Parliament-Souldier*, he is one of the *Heads*, and a chief *Ring-leader*. Upon this the *Souldiers* were taking me away; but ---- *Marsh* hearing of it, he sent for him that *Commanded* the *Party*, and desired him to let me alone; for he would see me forth-coming in the Morning. In the Morning, before they could fetch me, and before the *Meeting* was gathered, there came a *Company* of *Foot* to the House; and one of them drawing out his *Sword*, held it over my Head. I asked him, *Wherefore he drew his Sword at a Naked Man?* At which his Fellows being ashamed, bid him, put up his *Sword*. These *Foot-Souldiers* took me away to *Whitehall*, before the *Troopers* came for me. As I was going out, several *Friends* were coming in to the *Meeting*, whose Boldness and Chearfulness I commended, and encouraged them to persevere therein. When I was brought to *Whitehall*, the *Soldiers* and *People* were exceeding rude; yet I declared *Truth* to them: But some great *Persons* coming by, who were very full of *Envy*, *What*, said they, *do ye let him Preach? Put him into such a place, where he may not stir*. So into that place they put me, and the *Soldiers* watched over me: I told them, Though they could confine my *Body*, and shut that up; yet they could not stop up the *Word* of *Life*. Some thereupon came, and asked me, *What I was?* I told them, I was a *Preacher* of *Righteousness*. After I had been kept there two or three *Hours*, ----- *Marsh* spake to him, that was called the *Lord Gerrard*; and he came, and bid them set me at *liberty*. Then the *Marshal*, when

G F. taken
Prisoner.
Whitehall.

when I was discharged, demanded *Fees*. I told him, I could not give 1660. him any; neither was it our Practice: And I asked him, How he could demand *Fees* of me, who was *Innocent*? Nevertheless, I told *Whitehall*. him, in my own Freedom I would give him *Two Pence*, to make him and the *Souldiers* drink: But they shouted at that, and took it disdainfully. So I told them, If they would not accept it, choose they: for I should give them no *Fees*. Then went I through the *Guards*, the *Lord's Power* being over them; and after I had declared *Truth* to the *Guards* and *Souldiers*, I went up the Streets with two *Irish Colonels*, that came from *Whitehall*, and went to an *Inn*, where many *Friends* were at that time *Prisoners*, under a *Guard*. I desired those *Colonels* to speak to the *Guard* to let me go in, to visit my *Friends*, that were *Prisoners* there: but they would not. Then I stept to the *Centry*, and desired him to let me go up; and he did so. While I was there, the *Souldiers* went to the *Pell-Mell* again, to search for me there: but not finding me, they turned towards the *Inn*, and bid all come out, that were not *Prisoners*; so they went out. But I asked the *Souldiers*, that were within, Whether I might not stay there a while with my *Friends*? And they said, *Tes*. I stay'd a while, and so escaped their Hands again. Towards Night I went down to the *Pell-Mell*, to see, how it was with the *Friends* there; and after I had stay'd a while, I went up into the City. Great *Rifling* of *Hou-* London. *ses* there was at this time, to search for *People*: but I went to a private *Friend's House*, and *Richard Huberthorn* was with me. There we drew up a *Declaration* against *Plots* and *Fightings*, to be presented to the *King* and *Council*: But when we had finished it, and sent it to the *Press*, it was taken in the *Press*.

Upon this *Insurrection* of the *Fifth Monarchy-Men*, great *Havock* was made both in *City* and *Country*, so that it was dangerous for sober *People* to stir abroad for several Weeks after; and hardly could either *Men* or *Women* go up and down the Streets to buy *Provisions* for their Families, without being abused. In the *Countries* they dragged *Men* and *Women* out of their Houses, and some *Sick Men* out of their *Beds* by the Legs. Nay, one *Man*, that was in a *Fever*, the *Souldiers* dragged out of his *Bed* to *Prison*; and when he was brought thither, he died. His Name was *Thomas Pachyn*.

Margaret Fell went to the *King*, and told him, what sad Work there was in the *City*, and in the *Nation*; and shewed him, that we were an *Innocent*, peaceable *People*, and that we must keep our *Meetings*, as we used to do, whatever we suffered: but that it concerned him to see, that *Peace* was kept, that so no *Innocent Blood* might be shed.

Now were the *Prisons* every where filled with *Friends*, and others, in *City* and *Country*; and the *Posts* were so laid, for the searching of *Letters*, that none could pass unsearched: Yet we heard of several *Thousands* of our *Friends*, that were cast into *Prison* in several places throughout the *Nation*; and *Margaret Fell* carried an *Account* of them to the *King* and *Council*. The next Week we had an *Account* of several *Thousands* more, that were cast into *Prison*: and she went, and laid them also before the *King* and his *Council*. They wondered, how we could have such *Intelligence*, seeing they had given such *Strict*

1660. Charge for the intercepting of all Letters: But the Lord did so order it, that we had an Account, notwithstanding all their Steppings. For London. in the deep Sense I had of the grievous Sufferings, Friends underwent, and of their Innocency towards God and Man, I was moved to send the following Epistle to them, as a Word of Consolation, and to put them upon sending up their Sufferings.

My Dear Friends,

IN the Immortal Seed of God, which will plead its own Innocency, who be Inheritors of an Everlasting Kingdom, that is Incorruptible; and of a World and Riches, that fade not away, Peace and Mercy be multiplied amongst you in all your Sufferings, who never feared them; whose Backs were not unready, but your Hair and Cheeks prepared; who never feared Sufferings, as knowing it is your Portion in the World, from the Foundation of which the Lamb was slain; who reigns in his Glory, which he had with his Father, before the World began: who is your Rock in all Floods and Waves, upon which ye can stand safe, with a chearful Countenance, beholding the Lord God of the whole Earth on your side. So in the Seed of God, which was before the Unrighteous World, in which the Sufferings are, live and feed, wherein the Bread of Life is felt, and no cause of Complaint of Hunger or Cold. Friends, your Sufferings all, that are or have been of late in Prison, I would have you send up an Account of them, and how things are amongst you; that it may be delivered to the King and his Council; for things are pretty well here, after the Storm.

London, the 28th of the
Eleventh Month, 1660.

G. F.

Having lost our former Declaration in the Press, we made haste, and drew up another against Plots and Figbring, and got it Printed; and sent some of them to the King and Council: others of them were sold up and down the Streets, and at the Exchange. Which Declaration was some Years after Re-printed, and is as followeth:

1660.

London.

A Declaration from the Harmless and Innocent People of God, called Quakers, against all Sedition, Plotters and Fighters in the World: For the removing of the Ground of Jealousie and Suspicion from both Magistrates and People in the Kingdom, concerning Wars and Fightings.

Presented unto the King, upon the 21th day of the 11th Month, 1660.

OUR Principle is, and our Practices have always been, to seek Peace, and ensue it, and to follow after Righteousness, and the Knowledge of God; seeking the Good and Welfare, and doing that which tends to the Peace of All. We know, that Wars and Fightings proceed from the Lusts of Men, as Jam. 4. 1, 2, 3. out of which Lusts the Lord hath redeemed us; and so out of the Occasion of War: the occasion of which War, and the War itself (wherein envious Men, who are lovers of themselves more than lovers of God, Lust, Kill, and desire to have Men's Lives or Estates) ariseth from the Lust. All Bloody Principles and Practices We (as to our own particular) do utterly deny; with all outward Wars and Strife, and Fightings with Outward Weapons, for any end, or under any pretence whatsoever: and this is our Testimony to the whole World.

And whereas it is Objected:

But although you now say, That you cannot Fight, nor take up Arms at all; yet if the Spirit do move you, then you will change your Principle, and then you will sell your Coat, and buy a Sword, and Fight for the Kingdom of Christ.

Ans. As for this, we say to you, that Christ said to Peter, Put up thy Sword in his place; though he had said before, he that had no Sword, might sell his Coat and buy one, (to the fulfilling of the Law and Scripture) yet after, when he had bid him put it up, he said, He that taketh the Sword, shall perish with the Sword. And further, Christ said to Pilate, Thinkest thou, that I cannot now pray to my Father, and he shall presently give me more than twelve Legions of Angels? And this might satisfy Peter, Luke 22. 36. after he had put up his Sword, when he said to him, He that took it, should perish by it; which satisfieth us, Mat. 26. 51, 52, 53. And in the Revelation it's said; He that kills with the Sword, shall perish with the Sword; and here is the Faith and the Patience of the Saints. And so Christ's Kingdom is not of this World, therefore do not his Servants Fight; as he told Pilate the Magistrate, who Crucified him: and did they not look upon Christ, as a Raiser of Sedition: and did not he say, Forgive them? But thus it is, that we are numbred amongst Transgressors,

1660. 'gressors, and numbred amongst *Fighters*, that the Scriptures might be fulfilled.


London.

'That *Spirit* of Christ, by which we are guided, is not changeable, so as once to command us from a thing, as *Evil*, and again to move unto it; and we do certainly know, and so testify to the World, That the *Spirit* of Christ, which leads us into all Truth, will never move us to *Fight* and *War* against any Man with outward Weapons, neither for the *Kingdom* of Christ, nor for the *Kingdoms* of this World.

'First, Because the *Kingdom* of Christ God will exalt, according to his Promise, and cause it to grow and flourish in Righteousness; Not by *Might*, nor by *Power* (of outward *Sword*) but by my *Spirit*, saith the Lord, Zech. 4. 6. So those that use any Weapon to *Fight* for Christ, or for the establishing of his *Kingdom* or Government, both the *Spirit*, Principle and Practice in that, we deny.

'Secondly, We do earnestly desire and wait, That (by the Word of God's Power, and its effectual Operation in the Hearts of Men) the *Kingdoms* of this World may become the *Kingdoms* of the Lord, and of his Christ; that he might Rule and Reign in Men by his *Spirit* and Truth: that thereby all People out of all different Judgments and Professions, might be brought into Love and Unity with God, and one with another; and that they might all come to witness the Prophets Words, who said, *Nation shall not lift up Sword against Nation, neither shall they learn War any more*, Isa. 2. 4. Mich. 4. 3.

'So we, whom the Lord hath called into the Obedience of his Truth, have denied Wars and Fightings, and cannot again any more learn it. And this is a certain Testimony unto all the World, of the Truth of our Hearts in this particular, that as God perswadeth every Man's Heart to believe, so they may receive it. For we have not (as some others) gone about cunningly with devised Fables; nor have we ever denied in Practice, what we have professed in Principle; but in Sincerity and Truth, and by the Word of God have we laboured to be made manifest unto all Men, that both we and our ways might be witnessed in the Hearts of all People. And whereas all manner of Evil hath been falsely spoken of us, we hereby speak forth the plain Truth of our Hearts, to take away the occasion of that Offence: that so we being Innocent, may not suffer for other Men's Offences, nor be made a Prey upon by the Wills of Men for that, of which we were never Guilty; but in the Uprightness of our Hearts we may, under the Power ordained of God for the Punishment of Evil-doers, and for the Praise of them that do well, live a peaceable and godly Life, in all Godliness and Honesty. For although we have always suffered, and do now more abundantly suffer; yet we know, that it's for Righteousness sake: For our rejoicing is this, the Testimony of our Consciences, that in Simplicity and godly Sincerity, not with fleshly Wisdom, but by the Grace of God we have had our Conversation in the World, 2 Cor. 1. 12. Which for us is a Witness, for the convincing of our Enemies. For this we can say to all the World, we have wronged no Man's Persons or Possessions; we have used no Force nor Violence against any Man; we have been found in no Plots, nor guilty of Sedition; when we have been wronged, we have not sought to revenge our selves; we have not made resistance against Authority:

'rity : but wherein we could not obey for Conscience-sake, we have 1660.
 'suffered even the most of any People in the Nation. We have been 
 'counted as Sheep for the Slaughter, Persecuted and Despised, Beaten, London.
 'Stoned, Wounded, Stocked, Whipped, Imprisoned, Haled out of Syna-
 'gogues, cast into Dungeons and Noisom Vaults, where many have
 'died in Bonds, shut up from our Friends, denied needful Sustenance
 'for many days together ; with other the like Cruelties. And the
 'Cause of all these our Sufferings is not for any Evil, but for things re-
 'lating to the Worship of our God, and in obedience to his Requirings
 'of us ; For which Cause we shall freely give up our Bodies a Sacrifice,
 'rather than disobey the Lord : For we know, as the Lord hath kept
 'us Innocent, so he will plead our Cause, when there is none in the
 'Earth to plead it. So we, in Obedience unto his Truth, do not love
 'our Lives unto Death, that we may do his Will, and wrong no Man
 'in our Generation ; but seek the Good and Peace of all Men. And
 'he that hath commanded us, That we shall not Swear at all, Matth.
 '5. 34. hath also commanded us, That we shall not Kill, Matth. 5. So
 'that we can neither Kill Men, nor Swear for, nor against them. And
 'this is both our Principle and Practice, and hath been from the Be-
 'ginning ; so that if we suffer, as suspected to take up Arms, or make
 'War against any, it is without any Ground from us : For it neither
 'is, nor ever was in our Hearts, since we owned the Truth of God ;
 'neither shall we ever do it : because it is contrary to the Spirit of
 'Christ, his Doctrine, and the Practices of his Apostles ; even contra-
 'ry to him, for whom we suffer all things, and endure all things.

' And whereas Men come against us with Clubs, Staves, Drawn
 ' Swords, Pistols cock't, and do beat, cut and abuse us ; yet we never
 ' resisted them, but to them our Hair, Backs and Cheeks have been
 ' ready : But it is not an Honour to Manhood or Nobility, to run up-
 ' on harmless People, who lift not up an Hand against them, with Arms
 ' and Weapons.

' Therefore consider these things, ye Men of Understanding : For
 ' Plotters, Raisers of Insurrections, Tumultuous Ones, and Fighters,
 ' running with Swords, Clubs, Staves and Pistols one against another ;
 ' we say, these are of the World, and have their Foundation from this
 ' Unrighteous World ; from the Foundation of which, the Lamb hath
 ' been slain : which Lamb hath redeemed us from this unrighteous
 ' World, and we are not of it ; but are Heirs of a World, in which
 ' there is no End ; and of a Kingdom, where no corruptible thing en-
 ' ters. And our Weapons are Spiritual, and not Carnal, yet Mighty
 ' through God, to the pulling down of the Strong Holds of Sin and Satan,
 ' who is Author of Wars, Fighting, Murder, and Plots ; and our
 ' Swords are broken into Plow shares, and Spears into Pruning-hooks ;
 ' as Prophefied of in Micah 4. Therefore we cannot learn War any
 ' more, neither rise up against Nation or Kingdom with outward Wea-
 ' pons, tho' you have numbred us amongst the Transgressors and Plot-
 ' ters : the Lord knows our Innocency herein, and will plead our Cause
 ' with all Men and People upon Earth, at the day of their Judg-
 ' ment, when all Men shall have a Reward according to their
 ' Works.

There-

1660.

London.

‘ Therefore in love we warn you for your Souls good, *not to wrong the Innocent*, nor the Babes of Christ, which he hath in his Hand, which he renders as the Apple of his Eye ; neither seek to destroy the Heritage of God, neither turn your Swords *backward*, upon such as the *Law* was not made for, *i.e.* the *Righteous* ; but for the Sinners and Transgressors, to keep them down. For those are not the Peace-makers, neither the Lovers of Enemies ; neither can they overcome Evil with Good, who wrong them that be *Friends to You and All Men*, and wish Your Good, and the good of all People on the Earth. If you oppress us, as they did the Children of *Israel in Egypt* ; and if you oppress us, as they did, when *Christ* was Born, and as they did the Christians in the Primitive Times ; we can say, *The Lord forgive you* : and leave the Lord to deal with you, and not revenge our selves. And if you say, as the *Council* said to *Peter and John*, *Tou must speak no more in that Name* ; and if you serve us, as they served the *Three Children* spoken of in *Daniel* ; God is the same, as ever he was, that lives for Ever and Ever, who hath the *Innocent* in his Arms.

‘ Oh *Friends* ! Offend not the *Lord* and his *Little Ones*, neither afflict his *People* ; but consider, and be moderate. And do not run hastily into things ; but mind, and consider *Mercy*, *Justice* and *Judgment* : that is the way for you to prosper, and get the Favour of the Lord. Our *Meetings* were stopped and broken up in the days of *Oliver*, in pretence of *Plotting* against him ; and in the days of the *Committee of Safety* we were looked upon, as *Plotters*, to bring in *KING CHARLES* : and now our *Peaceable Meetings* are termed *Seditious*. Oh that Men should lose their Reason, and go contrary to their own Conscience ; knowing, that we have *suffered* all things, and have been accounted *Plotters* all along, though we have declared against them both by *Word of Mouth*, and *Printing*, and are clear from any such thing ! Though we have suffered all along, because we would not take up *Carnal Weapons* to fight withal against any ; and are thus made a Prey upon, because we are the *Innocent Lambs of Christ*, and cannot avenge our selves ! These things are left upon your Hearts to consider : But we are out of all those things, in the *Patience of the Saints* : and we know, that as *Christ* said, *He that takes the Sword, shall perish with the Sword*, *Mat. 26. 52.*
‘ *Rev. 13. 10.*

This is given forth from the People called Quakers, to satisfy the King and his Council, and all those, that have any Jealousie concerning Us ; that all occasion of Suspicion may be taken away, and our Innocency cleared.

Given forth on the behalf of the whole Body of the Elect People of God, who were called *Quakers*, in the Year 1660.

POST-

1660.

London.

POSTSCRIPT.

‘ **T** Hough we are numbred amongst Transgressors, and so have been given up to all Rude, Merciless Men, by which our Meetings are broken up, in which we Edified one another in our Holy Faith, and prayed together to the Lord, that lives for ever; yet he is our Pleader for us in this Day. The Lord saith, They that feared his Name, spake often together, (as in Malachy) which were as his Jewels: And for this Cause, and no Evil-doing, are we cast into Holes, Dungeons, Houses of Correction, Prisons, (they sparing neither Old nor Young, Men nor Women) and made a Prey on in the fight of all Nations, under pretence of being Seditious, &c. so that all rude People run upon us to take Possession: For which we say, The Lord forgive them, that have thus done to us; who doth, and will enable us to suffer; and never shall we lift up hand against any Man, that doth thus use us: But that the Lord may have mercy upon them, that they may consider, what they have done. For how is it possible for them, to requite us for the Wrong they have done to us? Who to all Nations have sounded us abroad as Seditious, or Plotters, who were never found Plotters against any Power or Man upon the Earth, since we knew the Life and Power of Jesus Christ manifested in us, who hath redeemed us from the World, and all Works of Darkness, and Plotters that be in it; by which we know our Election, before the World began. So we say, The Lord have Mercy upon our Enemies, and forgive them, for that they have done unto us.

‘ Oh! do as you would be done by; and do unto all Men, as you would have them do unto you; for this is but the Law and the Prophets.

‘ And all Plots, Insurrections and Riotous Meetings we do deny, knowing them to be of the Devil, the Murtherer; which we in Christ (who was before they were) Triumph over them. And all Wars and Fightings with Carnal Weapons we do deny, who have the Sword of the Spirit: and all that wrong us, we leave them to the Lord. And this is to clear our Innocency from that Aspersions cast upon us, That we are Seditious or Plotters.

Added in the Reprinting.

Courteous Reader,

‘ **T** His was our Testimony above Twenty Years ago; and since then we have not been found Acting contrary to it, nor ever shall: For the Truth, that is our Guide, is unchangeable. And this is now Reprinted to the Men of this Age, many of whom were then Children; and doth stand, as our certain Testimony against all Plotting and Fighting with Carnal Weapons: And if any by departing from the Truth, should do so, this is our Testimony in the Truth against them, and will stand over them, and the Truth will be clear of them.

G g g

This

1660.

London.

This Declaration did somewhat clear the Dark Air, that was over the City and Country. And soon after the King gave forth a Proclamation, That no Soldiers should go to search any House, but with a Constable. But the Jails were still full, many Thousands of Friends being in Prison in the Nation: Which Mischief was occasioned by that wicked Rising of those Fifth-Monarchy-Men. But when those of them, that were taken, came to be executed, they did us that Right, to clear us openly, from having any hand in, or knowledge of their Plot. And after that the King, being continually Importuned thereunto, Issued forth a Declaration, That Friends should be set at liberty, without paying Fees. But great Labour and Travel, Care and Pains was taken in it, before this was obtained; for Thomas Moor and Margaret Fell went often to the King about it.

Much Blood was shed this Year; many of them, that had been the Old King's Judges, being hanged, drawn and quartered. And amongst them, that so suffered, Col. Hacker was one; he who sent me Prisoner from Leicester to London in Oliver's time: of which an Account is given before. A sad Day it was, and a Repaying of Blood with Blood. For in the time of O. Cromwel, when several Men were put to Death by him, being hanged, drawn and quartered for pretended Treasons; I felt from the Lord God, that their Blood would not be put up, but would be required: And I said as much then to several. And now, upon the King's Return, when several of them that had been against the King, were put to Death, as the others, that were for the King, had been before by Oliver: This was sad Work, destroying of People contrary to the Nature of Christians, who have the Nature of Lambs and Sheep. But there was a Secret Hand in bringing this Day upon that Hypocritical Generation of Professors; who being got into Power, grew Proud, Haughty and Cruel beyond others, and persecuted the People of God without pity. Therefore when Friends were under cruel Persecutions and Sufferings in the Common-wealth's time, I was moved of the Lord to write unto Friends, to draw up their Sufferings, and lay them before the Justices at their Sessions. And if they would not do them Justice, then to lay it before the Judges at the Assize: And if they would not do them Justice, then to lay it before the Parliament, and before the Protector and his Council; that they might all see, what was done under their Government: And if they would not do Justice, then to lay it before the Lord; who would hear the Cries of the Oppressed, and of the Widows and Fatherless, that they had made so. For that which we suffered for, and which our Goods were spoiled for, it was for our Obedience to the Lord in his Power and in his Spirit, who was able to help and to succour; and we had no Helper in the Earth, but him. And he did hear the Cries of his People, and did bring an overflowing Scourge over the Heads of all our Persecutors; which brought a Quaking, and a Dread, and a Fear amongst and on them all: So that they, who had nick-named us (who are the Children of Light) and in scorn called us Quakers, the Lord made them Quake; and many of them would have been glad to have hid themselves amongst us: and some of them, through the Distress that came upon them, did at length come to Confess to the Truth. Oh! the daily Reproaches

Reproaches, Revilings and Beatings we underwent amongst them, even 1660. in the *High-ways*, because we could not put off our *Hats* to them; and for saying *Thou* and *Thee* to them! Oh! the *Havock* and *Spoil* London. the *Priests* made of our *Goods*, because we could not put into their Mouths, and give them *Tithes*! Besides casting into *Prisons*; and besides the great *Fines* laid upon us, because we could not *Swear*! But for all these things did the *Lord God* plead with them. Yet some of them were so hardened in their Wickedness, that, when they were turned out of their *Places* and *Offices*, they said; *If they had Power, they would do the same again.* And when this *Day of overturning* was come upon them, they said; *It was all long of us.* Wherefore I was moved to write to them, and to ask them, 'Did we ever resist them, when they took away our *Ploughs* and *Plough-Gears*, our *Carts* and *Horses*, our *Corn* and *Cattel*, our *Kettles* and *Platters* from us, and whipt us, and set us in the *Stocks*, and cast us into *Prison*; and all this only for serving and worshipping God in Spirit and Truth, and because we could not Conform to their *Religions, Manners, Customs* and *Fashions*? Did we ever resist them? Did we not give them our *Backs* to beat, and our *Cheeks* to pull off the Hair, and our *Faces* to spit on? Had not their *Priests*, that prompted them on to such Work, plucked them with themselves into the Ditch? Why then would they say, *It was all long of us*? when it was long of themselves, and their *Priests*, their *blind Prophets*, that followed their own Spirits, and could fore-see nothing of these times and things, that were come upon them, which we had long forewarned them of; as *Jeremiah* and *Christ* had forewarned *Jerusalem*. And they thought to have wearied us out, and undone us; but they undid themselves: Whereas we could praise God, notwithstanding all their plundering of us, that we had a *Kettle*, and a *Platter*, and an *Horse*, and *Plow* still.

Many ways were these *Professors* warned, both by *Word*, by *Writing* and by *Signs*; but they would believe none, till it was too late. *William Sympson* was moved of the *Lord* to go at several times for *Three Tears*, *Naked* and *Bare-foot* before them, as a *Sign* unto them, in *Markets, Courts, Towns, Cities*, to *Priests*' Houses, and to *Great Men's* Houses, telling them; *So should they be all stripped Naked, as he was stripped Naked!* And sometimes he was moved to put on *Hair-Sack-cloth*, and to besmear his *Face*, and to tell them; *So would the Lord God besmear all their Religion, as he was besmeared!* Great Sufferings did that poor Man undergo, sore Whippings with *Horse-whips* and *Coach-whips* on his bare Body, grievous Stonings and Imprisonments in three years time, before the *King* came in, that they might have taken Warning, but they would not; but rewarded his Love with cruel Usage. Only the *Major* of *Cambridge* did nobly to him; for he put his *Gown* about him, and took him into his House.

Another Friend, one *Robert Huntington*, was moved of the *Lord* to go into *Carlisle-Steeple-house* with a *White Sheet* about him, amongst the great *Presbyterians* and *Independents* there, to shew them, that the *Surplice* was coming up again: and he put an *Halter* about his Neck, to shew them, That an *Halter* was coming upon them: which was fulfilled upon some of our *Persecutors* not long after.

1660. Another, whose Name was *Richard Sale*, living near *West-Chester*, and being *Constable* of the place, where he lived, had a *Friend* sent to him with a *Pass*, (whom those wicked *Professors* had taken up for a *Vagabond*, because he travelled up and down in the *Work* of the *Ministry*) and this *Constable* being convinced by the *Friend*, that was thus brought to him, gave him his *Pass* and *Liberty*; and was afterwards himself cast into *Prison*. After this, on a *Lecture-day*, this *Richard Sale* was moved to go to the *Steeple-house* in the time of their *Worship*, and to carry those persecuting *Priests* and *People* a *Lanthorn* and *Candle*, as a *Figure* of their *Darkness*: But they cruelly abused him, and like dark *Professors*, as they were, they put him into their *Prison*, called *Little-Ease*; and so squeezed his *Body* therein, that not long after he *Died*. Many *Warnings* of many sorts were *Friends* moved in the *Power* of the *Lord* to give unto that *Generation*; which they not only rejected, but abused *Friends*, calling us *Giddy-headed Quakers*: But *God* brought his *Judgments* upon those *Persecuting Priests* and *Magistrates*. For when the *King* came in, most of them were turned out of their *Places* and *Benefices*; and the *Spoilers* were *Spoiled*: And then we could ask them, Who were the *Giddy-heads* now? Then many did confess, we had been *True Prophets* to the *Nation*; and said, *Had* we cried against *some Priests only*, they should have liked us then; but we crying against *All*, that made them dislike us: But now they did see, that those *Priests*, which then were looked upon to be the *best*, were as *bad* as the *Rest*. For indeed, some of those, that were counted the *most-Eminent Priests*, were the bitterest and greatest *Stirrers* up of the *Magistrates* to *Persecution*: And it was a *Judgment* upon them, to be denied the *Free Liberty* of their *Consciences*, when the *King* came in; because when they were uppermost, they would not have had *Liberty* of *Conscience* been granted unto *others*. For there was one *Hewes* of *Plymouth*, a *Priest* of great Note in *Oliver's Days*, who, when some *Liberty* was granted, pray'd, *That God would put it into the Hearts of the Chief Magistrates of the Nation, to remove this cursed Toleration*: And others of them prayed against it, by the name of *Intolerable Toleration*. But a while after, when the *King* was come in, and *Priest Hewes* turned out of his great *Benefice*, for not *Conforming* to the *Common-Prayer*; a *Friend* of *Plymouth* meeting with him, asked him, *Whether he would account Toleration Accursed now?* And *Whether he would not now be glad of a Toleration?* To which the *Priest* returned no *Answer*, save by the shaking of his *Head*. But as stiff as this sort of *Men* were then against *Toleration*, it is well known, that many of them petitioned the *King* for *Toleration*, and for *Meeting-Places*; and paid for *Licences* too. But to return to the present Time, the latter end of the Year 1660. and beginning of 1661.

Although those *Friends*, that had been *Imprisoned* upon the *Rising* of those *Monarchy-Men*, were set at *Liberty*; yet *Meetings* were much disturbed, and great *Sufferings* *Friends* went under: For besides what was done by *Officers* and *Souldiers*, many wild *Fellows* and rude *People* often came in. There came one time, when I was at *Pell-Mell*, an *Embassador* with a *Company* of *Irish Men* with rude *Fellows*: The *Meeting* was done before they came, and I was gone up

up into a Chamber, where I heard one of them say, he would *kill* 1660.
all the Quakers. So I went down to him, and was moved in the *Power* of the Lord to speak to him: and I told him, The Law said, *An Eye for an Eye, and a Tooth for a Tooth*: but thou threatenst to *kill all the Quakers, though they have done thee no hurt*. But said I, here is Gospel for thee: *Here's my Hair, and here's my Cheek, and here's my Shoulder*, turning it to him. This came so over him, that he and his *Companions* stood as Men amazed, and said; If that was our *Principle*, and if we were as we said, they never saw the like in their *Lives*. I told them, What I was in *Words*, I was the same in *Life*. Then the *Embassador* came in (for he had stood without; for he said, that *Irish Colonel* was such a *desperate Man*, that he durst not come in with him, for fear, he should have done us some *Mischief*;) but *Truth* came over him, and he carried himself lovingly towards us; and so did the *Embassador* also: for the *Lord's Power* was over them all. London.

At *Mile-End* *Friends* were kept out of their *Meeting-Place* by *Souldiers*; but *Friends* stood Nobly in the *Truth*, and were Valiant for the *Lord's Name*: and at last the *Truth* gave them *Dominion*.

About this time we had Account, that *John Love*, a *Friend*, that was moved to go and bear *Testimony* against the *Idolatri* of the *Papists*, was dead in *Prison* at *Rome*: and it was suspected, he was privately put to Death in *Prison*. *John Perrot* was also *Prisoner* there; and being released, came over again: But after his Arrival here, he with *Charles Baily*, and some others, turned aside from the *Unity* of *Friends* and *Truth*. Whereupon I was moved to give forth a *Paper*, declaring, how the *Lord* would *blast them all*, both him and his *Followers* (if they did not *Repent* and *Return*) and that they should *wither*, like the *Grass* on the *House-top*: and so many of them did; but others of them *returned* and *repented*.

Also before this time we received Account from *New-England*, 'That the *Government* there had made a *Law* to *Banish the Quakers* 'out of their *Colonies*, upon pain of *Death*, in case they returned; and 'that several of our *Friends*, having been so *banished*, and returning, 'were thereupon taken, and actually *Hanged*: and that divers more 'were in *Prison*, in danger of the like *Sentence* to be executed upon 'them. When those were put to *Death*, I was in *Prison* at *Lancaster*, and had a perfect Sense of their *Sufferings*, as though it had been my self; and as though the *Halter* had been put about my own *Neck*; though we had not at that time heard of it. But as soon as we heard of it, *Edward Burrough* went to the *King*, and told him; *There was a Vein* of Innocent Blood opened in his *Dominions*, which, if it were not *stopt*, would over-run all. To which the *King* replied, *But I will stop that Vein*. *Edward Burrough* said; Then do it speedily; for we know not, how many may soon be put to *Death*. The *King* answered, *As speedily, as ye will*. Call (said he to some present) the *Secretary*, and I will do it presently. So the *Secretary* being called, a *Mandamus* was forthwith granted. A Day or two after, *Ed. Burrough* going again to the *King*, to desire, the matter might be expedited; the *King* said, He had no Occasion at present to send a *Ship* thither: but if we would send one, we might do it, as soon as we would. *Ed. Burrough* then asked the *King*, If it would please him,

to

1656. *and some on stony ground, and some on thorny ground: The Seed is the word, the Son of Man is the Seeds-man. He that hath an Ear, let him hear, (Mat. 13.)* Now look, all ye Professors, which Ground ye are? And what ye have brought forth? And whether the wicked Seeds-man hath not got his Seed into your Ground? *He that hath an Ear, let him hear it.* And come, read another Parable, of the *Houſholder*, hiring *Labourers* to go into the Vineyard, and agreeing with every Man for a Penny, (Mat. 20.) Every Man is to have his Penny; the *Last* that went in, as well as the *First*: and the *Last* shall be *First*, and the *First* shall be *Last*; *for many are called, but few are chosen.* He that hath an Ear, let him hear. There is a *Promise* spoken to *Cain*, that if he did well, he should be accepted, (Gen. 4. 7.) And *Eſau* had a *Birth-right*, but deſpised it. Yet is it not of him that willeth, (Rom. 9. 16.) but by grace ye are ſaved, (Ephes. 2. 8.) And ſtand ſtill, and ſee your *Salvation*, (Exod. 14. 13.) And ye that be *Children of Light*, put on the *Armour of Light*, that ye may come into the *Unity of the Faith*, and of the knowledge of the *Son of God*; unto a perfect Man, unto the measure of the *Stature of the fulneſs of Chriſt*: that henceforth ye be no more *Children* toſſed to and fro, (Eph. 4. 13.)

And the Lord ſaid, he would make a new Covenant, by writing his *Law in People's Hearts*, and putting his *Spirit in their inward parts*; whereby they ſhould all come to know the Lord, him by whom the *World* was made. Now every one of you mind the *Law written in your Hearts*, and this *Spirit put in your inward parts*; that it need not be ſaid to you, *Know the Lord*: but that ye may witneſs the *Promise of God* fulfilled in you. But, ſay the *World* and *Professors*, *If every one muſt come to witneſs the Law of God written in their Hearts, and the Spirit put in the inward parts; what muſt we do with all our Teachers?* As we come to witneſs that, we need not any Man to Teach us to know the Lord, having his *Law written in our Hearts*, and his *Spirit put in our inward parts*. This is the Covenant of Life, the everlaſting Covenant, which decays not, nor changes not: and here is the way to the *Father*, without which no Man cometh unto the *Father*. And here is the Everlaſting *Prieſthood*, the *End of the Old Prieſthood*, whoſe *Lips* were to preſerve Knowledge: but now ſaith Chriſt, *Learn of me*; who is the *High-Prieſt of the New Prieſthood*. And, ſaith the *Apoſtle*,—*That ye may grow up in the Knowledge of Jeſus Chriſt, in whom are hid the Treasures of Wiſdom and Knowledge.* So we are brought off from the *Old Prieſthood*, that did change, to Chriſt, to the *New Prieſthood*, that doth not change; and off from the *firſt Covenant*, that doth decay, to the *Everlaſting Covenant*, that doth not decay, Chriſt Jeſus, the *Covenant of Light*, from whom every one of you have a *Light*, that ye might believe in the *Covenant of Light*. If ye do not believe, ye are condemned: for *Light* is come into the *World*; and Men love *Darkneſs* rather than *Light*, becauſe their *Deeds* are evil. *I am come a Light into the World*, ſaith Chriſt, *that whoſoever believeth in me, ſhould not abide in Darkneſs, but have the Light of Life*, (Joh. 12. 46.) And, *Believe in the Light, that ye may be Children of the Light.* But ye, who do not believe in the *Light*, but hate it, becauſe it manifeſts your *Deeds* to be evil; ye are they, that are condemned by the *Light*. Therefore while ye have *Time*, prize it: Seek the Lord, while he may be found, and call upon him, while he is nigh; leſt ye ſay, *Time is paſt*: for the *Rich Glutton's Time* was paſt. Therefore while

' while *Time* is not quite past, consider and search your selves, and 1656.
 ' see, if ye be not they, that hate the *Light*; and so are *Builders*, that
 ' stumble at the *Corner-stone*: for they that hated the *Light*, and did London.
 ' not believe in the *Light*, did so in Ages past. *I am the Light of the*
 ' *World*, saith *Christ*, and who doth enlighten every Man, that cometh
 ' into the *World*: and he also saith, *Learn of me*; and of him God
 ' saith, *This is my beloved Son, hear ye him*: Here is your *Teacher*. But
 ' ye that hate the *Light*, do not learn of *Christ*, and will not have him
 ' to be your *King*, to reign over you; him, to whom all Power in
 ' Heaven and Earth is given, who bears his *Government* upon his
 ' *Shoulders*, who is now come to reign: who lighteth every Man, that
 ' cometh into the *World*; and who will give to every Man a *Reward*,
 ' according to his *Works*, whether they be good or evil. So every
 ' Man, with the *Light* that comes from *Christ*, will see his *Deeds*,
 ' both he that hates it, and he that loves it. And he that will not
 ' bring his *Deeds* to the *Light*, because the *Light* will reprove him,
 ' that is his *Condemnation*; and he shall have a *Reward* according to
 ' his *Deeds*. For the *Lord* is come to reckon with you, and he looks
 ' for *Fruits*; and now the *Ax* is laid to your *Root*, and every
 ' *Tree* of you, that bears not good *Fruit*, must be hewen down, and
 ' cast into the *Fire*.

G. F.

Having staid sometime in *London*, and visited the Meetings of
Friends in and about the *City*, and cleared my self, of what *Services*
 the *Lord* had at that time laid upon me there, I left the *Town*; and
 travelled into *Kent*, *Sussex* and *Surrey*, visiting *Friends* in those *Coun-*
ties: amongst whom I had great Meetings; and many times met with Kent.
Sussex.
Surrey.
Opposition from *Baptists*, and other jangling *Professors*: but the *Lord's*
Power went over them.

We lay one Night at *Farnham*, where we had a little Meeting; Farnham.
 and the People were exceeding *Rude*: But at last the *Lord's Power*
 came over them. After Meeting we went to our *Inn*, and gave no-
 tice, That any, that feared God, might come to our *Inn* to us: And
 there came abundance of rude People, and the *Magistrates* of the
Town also; and some *Professors*. I declared the *Truth* unto them;
 and those of the People, that behaved themselves rudely, the *Ma-*
gistrates put out of the *Room*. When they were gone, there came
 up another *Rude Company* of *Professors*, and some of the *Chief* of the
Town: and they called for *Faggots* and *Drink*, though we forbad
 them; and were as *Rude* a carriaged People, as ever I met withal.
 The *Lord's Power* chained them, that they had not power to do us
 any *Mischief*: but when they went away, they left all their *Fag-*
gots and *Beer*, which they had called for into the *Room*, for us to pay
 for in the *Morning*. We shewed the *Inn-keeper*, what an *Unworthy*
thing it was; but he told us, we must pay it: and pay it we did. And
 before we left the *Town*, I writ a *Paper* to the *Magistrates* and *Heads*
 of the *Town*, and to the *Priest*, shewing them and him, how he had

1656. taught his People; and laying before them their *rude* and *uncivil* Carriage to Strangers, that fought their good.

Basing-
stoke.

Then leaving that Place, we came to *Basingstoke*, a very *Rude* Town; where they had formerly very much abused Friends. There I had a Meeting in the Evening, which was quiet; for the Lord's Power chained the *Unruly*. At the Close of the Meeting I was moved to put off my Hat, and to pray to the Lord to open their Understandings: upon which they raised a Report, That I put off my Hat to them, and bid them Good Night; which was never in my Heart. After the Meeting, when we came to our Inn, I sent for the Inn-keeper (as I used to do;) and he came into the Room to us, and shewed himself a very *Rude* Man. I admonished him to be *sober*, and *fear the Lord*; but he called for Faggots, and a pint of Wine, and drank it off himself; and then called for another: and called up half a dozen men into our Chamber. Thereupon I bid him go out of the Chamber, and told him, he should not drink there; for we sent for him up to speak to him concerning his *Eternal* good: And he was exceeding mad, rude and drunk. When he continued his Rudeness, and would not be gone, I told him, The Chamber was mine, for the Time I lodged in it; and I called for the Key: and then he went away in a great Rage. In the Morning he would not be seen: but I told his Wife of his *Unchristian* and *Rude* Carriage towards us.

Bridport.

After this we passed through the Country, till we came to *Bridport*; having Meetings in the way. We went to an Inn there, and sent into the Town for such as feared God, to come to us: and there came a Shop-keeper, a Professor, and put off his Hat to us: and seeing, we did not the like to him again, but said Thou and Thee to him, he told us; He was not of our Religion: and after some discourse with him, he went away; his Wife (who came with him) being somewhat loving. Then went he, and stirred up the Priest and Magistrates against us: and after a while sent to the Inn to us, to desire us to come to his House; for there were some would speak with us, he said. Thomas Curtis was then with me, and he went down to the Man's House: where when he came, the Man had laid a snare for him; for he had gotten the Priest and Magistrates thither: and they boasted much, that they had caught George Fox, taking him for me. When they perceived their Mistake, they were in a great Rage: yet the Lord's Power came over them, so that they let him go again. Mean while I had an Opportunity of speaking to some sober People, that came to the Inn. And when Thomas was come back, and we were passing out of the Town, some of them came to us, and said; The Officers were coming to fetch me: But the Lord's Power came over them all, so that they had not power to touch me. There were some Convinced in the Town that time, who were turned to the Lord; and have stood faithful in their Testimony to the Truth ever since, and a fine Meeting there is there.

1657.
Portsm.
Pool.
Ringwood
Weym.
Dorche-
ster.

Passing from hence we visited *Portsmouth* and *Pool*, where we had glorious Meetings; and many were turned to the Lord. And at *Ringwood* we had a large general Meeting, where the Lord's Power was over all. And at *Weymouth* we had a Meeting: and from thence came to *Dorchester*, and so to *Lime*, where the Inn we went

to,

to, was taken up with Mountebanks; so that there was hardly any room for us, or our horses. In the Evening we drew up some *Queries* concerning the ground of all Diseases, and the Natures and Vertues of Medicinable Creatures, and sent them to the Mountebanks; letting them know, *If they would not answer them, we would stick them on the Cross next Day*: This brought them down, and made them Cool; for they could not answer them: But in the Morning they reasoned a little with us: And we left the *Queries* with some friendly People, that were Convinced in the Town, to stick upon the Market-Cross. And the Lord's Power reached some of the sober People in that place, who were turned by the Light and Spirit of Christ to his free Teaching.

Then traveled we on through the Country, till we came to Exeter: and there, at the Sign of the Seven Stars, an Inn at the Bridge-foot, we had a general Meeting of Friends out of Cornwall and Devonshire; to which came Humphry Lower, and Thomas Lower, and John Ellis from the Land's End, and Henry Pollexfen, and Friends from Plymouth, Elizabeth Trelawny, and divers other Friends. A blessed, heavenly Meeting we had, and the Lord's everlasting Power came over all; in which I saw, and said, *That the Lord's power had surrounded this Nation round about, as with a Wall and Bulwark; and his Seed reached from Sea to Sea*: And Friends were established in the everlasting Seed of Life, Christ Jesus, their Life, Rock, Teacher and Shepherd.

The next Morning after the Meeting, Major Blackmore sent Souldiers to apprehend me; but I was gone, before they came: and as I was riding up the Street, I saw the Officers going down. So the Wolf missed the Lamb; and the Lord crossed them in their Design: and Friends passed away peaceably and quietly. The Souldiers examined some Friends, after I was gone, *What they did there?* but when they told them, *They were in their Inn, and had occasions and business in the City*; they passed away without meddling any further with them.

From Exeter I travelled through the Countries, taking Meetings as I went, till I came to Bristol; and was at the Meeting there. After the Meeting was done, I did not stay in the Town; but passed up into Wales, and had a Meeting at the Slone: and so passed through the Country to Cardiff; where a Justice of Peace sent to me, desiring, *I would come up, with half a dozen of my Friends to his House*. So I took a Friend or two, and went up to him; and he and his Wife received us very civilly. The next Day we had a Meeting in Cardiff in the Town-Hall; and that Justice sent about seventeen of his Family to the Meeting. There came some disturbers; but the Lord's Power was over them: and many were turned to the Lord there. There were some, that had run out with James Naylor, that did not come to Meetings; to whom I sent Word, *That the Day of their Visitation was over*: and they never prospered after.

We travelled from Cardiff through the Country, to Swansey, where we had a blessed Meeting: and a Meeting was settled there in the Name of Jesus. In our way thither we passed over in a Passage-boat with the high-Sheriff of the County: and the next Day

Lime:

Exeter.

Bristol.

WALES.
Slone.
Cardiff.

Swansey.

1657. Day I went to have spoken with him ; but he would not be spoken withal.

From thence we went to another *Meeting* in the Country ; where the *Lord's Presence* was much with us. And from thence we went to a *Great Man's House*, who received us very lovingly ; but the next Morning he would not be seen : One, that in the mean time came to him, had so *estranged* him, that we could not get to him to *speak* with him again, he was so *Changed* ; and yet over-night was exceeding *Loving*.

We passed still on through the Countries, having *Meetings*, and gathering People in the *Name of Christ*, to him their heavenly *Teacher* ; till we came to *Brecknock* : where we set up our Horses at an *Inn*. There went with me *Thomas Holmes*, and *John ap John* ; who was moved of the Lord to *speak in the Streets*. I walked out but a little into the *Fields* : and when I came in again, the *Town* was up in an *Uproar*. When I came into the *Chamber* in the *Inn*, it was full of *People* ; and they were speaking in *Welsh* : I desired them to speak in *English* ; and they did : and much discourse we had. After a while they went away. But towards Night the *Magistrates* gathered together in the *Streets*, with a *multitude of People* ; and they bid them *shout* : and gathered up the *Town* : So that for about *Two Hours* together, there was such a *Noise*, as the like we had not heard ; and the *Magistrates* set them on to *shout again*, when they had given over. We thought, it looked like the *Uproar*, which we read was amongst *Diana's Handicrafts-Men* : This *Tumult* continued, till it was *within Night* ; and if the *Lord's Power* had not limited, them, they seemed likely to have *pulled down the House*, and us to pieces.

After it was Night, the *Woman* of the *House* would have had us go to *Supper* in another Room : but we discerning her *Plot*, refused. Then she would have had *half a dozen Men* come into the *Room* to us, under pretence of discoursing with us : but we told her ; That *no Persons should come into our Room that Night, neither would we go to them*. Then she told us, we should *sup in another Room* : but we told her, we would have no *Supper*, if we had it not in our own *Room*. At length when she saw, she could not get us out ; she brought up our *Supper* in a great *Rage*. So *She* and *They* were crossed in their *Design* : for they had an Intent to have done us *Mischief* ; but the Lord God prevented them. Next Morning I writ a *Paper* to the *Town* concerning their *Unchristian Carriages* ; shewing the *Fruits* of their *Priests* and *Magistrates* : and as I passed out of the *Town*, I spake to the *People*, and told them ; They were a *shame to Christianity, and Religion*.

From this Place we went to a great *Meeting* in a *Steeple-house-yard* ; where was a *Priest*, and *Walter Jenkin*, who had been a *Justice*, and another *Justice* : and a blessed, glorious *Meeting* we had. And there being many *Professors*, I was moved of the Lord to open the *Scriptures* to them, and to Answer the *Objections*, which they stuck at 'in their *Profession* (for I knew them very well;) and to turn them 'to *Christ*, who had *enlightned* them : with which *Light* they might 'see their *Sins* and *Trespases* they had been dead in, and their *Saviour*,
him

him that came to Redeem them out of them, who was to be their 1657.
 Way to God, the Truth and the Life to them, and their Priest made Brecknock.
 higher than the Heavens, so that they might come to fit under his
 Teaching. A peaceable Meeting we had; and many were Con-
 vinced, and settled in the Truth that day. After the Meeting was
 over, I went with Walter Jenkin to the other Justice's House; and
 he said unto me, *You have this day given great satisfaction to the Peo-
 ple, and answered all the Objections, that were in their Minds.* For the
 People had the Scriptures, but they were not turned to the Spirit,
 which should let them see that, which gave them forth, the Spirit
 of God; which is the Key to open them.

From hence we passed to Pontamile, to Richard Hamborow's, where Pontamile
 was a great Meeting; to which there came another Justice of Peace,
 and several Great People: whose Understandings were opened by
 the Lord's Spirit and Power; and the Light of Jesus Christ; and they
 came to be turned to the Lord Jesus Christ, from whence it came.
 A great Convincement there was; and a large Meeting is gathered in
 those parts, and settled in the Name of Jesus.

After this we returned back to England, and came to Shrewsbury, England.
Shrewsbury.
 where we had a great Meeting: and visited Friends all up and down
 the Countries in their Meetings, till we came to William Gandy's in Cheshire.
 Cheshire; where we had a Meeting of between two and three thousand
 People (as it was thought:) and the everlasting Word of Life was
 held forth, and received that day. A blessed Meeting it was; for
 Friends were settled by the Power of God upon Christ Jesus, the Rock
 and Foundation.

At this time there was a great Drought: And after this general
 Meeting was ended, there fell so great a Rain, that Friends said; they
 thought we could not Travel, the Brooks and Waters would be so
 risen. But I believed, the Rain had gone so far, as they had come
 that day to the Meeting. And the next day in the Afternoon, when we
 turned back into some parts of Wales again, the ways were dusty;
 and no Rain had fallen thereabouts.

And when Oliver Cromwel set forth a Proclamation for a Fast
 throughout the Nation, for Rain, when there was a very great
 Drought, it was observed, that as far as Truth had spread in the
 North, there were pleasant Showers and Rain enough; when in the
 South, in many places, they were almost spoiled for want of Rain.
 At that time I was moved to write an Answer to the Protector's Pro-
 clamations; wherein I told him: 'If he had come to own God's
 Truth, he should have had Rain: And that Drought was a Sign unto
 them of their Barrenness, and Want of the Water of Life. And
 about the same time was writ the following Paper to Distinguish be-
 twixt the true and false Fasts.

Concerning

1656.

London,

Concerning the True Fast and the False.

‘**T**O all you, that be keeping *Fasts*, who *smite with the fist of wickedness*, and *lift for Strife and Debate*; against you hath the *Voice* cried aloud, like a *Trumpet*, that you may come to know the *true fast*, which is accepted; and the *fast*, which is in the *Strife and the Debate*, and *smiting with the fists of wickedness*: Which *fast* is not required of the Lord. Behold in the day of your *fast* you find *Pleasure*, and *exact all your Labour*: Behold (mark, take notice) ye *fast for Strife and Debate*, and to *smite with the fist of wickedness*: Ye shall not *fast*, as ye do this day, to make your *Voice* known on *High*. Is it such a *fast*, that I have chosen, saith the Lord, a day for a Man to afflict his Soul? Is it to bow down his Head, like a *Bulrush*, and to spread *Sack-cloth* under him? Wilt thou call this a *fast*, and an acceptable day to the Lord?

‘Consider all you, that do *fast*, see, if it be not hanging down the Head for a day, like a *Bulrush*; and are in *Strife and Debate*, and to *smite with the fists of wickedness*, to make your *Voice* to be known on *high*? But this *fast* is not with the Lord accepted: but that, which leads you from *Strife*, from *Debate*, from *Wickedness*; which is not the bowing down of the Head, as a *Bulrush* for a day, and yet live in *Exacting and Pleasure*; this is not accepted with the Lord: but that which separates from all these before-mentioned. Which separates from *Wickedness*, *Debate*, *Strife*, *Pleasures*, *smiting with the fist of wickedness*, that which separates from that, brings to know the *true fast*, which breaks the bonds of *Iniquity*, and deals the bread to the hungry; brings the poor, that are cast out, to his own House; and when he sees any *Naked*, he covers them, and hides not himself from his own *Flesh*. Here is the *true fast*, which separates from them, where the bonds of *Iniquity* are standing, and the heavy burthens of the Oppressed remaining, and the *Toke* not broken; who deals not the Bread to the *Hungry*, and brings not the *Poor* to their own House; and sees the *Naked*, but lets him go unclothed, and hides himself from his own *Flesh*. Yet such will make their *Voice* to be heard on *high*, as *Christ* speaks of the *Pharisees*, which sounded a *Trumpet* before them, and disfigured their Faces, to appear to Men to *fast*; but the bonds of *Iniquity* were standing, *Strife and Debate* was standing, *striking with the fists of wickedness* standing; that made their *Voice* heard on *high*, who had their *Reward*.

‘But that which brings to the *true fast*, which appears not to Men to *fast*, but unto the Father, which sees in secret; and the Father, that seeth in secret, shall reward thee openly. This *fast* separates from the *Pharisees-fast*, and them that bow the Head for a day, like a *Bulrush*: And this is it, which brings to deal the Bread to the hungry, and cloath thine own flesh, when thou seest them naked; and bring the *Poor* to thine House, and to loose the bonds of *Wickedness*, mark, this is the *fast*; and to undo every heavy burthen (mark again) and to let the oppressed go free; this is the *fast*: and to break every *Toke*. And

' And thou, that observeſt this faſt, Then ſhall thy Light break forth, 1657.
 ' as the Morning, and thine Health ſhall ſpring forth ſpeedily, and thy
 ' Righteouſneſs ſhall go before thee: the glory of the Lord ſhall be thy London:
 ' Re-reward. Then ſhalt thou call, and the Lord ſhall answer; thou ſhalt
 ' cry, and he ſhall ſay, here I am: If thou take away from the miſt of
 ' thee the Yoke, the putting forth of the Finger, and ſpeaking Vanity:
 ' and if thou draw out thy Soul to the hungry, and ſatisfy the afflicted
 ' Soul; then ſhall thy light ariſe in obſcurity, and thy darkneſs be as the
 ' Noon-day. The Light brings to know this faſt; and walking in
 ' it, this faſt is kept: and he that believeth in the Light, in darkneſs
 ' abides not. And again; The Lord ſhall guide thee continually, and
 ' ſatisfy thy Soul in drought, and make fat thy Bones; and thou ſhalt be
 ' like a watered Garden, and like a Spring of Water, whoſe Waters fail
 ' not, Iſa. 58. 11. Theſe are them, that are guided with the Light,
 ' which comes from Chriſt, where the Springs are.

' And again: They that ſhall be of thee, (that keeps this faſt) ſhall
 ' build the old waſte Places, and thou ſhalt raiſe up the foundations of
 ' many Generations; and thou ſhalt be called the Repairer of the breach,
 ' the Reſtorer of paths to dwell in, Iſa. 58. 12. Now that, which
 ' gives to ſee the foundation of many Generations, is the Light, which
 ' ſeparates from all, which is out of the Light: and they that go out
 ' of the Light, though they may pretend a faſt, and bowing down the
 ' Head for a time; yet they are far from this faſt, that doth raiſe up
 ' the Foundation of many Generations; and is the Repairer of the breach,
 ' and Reſtorer of the paths to dwell in. That which doth give to ſee
 ' this foundation of many Generations, and theſe Breaches, that are to be
 ' repaired and reſtored, and Paths to dwell in, is the Light, which
 ' brings to know the true faſt: and where this faſt is known, which
 ' is from Wickedneſs, from Debate, from Strife, from Pleaſures, from
 ' Exacting, from the Voice that is heard on high, from the ſpeaking of
 ' Vanity, from the bonds of Iniquity, which breaks every Yoke, and lets
 ' the Oppreſſed go free; here the Health grows. Where the Morning
 ' is known, Righteouſneſs goes forth; the Glory of the Lord is the
 ' Re-reward, and the Light riſeth, and the Soul is drawn out to the
 ' Hungry, and ſatisfies the afflicted Soul; and the Springs of living
 ' Water are known and felt. The Waters fail not here; the Lord
 ' guides continually, and the Foundation of many Generations comes to
 ' be ſeen and raiſed up: And the Repairer of Breaches is here witneſ-
 ' ſed, and the Reſtorer of Paths to dwell in.

' But all ſuch, as be from the Light, which the Prophets were in,
 ' with which they ſaw Chriſt, and ſuch to be in Faſts, where was
 ' Strife, where was Wickedneſs, where was Debate, where was bow-
 ' ing down the Head like a Bulruſh for a day, liſting their Voice on high,
 ' and the bonds of wickedneſs yet ſtanding, and the Burthens unlooled,
 ' and the Oppreſſed not let go free, and the Yoke not broken, the Na-
 ' kedneſs not cloathed, the Bread not dealt to the Hungry, and this
 ' foundation of many Generations, not raiſed up; until theſe things
 ' before-mentioned be broken down, on ſuch the Light breaks not
 ' forth, as the Morning, and the Lord hears them not. And ſuch
 ' have their Reward, and their Iniquities have ſeparated them from
 ' their God, and their Sins have hid his Face from them, that he will

1657.

London.

‘not hear : and such their Hands are defiled with Blood, and their
 ‘Fingers with Iniquity ; whose Lips have spoken Lies, and Tongues
 ‘have muttered Perverseness. None calleth for Justice, nor any Plead
 ‘for Truth ; they trust in Vanity, and speak Lies, they conceive Mis-
 ‘chief, and bring forth Iniquity. They hatch Cockatrice-Eggs, and
 ‘weave the Spiders-Web : he that eateth of their Eggs, dies ; and that
 ‘which is crushed, breaks out into a Viper : their Webbs shall not become
 ‘Garments, neither shall they cover themselves with their Works. Mark
 ‘and take notice ; Their works are works of Iniquity, and the Act of
 ‘Violence is in their Hands : Their Feet run to do evil, and they make
 ‘haste to shed innocent Blood. Their Thoughts are Thoughts of Iniqui-
 ‘ty, Wasting and Destruction are in their Paths ; the way of Peace they
 ‘know not, and there is no Judgment in their Doings. They have made
 ‘them a crooked Path ; whosoever goes therein, shall not know Peace :
 ‘Mark : Such go from the Light, therefore is Judgment far ; neither
 ‘doth Justice overtake. And here is Obscurity, and here is the walk-
 ‘ing in Darkness ; and here is the groping, like blind Men, as though
 ‘they had no Eyes, and their stumbling at Noon-day in the desolate
 ‘Places, like blind Men. And here is the roaring like Bears, and
 ‘mourning sorely like Doves ; and here Judgment is looked for, but
 ‘there is none, and Salvation is put far off : For the Light is denied,
 ‘which gives to see it. But here the multiplying of Transgression,
 ‘and their Sins testifying against them, and the Transgression that was
 ‘within them, and their Iniquities, which they knew in transgressing
 ‘and lying against the Lord, speaking the things they should not ;
 ‘when that they knew with that of God in them, they should not speak
 ‘it. So departing from the way of God, speaking Oppression, revolt-
 ‘ing, conceiving and uttering forth from the Heart words of Fal-
 ‘shood ; here is Judgment turned away backward, and Justice
 ‘stands afar off : Truth is fallen in the Streets, and Equity cannot
 ‘enter. Yea, Truth faileth ; and he that departeth from Evil, makes
 ‘himself a Prey : Yea, the Lord saw it, and it displeased him. These
 ‘are such, that are in the Fast, which God doth not accept ; and
 ‘are not in the true fast, whose Light breaks forth as the Morning :
 ‘but these are such, that be in the false fast, who grope, like blind
 ‘Men.

‘And that which gives to know the true fast, and the false fast,
 ‘is the Light, which is the Eye, that gives to see each fast ; where
 ‘the true Judgment is, and the Iniquity standeth not, nor the Trans-
 ‘gressor, nor the Speaker of Lies : but that is judged and condemned
 ‘with the Light, which makes it manifest. And who be in this fast,
 ‘when they call upon the Lord, the Lord will answer them, here am I :
 ‘and here Truth is pleaded for, and Falshood flies away. But who
 ‘be out of this fast in the Perverseness, Tongues uttering perverse
 ‘things ; are stumbling and groping like blind Men, which be from
 ‘the Light in the Iniquity, which separates from God, who hides his
 ‘Face from them, that he will not hear : going from the Light, goes
 ‘from the Lord, and his Face. So this is it, which must be fasted
 ‘from ; for this is it, which separates from God : and here comes
 ‘the Reward openly, which condemns all that before-mentioned,
 ‘which is contrary to the Light ; Injustice, Iniquity, Transgression,
 ‘Vanity,

'Vanity, and that which brings forth Mischief; which hatcheth the
 'Cockatrice-Eggs and weaves the Spiders Web: he that eateth of
 'these Eggs, dies. Mark, *That which is crused, breaks out into a Vi-*
 'per: mark again, *Their Web shall not become Garments, neither*
 'shall they cover themselves with their Works of Vanity: Acts of Vio-
 'lence are in their Hands: This is all from the Light in the wickedness.
 'Their Feet run to do evil, and they make haste to shed innocent blood; their
 'thoughts are thoughts of Vanity, wasting and destruction is in their
 'Path: This is all from the Light. Again: The way of Peace they
 'know not, there is no Judgment in their Goings: they have made them
 'crooked Paths, whosoever goes therein, shall not know Peace. Mark;
 'who goes in their way, that know not the way of Peace, shall they
 'know Peace? Whose Path is crooked, where there is no Judgment in
 'their Goings; Take notice, No Judgment in their Goings: And this
 'is all from the Light, which manifesteth that, which is to be judged;
 'where the Covenant of Peace is known, where all that, which is
 'contrary to it before-mentioned, is kept out. Which all, who live
 'in those things before-mentioned contrary to the Light, in the false
 'fast, they may mark their Path, and behold their Reward; who be
 'out of the Light, stumbling and groping like blind Men. Which
 'they that be in the true fast, are from all them separated; their
 'words, their actions and fruits, and their fast: whose fast breaks the
 'bonds of Iniquity, and whom the Lord hears, and to whom Righte-
 'ousness springs forth, and goes before them, the Glory of the Lord is
 'the Re-reward.

1657.
London.

G. F.

We passed up into Wales through Montgomeryshire, and so into
 Radnorshire, where there was a Meeting like a Leaguer, for Multitudes.
 I walked a little aside, whilst the People were gathering: and there
 came to me John ap John, a Welch-man, whom I spake to, to go up
 to the People; and if he had any thing upon him from the Lord to
 speak to them, he might speak to them in Welch, and thereby gather
 them more together. Then came Morgan Watkins to me, who was
 then become loving to Friends; And, said he, the People lie like a
 Leaguer, and the Gentry of the Country is come in. I bad him go up
 also, and leave me: for I had a great Travel upon me for the Salva-
 tion of the People. When they were well gathered together, I passed
 up into the Meeting, and stood upon a Chair about three Hours. And
 I stood a pretty while, before I began to speak: After some time I
 felt the Power of the Lord went over the whole Assembly; and the
 Lord's Everlasting Life and Truth shined over all: and 'the Scri-
 'ptures were opened to them, and the Objections they had in their
 'Minds, were Answered. And they were every one directed to the
 'Light of Christ, the heavenly Man; that by it they might all see
 'their Sins, and Christ Jesus to be their Saviour, their Redeemer,
 'their Mediator, and come to feed upon him, the Bread of Life from
 'Heaven. Many were turned to the Lord Jesus Christ, and to his free
 'Teaching that Day; and all were bowed down under the Power of

K k 2

God

1657. *God*: so that, though the *Multitude* was so great, that many sate on *Horse-back* to hear; there was no *Opposition* made by any. And a *Priest* sate with his *Wife* on *horse-back*, and heard *Attentively*; and made no *Objection*: But the *People* parted peaceably and quietly, with great *Satisfaction*; many of them saying, *They never heard such a Sermon before, and the Scriptures so opened*. For the *New Covenant* was opened, and the *Old*, and the *Nature* and *Terms* of each; and the *Parables* were explained: and the *State* of the *Church* in the *Apostles Days* was set forth, and the *Apostacy* since laid open; and the *free Teaching* of *Christ* and the *Apostles* was set a top of all the *hireling-Teachers*: and the *Lord* had the *Praise* of all, for many were turned to him that Day.

Lemster. I went back from thence to *Lemster*, where there was a great *Meeting* in a *Clofe*; many *hundreds* of *People* being gathered together. There were a *Matter* of *six* *Congregational Preachers* and *Priests* amongst the *People*; and *Thomas Taylor*, who had been a *Priest*, but was now become a *Minister* of *Christ Jesus*, was with me. I stood up, and declared about *three Hours*; and none of the *Priests* were able to open their *Mouths* in *Opposition*: the *Lord's Power* and *Truth* so reached them, and bound them down. At length one *Priest* went off about a *Bow-shot* from me; and drew several of the *People* after him, and there set a *preaching* to them: So I kept our *Meeting*, and he kept his. But after a while *Thomas Taylor* was moved to go to him, and spake to him; and he gave over: and then he, and the *People* he had drawn off, came up to us again; and the *Lord's Power* went over them all. At last a *Baptist*, that was *Convinced*, said; *Where's Priest Tombs? how chance, he doth not come out?* This *Tombs* was *Priest* of *Lemster*. Hereupon some went, and told the *Priest*; and up comes he with the *Bailiffs* and other *Officers* of the *Town*: And when he was come, they set him upon a *Stool* over against me. Now I was speaking of the heavenly, divine *Light* of *Christ*, which he *Enlightens every one, that cometh into the World* withal; and turning them to it, to give them the *Knowledge* of the *glory* of *God* in the *Face* of *Christ Jesus*, their *Saviour*. When *Priest Tombs* heard this, he cried out; *That is a Natural Light, and a made Light*. Then I desired the *People* to take out their *Bibles*: and I asked the *Priest*, *Whether he did Affirm, that that was a Created, natural, made Light, which John, a Man that was sent from God, did bear witness to, and did speak of, when he said; In him (to wit, in the Word) was life, and that life was the Light of Men, Joh. 1. 4. Dost thou affirm and mean, said I, that this Light here spoken of, was a Created, Natural, Made Light?* And he said, *Yes*. Then said I, *Before I have done with thee, I will make thee bend to the Scriptures*. Then I shewed by the *Scriptures*, that the *Natural, created, made Light* is the outward *Light* in the outward *Firmament*, proceeding from the *Sun, Moon* and *Stars*: And dost thou *Affirm* (said I) that *God* sent *John* to bear witness to the *Light* of the *Sun, Moon* and *Stars*? Then said he, *Did I say so?* I replied, *Didst thou not not say, it was a Natural, Created, Made Light, that John bore witness unto? If thou dost not like thy Words, take them again and mend them*. Then he said, *That Light, which I spake of, was a natural,*

'natural, created Light. I told him, He had not at all mended his 1657.
'Cause: for that *Light*, which I spake of, was the very same, that *John* was sent of *God* to bear witness to; which was the *Life* in the *Word*, by which all the *natural Lights*, as *Sun*, *Moon* and *Stars* were made. In him (to wit, the *Word*) was *Life*, and that *Life* was the *Light of Men*. So I directed the People to turn to the Place in their Bibles, and I recited to them the Words of *John*, how that *In the Beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God: All things were made by him, and without him was not any thing made, that was made.* (So all *natural, created Lights* were made by *Christ the Word*.) In him was *life*, and the *life* was the *light of Men*: And that was the *true light*, which *lighteth every Man*, that cometh into the *World*. And *Christ* faith of himself (*John* 8. 12.) *I am the light of the World*: And bids them, *Believe in the light* (*John* 12. 36.) And *God* said of him by the Prophet *Isaiah* (ch. 49. 6.) *I will also give thee for a light to the Gentiles, that thou mayest be my Salvation to the Ends of the Earth*: So *Christ* in his *Light* is *saving*. And the *Apostle* said, *The light, which shined in their Hearts, was to give them the light of the knowledge of the Glory of God in the face of Jesus Christ*: And that was their *Treasure* in their *earthen Vessels*. 2 *Cor.* 4. 6, 7.

When I had thus opened the matter to the People, the *Priest* cried to the *Magistrates*; *Take this man away, or else I shall not speak any more.* But, said I, *'Priest Tombs*, deceive not thy self, thou art not in thy *Pulpit* now, nor in thy *Old Mass-house*; but we are in the *Fields*. So he was shuffling to be gone: and *Thomas Taylor* stood up, and undertook to make out our *Principle* by *Christ's Parable* concerning the *Sower*, *Matth.* 13. Then said the *Priest*, *Let that Man speak, and not the other.* So he got up into a little *Jangling* for a while; till the *Lord's Power* caught him again, and stopt and confounded him. Afterwards a *Friend* stood up and told him, *How he had sued him for Tithes-Eggs, and other Friends for other Tithes*: for he was an *Anabaptist Preacher*, and yet had a *Parsonage* at *Lemster*; and had several *Journey-men* under him. And he said; *He had a Wife, and he had a Concubine*; and his *Wife* was the *Baptized People*, and his *Concubine* was the *World*. But the *Lord's Power* came over him and them all, and the everlasting *Truth* was declared that Day; and many were turned by it to the *Lord Jesus Christ*, their *Teacher* and *Way to God*: And of great *Service* that *Meeting* was in those Parts. The next day *Thomas Taylor* went to this *Priest*, and reasoned with him; and came over him by the *Power of the Word*.

From this place I travelled on in *Wales*, having several *Meetings* *Tenby*. as I went, till I came to *Tenby*: where, as I rode up the *Street*, a *Justice of Peace* came out of his *House*, and desired me to alight, and stay at his *House*: and I did so. On the *First-day* the *Mayor* and his *Wife*, and several others of the *Chief* of the *Town* came in about the *tenth Hour*, and stay'd all the *Time of the Meeting*: and a glorious *Meeting* it was. *John ap John* being then with me, left the *Meeting*, and went to the *Steeple-house*; and the *Governour* cast him into *Prison*. On the *Second-day* Morning the *Governour* sent one of his *Officers* to the *Justice's House* to fetch me: which grieved the *Mayor* and the *Justice*; for

1657.

Tenby.

for they were both with me in the *Justice's House*, when the *Officer* came. So the *Mayor* and the *Justice* went up to the *Governour* before me; and a while after I went up with the *Officer*. When I came in, I said; *Peace be unto this House*: And before the *Governour* could Examin me, I asked him, 'Why he did cast my *Friend* into *Prison*? He said; *For standing with his Hat on in the Church*. I said, 'Had 'not the *Priest* *two Caps* on his Head, a *black* one, and a *white* one? 'and cut of the *brims* of the *Hat*, and then my *Friend* would have 'but one; and the *brims* of the *Hat* were but to defend him from 'Weather. *These are frivolous things*, said the *Governour*: 'Why 'then, said I, dost thou cast my *Friend* into *Prison* for such *frivolous things*? Then he asked me, *Whether I owned Election and Reprobation*? 'Yes, said I, and thou art in the *Reprobation*. At that he was in a *Rage*, and said; *He would send me to Prison, till I proved it*: But I told him, 'I would prove that quickly, if he would confess 'Truth. Then I asked him, *Whether Wrath, Fury and Rage, and Persecution* were not Marks of *Reprobation*? for he that was born 'of the *Flesh*, persecuted him that was born of the *Spirit*; 'but *Christ* and his *Disciples* never persecuted, nor imprisoned any. Then he fairly Confest, *That he had too much Wrath, Haste and Passion in him*: And I told him, 'Esau was up in him, the *first-Birth*; not 'Jacob, the *second-Birth*. The *Lord's Power* so reached the Man, and came over him, that he confess'd to *Truth*; and the other *Justice* came, and shook me kindly by the Hand.

As I was passing away, I was moved to speak to the *Governour* again; and he *Invited me to Dinner with him*; and set my *Friend* at *Liberty*. I went back to the other *Justice's House*: And after some time the *Mayor* and his *Wife*, and the *Justice* and his *Wife*, and divers other *Friends* of the *Town* went about half a *Mile* out of *Town* with us, to the *Water-side*, when we went away; and there, when we parted from them, I was moved of the *Lord* to 'kneel down with 'them, and pray to the *Lord* to preserve them. So after I had recommended them to the *Lord Jesus Christ*, their *Saviour* and free *Teacher*, we passed away in the *Lord's Power*; and the *Lord* had the *Glory*: And there is a *Meeting* continues in that *Town* to this *Day*.

Pembrok-
shire.
Pembrock
Haverford
west.

So we travelled through the Country to *Pembrokeshire*; and in *Pembrock Town* we had some *Service* for the *Lord*. From thence we passed to *Haverford-west*, where we had a great *Meeting*, and all was quiet; and the *Lord's Power* came over all, and many were settled in the New Covenant, *Christ Jesus*, and built upon him, their *Rock* and *Foundation*: and they stand a precious *Meeting* to this *Day*. The next day, being their *Fair-day*, we passed through their *Fair*, and founded the *Day* of the *Lord*, and his Everlasting *Truth* amongst them.

After this we came into another *County*: and at *Noon* came into a great *Market-Town*; and went into several *Inns*, before we could get any *Meat* for our *Horses*. At last we came to an *Inn*, where we did get some *Meat* for our *Horses*: and then *John ap John* being with me, went, and spake through the *Town*, declaring the *Truth* to the *People*; and when he came to me again, he said he thought, *All the Town was as people asleep*. After a while he was moved to go and declare *Truth* in

in the *Streets* again; and then the *Town* was all in an *Uproar*, and 1657.
 cast him into *Prison*. Presently after, several of the *Chief* of the *Town* came down, with others, to the *Inn* where I was, and said; *They have cast your Man into Prison*. 'For what?' said I; *He preached in our Streets*, said they. Then I asked them, 'What did he say? Had he reproved some of the *Drunkards* and *Swearers*, and warned them to *Repent*, and leave off their *evil Doings*, and turn to the *Lord*? I asked them, *Who cast him into Prison*? And they said, *The High-Sheriff, and the Justices, and the Mayor*. 'I asked the *Names* of them, and whether they did understand themselves? And whether that was their *Carriage* to *Travellers*, that passed through their *Town*; and to *Strangers*, that did admonish them, and exhort them to *fear the Lord*, and *reproved Sin in their Gates*? So these went back, and told the *Officers*, what I said: And after a while they brought down *John ap John* guarded with *Halberis*, to the *Inn-door*, in order to put him out of the *Town*. I being at the *Inn-door*, bid the *Officers*, take their *Hands* off of him: They said; *The Mayor and Justices had commanded them to put him out of Town*. 'I told them, I would talk with their *Mayor* and *Justices* anon, concerning their uncivil and unchristian *Carriage* towards him. So I spake to *John* to go look after the *Horses*, and get them ready; and charged the *Officers* not to touch him. And after I had declared the *Truth* to them, and shewed them the *Fruits* of their *Priests*, and their Incivility and unchristian-like *Carriage*, they went away and left us. They were a kind of *Independents*; but a very *wicked Town*, and *false*. We bid the *Inn-keeper* give our *Horses* a *Peck* of *Oats*; and no sooner had we turned our *Backs*, but the *Oats* were *stolen* from our *Horses*. After we had refreshed our selves a little, and were ready; we took Horse, and rode up to the *Inn*, where the *Mayor*, and *Sheriff* and *Justices* were: And I called to speak with them, and asked them the Reason, 'Wherefore they had Imprisoned *John ap John*, and kept him in *Prison* two or three hours? But they would not answer me a Word; only looked out at the *Windows* upon me. So I shewed them, 'how *unchristian* their *Carriage* was to *Strangers* and *Travellers*, and manifested the *Fruits* of their *Teachers*; and I declared the *Truth* unto them, and warned them of the *Day* of the *Lord*, that was coming upon all the *Evil-Doers*: and the *Lord's Power* came over them, that they looked *ashamed*; but not a Word could I get from them in Answer. So when I had warned them to *Repent*, and *Turn* to the *Lord*, we passed away: And at Night came to a little *Inn*, very poor, but very cheap; for our own *Provision*, and our two *Horses* cost but *Eight Pence*: But the *Horses* would not eat their *Oats*. We declared the *Truth* to the *People* of the Place, and founded the *Day* of the *Lord* through the *Countries*.

Travelling from thence, we came to a great *Town*, and went to an *Inn*. And *Edward Edwards* went into the *Market*, and declared the *Truth* amongst the *People*; and the *People* followed him down to the *Inn*, and filled the *Inn-yard*, and were exceeding rude: Yet a good *Service* he and we had for the *Lord* amongst them. For the *Life* of *Christianity*, and the *Power* of it tormented their *chaffy Spirits*, and came over them, so that some were reached and *Convinced*; and the

Lord's

1657. Lord's Power came over all : and the Magi^{strates} were bound, they had no Power to meddle with us.

WALES. After this we passed away, and came to another great Town on a Market day ; and John ap John declared the Everlasting Truth through the Streets, and proclaimed the Day of the Lord amongst them. In the Evening many People gathered about the Inn ; and some of them being drunk, they would fain have had us forth into the Street again : but we seeing their Design, I told them ; ' If there were any, that feared God, and desired to hear Truth, they might come into our Inn : or else we might have a Meeting with them next Morning. So some Service for the Lord we had amongst them, both over Night and in the Morning : And though the People was hard to receive the Truth, yet the Seed was sown ; and thereabouts the Lord hath a People gathered to himself. In that Inn also I turned but my Back to the Man, that was giving Oats to my Horse ; and I looked back again, and he was filling his Pockets with the Provender, that was given to my Horse. A wicked, theevish People, to rob the poor, dumb Creature of his Food ! I had rather they had robbed me.

Leaving this Town, and travelling on, there was a Great Man overtook us on the Way ; and he purposed (as he told us afterward) to have taken us up at the next Town for High-way-men. But before we came to the Town, I was moved of the Lord to speak to him : And what I spake, reached to the Witness of God in the Man ; and he was so affected therewith, that he had us to his House, and entertained us very civilly. And he and his Wife desired us to give them some Scriptures, both for proof of our Principles, and against the Priests. We were glad of the Service, and furnished him with Scriptures enough : And he writ them down, and was Convinced of the Truth, both by the Spirit of God in his own Heart, and by the Scriptures, which were a Confirmation to him. Afterwards he set us on in our Journey : And as we travelled, we came to an Hill, which the People of the Country say, is two or three Miles high ; from the Side of this Hill I could see a great Way. And I was moved to set my Face several ways, and to sound the Day of the Lord there : And I told John ap John (a faithful Welch Minister) in what Places God would raise up a People to himself, to sit under his own Teaching. Those Places he took notice of ; and since there hath a great People arisen in those Places. The like I have been moved to do in many other Places and Countries, which have been rude Places ; and yet I have been moved to declare, the Lord had a Seed in those Places : and afterwards there hath been a brave People raised up in the Covenant of God, and gathered in the Name of Jesus ; where they have Salvation and free Teaching.

Dalgethly From this Hill we came down to a Place called Dalgethly : and we went to an Inn ; and John ap John declared through the Streets : and the Town's People rose, and gathered about him. And there being two Independent-Priests in the Town, they both came out, and discoursed with him both together. I went up to them : and finding them speaking in Welch, I asked them, ' What was the Subject they spake upon, and why they were not more moderate, and spake one ' by

' by one? For the *things* of God, I told them, were *weighty*, and they
 ' should speak of them with *Fear* and *Reverence*. Then I desired
 ' them to speak in *English*, that I might discourse with them: and
 they did so. Now they affirmed, *That the Light, which John came*
to bear witness of, was a created, natural, made Light. But I took the
Bible, and shewed them (as I had done to others before) ' That the
 ' *Natural Lights*, which were made and created, were the *Sun, Moon*
 ' and *Stars*: but this *Light*, which *John* bare witness to, and which
 ' he called the *True Light*, that *lighteth every Man, that cometh into the*
 ' *World*, is the *Life in Christ the Word*, by which all things were
 ' made and created. The same, that is called the *Life in Christ*, is
 ' called the *Light in Man*: and this is an *heavenly, divine Light*,
 ' which lets Men see their *evil Words* and *Deeds*, and shews them all
 ' their *Sins*; and (if they would attend unto it) would bring them
 ' to *Christ* (from whom it comes,) that they might know him to
 ' save them from their *Sin*, and to blot it out. This *Light*, I told them,
 ' shined in the *Darkness* in their Hearts, and the *Darkness* in them
 ' could not comprehend it: but in those Hearts, where God had com-
 ' manded it to shine out of *Darkness*, it gave unto such the *Knowledge*
 ' of the *glory of God, in the face of Christ Jesus*, their Saviour. Then
 ' I opened the *Scriptures* largely to them, and turned them to the *Spi-*
 ' *rit of God* in their Hearts; which would reveal the *Mysteries* in the
 ' *Scriptures* to them, and would lead them into all the *Truth* thereof,
 ' as they became *subject* thereunto. I directed them to that, which
 ' would give every one of them the *Knowledge of Christ*, who died
 ' for them; that he might be their *Way to God*, and might make
 ' *Peace* betwixt God and them. The People were *attentive*, and I
 spake to *John ap John* to stand up, and speak it in *Welsh* to them;
 which he did: and they generally *received* it, and with *Hands lifted*
up, blessed and praised God. The *Priest's Mouths* were *stopt*, so that
 they were quiet all the while: for I had brought them to be *sober* at
 the first, by telling them, ' That when they speak of the *things* of
 ' God and of *Christ*, they should speak with *Fear* and *Reverence*.
 Thus the *Meeting* brake up in peace in the *Street*: and many of the
 People accompanied us to our *Inn*, and *rejoiced* in the *Truth*, that had
 been declared unto them; that they were turned to the *Light* and
Spirit in themselves, by which they might see their *Sin*, and know
Salvation from it. And when we went out of the *Town*, the
 People were so affected, that they *lifted up* their *Hands*, and blest the
 Lord for our *Coming*. A *precious Seed* the Lord hath there-aways;
 and a *great People* in those Parts is since gathered to the Lord *Jesus*
Christ, to sit down under his *free Teaching*; and have *suffered* much for
 him.

From this place we passed to a *City*, like a *Castle*: Where when
 we had set up our Horses at an *Inn*, and refreshed our selves, *John*
ap John went forth, and spake through the *Streets*; which were so
strait and *short*, that one might stand in the *Midst* of the *Town*, and
 see both the *Gates*. I followed *John ap John*, and a multitude of
 People were soon gathered about him; amongst whom a very *dark*
Priest began to *babble*: but his *Mouth* was soon *stopped*. So when
John had cleared himself, I declared the *word of Life* amongst the

1657. People; 'directing them to the *Light of Christ* in their Hearts, that
 WALES. 'by it they might see all their own *Ways, Religions and Teachers*,
 'and might come off from them all, to *Christ*, the true and living
 'Way, and the *Free Teacher*. Some of the *People* were *rude*, but the
 greater part were *civil*; and told us, *They had heard, how we had*
been persecuted, and abused in many places, but they would not do so to us
there. I commended their *Moderation and Sobriety*, 'and warned
 'them of the *Day of the Lord*, that was coming upon all *Sin and*
 'Wickedness; testifying unto them, that *Christ* was now come to
 'Teach his *People* himself, by his *Spirit* and by his *Power*.

Beaumont-
 ris.

From hence we went to *Beaumont*; a *Town*, wherein *John ap John* had formerly been *Preacher* to a *Congregation*. After we had put up our *Horses* at an *Inn*, *John* went forth, and spake through the *Street*: and there being a *Garrison* in the *Town*, they took him, and put him into *Prison*. The *Inn-keeper's Wife* came, and told me, *That the Governour and Magistrates were sending for me, to send me to Prison also*: I told her, 'They had done more, than they could
 'answer already; and had acted contrary to *Christianity* in *Imprisoning* him for *Reproving Sin* in their *Streets and Gates*, and for *declaring* 'the *Truth*. Soon after came other *friendly People*, and told me; *If I went out into the Street, they would Imprison me also: and therefore they desired me to keep within the Inn*. Upon this I was moved to go, and walk up and down in the *Streets*; and told the *People*, 'What an 'uncivil and un-Christian thing they had done, in casting my *Friend* 'into *Prison*. And, they being high *Professors*, I asked them, *If this* 'was the *Entertainment* they had for *Strangers*? And if they would 'willingly be so served themselves? And whether they, who looked 'upon the *Scriptures* to be their *Rule*, had any *Example* in the *Scriptures* from *Christ* or his *Apostles*, for what they had done? So after 'a while they set *John ap John* at *Liberty* again.

Next Day, being *Market-day*, we were to cross over a great *Water*: and not far from the place, where we were to take *Boat*, many of the *Market-People* drew to us; amongst whom we had good *Service* for the *Lord*, 'declaring the word of *Life* and *Everlasting Truth* 'unto them, and proclaiming the *Day of the Lord* amongst them, 'which was coming upon all *wickedness*: and directing them to the 'Light of *Christ*, which he, the *heavenly Man*, had enlightened them 'withal; by which they might see all their *sins*, and all their *false* 'Ways, Religions, *Worships* and *Teachers*: and by the same *Light* 'might see *Christ Jesus*, who was come to *save* them, and lead them 'to *God*. So after the *Lord's Truth* had been declared to them in the *Power of God*, and *Christ* the *free Teacher* set over all the *Hireling-Teachers*; I bid *John ap John* get his *Horse* into the *Boat*, which was then ready. But there being a *Company of wild Gentlemen* (as they called them) got into it (whom we found very *rude*, and far from *gentleness*; they, with others, kept his *Horse* out of the *Boat*. So I rode to the *Boat's-side*, and spake to them, shewing them, 'What an 'unmanly and unchristian *Carriage* it was; and told them, they shewed an 'unworthy *Spirit*, below *Christianity* or *Humanity*. As I spake unto them, I leapt my *Horse* into the *Boat* amongst them; thinking, *John's Horse* would have followed, when he had seen mine go in before

fore him: but the *Water* being pretty deep, *John* could not get his *Horse* into the *Boat*. Wherefore I leapt out again on *Horseback* into the *Water*, and staid with *John* on that side, till the *Boat* returned. There we tarried from the *Eleventh Hour* of the *Fore-noon*, to the *Second* in the *Afternoon*, before the *Boat* came to fetch us; and then had we *forty* and *two Miles* to ride that *Evening*: and by that time we had paid for our *Passage*, we had but *one groat* left between us both, in *Money*. We rode about *sixteen Miles*, and then got a little *Hay* for our *Horses*: and setting forward again, we came in the *Night* to a little *Ale-house*, where we thought to have staid and baited. But finding, we could have neither *Oats* nor *Hay* there, we travelled on all *Night*: And about the *fifth Hour* in the *Morning* got to a place within *six Miles* of *Rexam*; where that *Day* we met with many *Friends*, and had a glorious *Meeting*, and the *Lord's* Everlasting *Power* and *Truth* was over all: and a *Meeting* is continued there to this day. Very weary we were with travelling so hard up and down in *Wales*; and in many places we found it difficult to get meat either for our *Horses* or *Our selves*.

1657.

W A L E S

Near
Rexam.

The next *Day* we passed from thence into *Flintshire*, sounding the *Day* of the *Lord* through the *Towns*: and came into *Rexam* at *Night*. Here many of *Floyd's* People came to us; but very rude, wild and airy they were, and little *Sense* of *Truth* they had: Yet some were *Convinced* in that *Town*. Next *Morning* one, called a *Lady*, sent for me, who kept a *Preacher* in her *House*. I went to her *House*, but found both her and her *Preacher* very light and airy; too light to receive the weighty *Things* of *God*. In her *Lightness* she came, and asked me, *If she should cut my Hair*? But I was moved to reprove her, and bid her *Cut down* the *Corruptions* in her self with the *Sword* of the *Spirit* of *God*. So after I had admonished her to be more grave and sober, we passed away: and afterwards in her frothy mind she made her *Boast*, That she came behind me, and cut off the *Curl* of my *Hair*; but she spake falsely.

Flintshire.
Rexam.

From *Rexam* we came through the *Country* to *West-chester*; and it being the *Fair-time*, we stay'd there a while, and visited *Friends*. For I had travelled through every *County* in *Wales*, preaching the Everlasting *Gospel* of *Christ*; and a brave *People* there is now, which hath received it, and sitteth under *Christ's* Teaching. But before I left *Wales*, I writ a *Paper* to the *Magistrates* of *Beaumaris* concerning their *Imprisoning* of *John ap John*; letting them see their *Conditions*, and the *Fruits* of their *Christianity*, and of their *Teachers*: And afterwards I met with some of them near *London*; but oh! how ashamed they were of their *Action*!

West-
Chester.

From *West-chester* we came through the *Country* to *Liverpool*, where was at that time a *Fair* also. And as I rode through the *Fair*, there stood a *Friend* upon the *Cross*, declaring the *Truth* to the *People*: Who seeing me ride by, and knowing, I had appointed a *Meeting* to be the next *Day* upon an *Hill* not far off, gave *Notice* to the *People*, That *George Fox*, the *Servant* of the *Lord*, would have a *Meeting* next day upon such an *Hill*; and if any feared the *Lord*, they might come there, and hear him declare the *Word* of *Life* to them. We went that *Night* to *Richard Cubban's*, who himself was *Convinced*,

Liverpool

1657. but not his *Wife*; but at that time his *Wife* was *Convinced* also.

Liverpool Next Day we went to the *Meeting* on the *Top* of the *Hill*, which was very large: and some *Rude People* with a *Priest's Wife* came, and made a *Noise* for a while; but the *Lord's Power* came over them, and the *Meeting* became *quiet*, and the *Truth* of *God* was declared amongst them: And many were that *Day* settled upon the *Rock* and *Foundation* *Christ Jesus*, and under his *Teaching*; who made *Peace* betwixt *God* and *them*.

Malpoth. We had a small *Meeting*, with a few *Friends* and *People*, at *Malpoth*. And from thence we came to another *place*, where we had another *Meeting*; and there came a *Bailiff* with a *Sword*, and was *rude*: but the *Lord's Power* came over him; and *Friends* were established in the *Truth*.

Man- chester. From thence we came to *Manchester*: and the *Sessions* being there that *Day*, many *rude People* were come to the *Town* out of the *Country*. In the *Meeting* they threw at me *Coals*, and *Clods*, and *Stones*, and *Water*: Yet the *Lord's Power* bore me up over them, that they could not strike me down. At last, when they saw, they could not prevail by throwing *Water*, *Stones* and *Dirt* at me, they went and *Informed* the *Justices* in the *Sessions*; who thereupon sent *Officers* to fetch me before them. The *Officers* came in, while I was declaring the *Word* of *Life* to the *People*; and they plucked me down, and haled me up into their *Court*. When I came there, all the *Court* was in a *Disorder* and a *Noise*: Wherefore I asked; 'Where were the *Magistrates*, that they did not keep the *People* civil? Some of the *Justices* said, *They were Magistrates*. I asked them, 'Why then they did not appease the *People*, and keep them sober? For one cried *Ple swear*, and another cried, *Ple swear*. So I declared to the *Justices*, 'How we were abused in our *Meeting* by the *rude People*, who threw *Stones*, and *Clods*, and *Dirt*, and *Water*: and how I was haled out of the *Meeting*, and brought thither, contrary to the *Instrument* of *Government*, which said; *None should be molested in their Meetings, that professed God, and owned the Lord Jesus Christ*: which I did. So the *Truth* came over them, that when one of the *rude Fellows* cried; *He would swear*; one of the *Justices* checked him, saying, *What will you swear? hold your Tongue*. At last they bid the *Constable*, *Have me to my Lodging*; and there I should be secured, till to morrow *Morning*, that they sent for me again. So the *Constable* had me to my *Lodging*: And as we went, the *People* were exceeding *rude*; but I let them see the 'Fruits of their *Teachers*, and how they shamed *Christianity*, and dishonoured the *Name* of *Jesus*, which they professed. At *Night* we went to a *Justice's House* in the *Town*, who was pretty moderate; and I had a great deal of *Discourse* with him. Next *Morning* we sent to the *Constable* to know, If he had any thing more to say to us? And he sent us *Word*, *He had nothing to say to us, but that we might go, whither we would*. The *Lord* hath since raised up a *People* to stand for his *Name* and *Truth* in that *Town*, over those chaffy *Professors*.

We

We passed from *Manchester* through the *Country*, having many precious *Meetings* in several *Places*, till we came to *Preston*; between which and *Lancaster* I had a *general Meeting*: From which I went to *Lancaster*. There at our *Inn* I met with Colonel *West*, who was very glad to see me: and he meeting with Judge *Fell*, told him, *That I was mightily grown in the Truth*; when as indeed he was come nearer to the *Truth*, and so could better discern it. 1657.
Preston.
Lancaster

We came from *Lancaster* to *Robert Widders*: and on the *First-Day* after I had a *general Meeting* near the *Sands-side*, of *Friends of Westmorland and Lancashire*, where the *Lord's Everlasting Power* was over all; in which the *Word of Eternal Life* was declared, and *Friends* were settled upon the *Foundation, Christ Jesus*, under his *free Teaching*: And many were *Convinced*, and turned to the *Lord*. Sands-side.

Next day I came over the *Sands* to *Swarthmore*, where *Friends* were glad to see me: and I stay'd there *two first Days*, visiting *Friends* in their *Meetings* there-aways; who rejoiced with me in the *Goodness* of the *Lord*, who by his *Eternal Power* had carried me through, and over many *Difficulties* and *Dangers* in his *Service*: to him be the *Praise* for ever! Swarthmore.

Having gotten a little *Respite* from *Travel*, I was moved to write an *Epistle* to *Friends*, as followeth:

' ALL *Friends* of the *Lord* every where, whose *Minds* are turned in towards the *Lord*, take heed and hearken to the *Light* within you, which is the *Light of Christ*; which, as ye love it, will call your *Minds inward*, that are abroad in the *Creatures*: so your *Minds* may be renewed by it, and turned to God in this which is pure, to worship the living God, the *Lord of Hosts* over all the *Creatures*. That which calls your *Minds* out of the *Lusts* of the *World*, it will call them out of the *Affections* and *Desires*, and turn you to set your *Affections* above. The same that calls the *mind* out of the *World*, will give judgment upon the *World's Affections* and *Lusts*, that which calls out your *Minds* from the *World's Teachers*, and the *Creatures*; and so to have your *minds* renewed. There is your *Obedience* known and found, and there the *Image* of God is renewed in you; and ye come to grow up in it. That which calls your *minds* out of the *Earth*, turns them towards God, where the pure *Babe* is born of the *Virgin*; and the *Babe's food* is known, the *Children's Bread*, which comes from the living God, and nourishes up to *Eternal Life*: Which *Babes* and *Children* receive their *Wisdom* from above, from the pure, living God, and not from the *Earthly Ones*; for that is trodden under *Foot* with such. And all who hate this *Light*, whose *minds* are abroad in the *Creatures*, in the *Earth*, and in the *Image* of the *Devil*, get the *Words* of the *Saints* (that received their *Wisdom* from above) into the old *Nature*, and their corrupted *minds*: Such are they, that are *Murderers* of the just, *Enemies* to the *Cross* of *Christ*, in whom the *Prince* of the *Air* lodgeth; *Sons* of *perdition*, *Betrayers* of the just. Therefore take heed to that *Light*, which is oppressed with that *Nature*; which *Light*, as it arises, shall condemn all that *curst Nature*, and shall turn it out, and shut it

' it

1657. *W* it out of the House : And so ye will come to see the Candle lighted,
 and the House sweeping and swept. Then after ward the pure Pearl
 ariseth ; and then the Eternal God is exalted. The same Light, that
 calls in your minds out of the World (that are abroad) the same
 turns them to God, the Father of Lights. Here in the pure mind is
 the pure God waited upon for Wisdom from above ; and the pure God
 is seen Night and Day, and the Eternal Peace, of which there is no
 end, enjoied. People may have Openings, and yet their minds go
 into the Lusts of the Flesh ; but there the Affections are not mortified.
 Therefore hearken to that, and take heed to that, which calls your
 minds out of the Affections and Lusts of the World, to have them
 renewed : The same will turn your minds to God ; the same Light
 will set your Affections above, and bring you to wait for the pure
 Wisdom of God from on high, that it may be justified in you. Wait
 all in that, which calls in your minds, and turns them to God ;
 Here is the true Cross : that mind shall feed upon nothing, that is
 earthly ; but be kept in the pure Light of God up to God, to feed
 upon the living Food, which comes from the living God. So the
 Lord God Almighty be with you all, Dear Babes, and keep you all
 in his Strength and Power to his Glory, over all the world, ye whose
 minds are called out of it, and turned to God, to worship the Crea-
 tor, and serve him, and not the Creature. And the Light of God,
 which calls the mind out of the Creatures, and turns it to God ;
 brings into a Being of Endless Joy and Peace : And here is alway a
 Seeing God present, which is not known to the world, whose minds
 are in the Creatures, whose Knowledge is in the Flesh, whose minds
 are not renewed. Therefore all Friends, the Seed of God mind and
 dwell in, to reign over the Unjust : and the Power of the Lord dwell
 in, to keep you clear in your Understandings, that the Seed of
 God may reign in you all ; the Seed of God, which is but one in all,
 which is Christ in the male and in the female, which the Promise is
 to. Wait upon the Lord for the Just to reign over the Unjust, and
 for the Seed of God to reign over the Seed of the Serpent, and be the
 Head ; and all that is mortal, may die : for out of that will rise
 Presumption. So Fare ye well, and God Almighty blefs, and guide,
 and keep you in his Wisdom.

G. F.


About this time Friends, that were moved of the Lord to go to the
 Steeple-houses and Markets, to reprove Sin, and warn People of the Day
 of the Lord, suffered much hardship from the rude People, and also
 from the Magistrates ; being commonly pulled down, buffeted and bea-
 ten, and many Times sent to Prison. Wherefore I was moved to
 give forth the following Paper, to be spread abroad amongst People,
 to shew them, How contrary they acted therein to the Apostles Do-
 ctrine and Practice ; and to bring them to more moderation. Thus
 it was :

1657.

Swartha
more.

'IS it not better for you, that have cast into Prison the Servants
 'and Children of the Lord God, for speaking, as they are moved,
 'in Steeple-houses or Markets, Is it not better, I say, for you to Try
 'all things, and hold fast that which is good? Is it not of more Honour
 'and Credit, to prove all things, and try all things, than to pluck down
 'in the Steeple-houses, and pull off the Hair of their Heads, and cast them
 'into Prison? Is this an Honour to your Truth and Gospel you pro-
 'fess? Doth it not shew, that ye be out of Truth, and are not they,
 'that are ready to Instruct the Gainsayers? Hath not the Lord said,
 'He will pour out of his Spirit upon all Flesh, and his Sons and his
 'Daughters shall prophesy, and old Men shall dream Dreams, and young
 'Men see Visions, and on his Hand-maids he will pour forth of his Spirit?
 'Was not this Prophecy in Ages past stood against by the Wise, learn-
 'ed Men in their own Wisdom, and by the Synagogue-Teachers? And
 'were not such haled out of the Synagogues and Temple, who witnessed
 'the Spirit poured forth upon them? Doth not this shew, that ye
 'have not received the pourings forth of this Spirit upon you, who
 'fill the Gaols with so many Sons and Daughters, and hold up such
 'Teachers, as are bred up in Learning at Oxford and Cambridge, and
 'are made by the Will of Man? Doth not this shew, that ye, that
 'are bred up there, and are made Teachers by the Will of Man, and
 'do persecute for Prophecying, are Strangers to the Spirit, that is poured
 'forth upon Sons and Daughters, by which Spirit they come to mi-
 'nister to the Spirits, that are in Prison? The Lord hath a Controver-
 'sy with you, who are found prisoning and persecuting such, as the
 'Lord hath poured forth of his Spirit upon. Do not all your Fruits
 'shew, in all the Nation, where ye come, in Towns, Cities, Villa-
 'ges and Countries, that ye are the Seeds-men made by the Will of
 'Man, who to the Flesh do sow, of which nothing but Corruption is
 'reaped in Nations, Countries, Cities and Villages? Ye are looked
 'upon, and your Fruits; and that which may be gathered, is seen
 'by all that be in the Light, as they pass through your Countries,
 'Towns, Cities and Villages, that ye are all the Seeds-men, that have
 'sown to the Flesh. Mark, and of this take ye Notice, who are of
 'that Birth, that is born of the Flesh; and so ye sow to your own,
 'persecuting him, that is born of the Spirit, who sows to the Spirit,
 'and of the Spirit reaps Life Eternal: Such ye, who sow to the Flesh,
 'cast into Prison. Do ye not hale out of the Synagogues? and perse-
 'cute and beat in the Synagogues, and knock down? Are not these the
 'Works of the Flesh? Have not many been almost murdered and
 'smothered in your Synagogues? And have not some been haled out of
 'your Synagogues, for but looking at the Priest, and after cast into
 'Prison? Doth not all this make manifest, what Spirit ye are of,
 'and your Fruits to be of the Flesh? What Pleasures and Sports in
 'every Town are to be seen among your Flocks, that sow to the flesh,
 'and are born of it! Whereas the Ministers of the Spirit cried against
 'such, as sported in the day-time; and such, as ate and drank, and
 'rose up to play; and such, as lived wantonly upon Earth in Pleasures;
 'and such, as lived in fulness of Bread and Idleness; such as defile
 'the

1675. *the Flesh*: such did God overthrow and destroy, and set them forth as *Examples* to all them, that after should live *Ungodly*. But are not the *Fruits* of this reaped in every *Town*? Cannot we from hence see, that here is *sowing* to the *flesh*? Again, what *Scorning*, *Scoffing*, *Mocking*, *Derision* and *Strife*! What *Oaths*, *Drunkenness*, *Uncleanness* and *curst Speaking*! What *Lust* and *Pride* is seen in the *Streets*! These *fruits*, we see, are reaped of the *flesh*. So here we see the *Seeds-man*, him that *sows* to this *flesh*, of which nothing but *Corruption* is reaped; as the *Countries*, *Towns*, *Cities* and *Villages* make manifest. But the *Ministers* of the *Spirit*, who *sow* to the *Spirit*, come to reap *Life Eternal*: These discern the other *Seeds-man*, who *sows* to the *flesh*, and of the *flesh* reaps *Corruption*. For the *Day* hath manifested each *Seeds-man*, and what is reaped from each, is seen; Glory be to the Lord God for ever! The *Ministers* of the *Spirit*, which be born of the *Spirit*, *Sons* and *Daughters*, which have the *Spirit* poured forth upon them, and witness the *promise* of God fulfilled in them; by the *Spirit* of God preach and minister to the *Spirit* in *Prison* in every one, in the *sight* of God, the Father of *Spirits*. God's *Hand* is turned against you all, that have destroyed God's *Creatures* upon your *Lust*: And God's *Hand* is turned against you, that have wronged by *unjust Dealing*, and defrauded, and have oppressed the *Poor*, and have respected the *Persons* of the *Proud*, (such as be in *gay Apparel*;) and lend not your *Ear* to the *Cry* of the *Poor*. The Lord's *Hand* and *Arm* against you all is turned, and his righteous *Judgment* and *Justice* upon you all will be accomplished and repayed; who shall have a *Reward* every one, according to your *Works*. Oh the *Abomination* and *hypocritical Profession*, that is upon the *Earth*, where God and *Christ*, *Faith*, *Hope*, the *holy Spirit* and *Truth* is professed; but the *fear* of God, and the *Faith*, that purifies and gives *Victory* over the *World*, not lived in! Doth it not appear, that the *Wisdom*, that rules in all those, whom the *Seeds-man*, that *sows* to the *flesh*, *sows* for, and who are born of the *Flesh*, is from *below*, *earthly*, *sensual* and *devillish*, and their *Understanding* *brutish*, and their knowledge *natural* as the *brute Beasts*? For Men and Women in that state have not patience, to speak one to the other of the *Scripturas*, without much *Corruption* and *Flesh* appearing, yet they have a *feigned Humility*, a *Will-worship*, and *Righteousness* of *Self*; but they own not the *Light*, which *lighteth* every *Man*, that cometh into the *World*, *Christ Jesus*, the *Righteousness* of *God*: Which *Light* being owned, *Self*, and the *Righteousness* of *Self* comes to be denied. Here is the *Humility*, that is contrary to the *Light*, and that is *below* and *feigned*: Here is the *Wisdom*, that is from *below*, *earthly*, *sensual* and *devillish*: for People can scarce speak one to another, without *destroying* one another, *prisoning* and *persecuting* one another, when they speak of the *Scriptures*. Now, this is the *Devillish Wisdom*, *murdering* and *destroying*: This is not the *Wisdom* that is from *above*, which is pure and peaceable, gentle and easie to be intreated, full of *Mercy* and good *Fruits*. Here all may read each *Seeds-man*, which hath each *Wisdom*: He that *sows* to the *Flesh*, and is born of that, hath the *wisdom* that is *earthly*, *sensual* and *devillish*; He that *sows* to the *Spirit*,

' a Minister of the Spirit, hath the Wisdom from above, which is pure, 1657.
 ' which is peaceable, which is gentle, which is easie to be intreated; 
 ' the Wisdom, by which all things were made and created. Now is Swarth-
 ' each Wisdom discovered, and each Seeds-man: the Day, which is more.
 ' the Light, hath discovered them.

G. F.

As the fore-going Paper was sent forth amongst the World's People, to let them see, from whence their Imprisoning and Persecuting, Cruelty and violent Dealing sprang; so I was also moved to give forth the following Epistle to Friends, to stir them up to be bold and valiant for the Truth, and to encourage them in their Sufferings for it.

' ALL Friends and Brethren every where, Now is the Day of
 ' your Trial, and now is the Time for you to be Valiant; and
 ' to see, that the Testimony of the Lord doth not fall: For now is the
 ' Day of Exercise of your Gifts, of your Patience, and of your Faith.
 ' Now is the Time to be armed with Patience, with the Light and
 ' with Righteousness, and with the Helmet of Salvation: And now is
 ' the Trial of the Slothful Servant, who hides his Talent, and will
 ' judge Christ hard. Now, happy are they that can say, The Earth
 ' is the Lord's, and the Fulness thereof, and he gives the Increase:
 ' And therefore, who takes it from you? Is it not the Lord still, that
 ' suffers it? For the Lord can trie you, as he did Job, whom he made
 ' Rich, whom he made Poor; and whom he made Rich again:
 ' who still kept his Integrity in all Conditions. So learn Paul's Lesson,
 ' In all States to be content: And have his Faith, That nothing is
 ' able to separate us from the Love of God, which we have in Christ Jesus.
 ' Therefore be Rich in Life, and in Grace, which will endure, ye who
 ' are Heirs of Life, and born of the Womb of Eternity, that Noble
 ' Birth, that cannot stoop to that, that is born in Sin, and conceived
 ' in Iniquity; who are better bred and born: whose Religion is from
 ' God, above all the Religions, that are from below; and who walk
 ' by Faith, by that which God hath given you, and not by that
 ' which Men make, who walk by Sight, from the Mass-book to the
 ' Directory: Such are subject to stumble and fall, who walk by Sight,
 ' and not by Faith. Therefore mind him, that destroys the Original
 ' of Sin, the Devil and his Works, and cuts off the Entail of Satan,
 ' viz. Sin; who would have by Entail an Inheritance of Sin in Men
 ' and Women from Generation to Generation, and pleads for it by all his
 ' Lawyers and Counsellors. For though the Law did not cut it off,
 ' which made nothing perfect; yet Christ being come, destroys the
 ' Devil and his Works, and cuts off the Entail of Sin: This angers
 ' all the Devil's Lawyers and Counsellors, that Satan shall not hold Sin
 ' by Entail in thy Garden, in thy Field, in thy Temple, thy Taber-
 ' nacle. So keep your Tabernacles, that there ye may see the Glory
 ' of the Lord appear at the Doors thereof. And be faithful: for ye
 ' see, what the Worthies and Valiants of the Lord did attain unto by
 Mm ' Faith.

1657. *Faith.* Enoch by Faith was translated: Noah by Faith was preserved over the Waters in his Ark: Abraham by Faith forsook his Father's House and Religion, and all the Religions of the World: Isaac and Jacob by Faith followed his Steps. And see, how Samuel, and other of the Lord's Prophets, with David, by Faith were preserved to God, over God's Enemies! And Daniel, and the Three Children by Faith escaped the Lions and the Fire, and preserved their Worship clean, and by it were kept over the Worships of the World. And the Apostles by Faith travelled up and down the World, and were preserved from all the Religions of the World, and held forth the pure Religion to the dark World, which they had received from above, from God (for the Way they walked in, and the Worship they performed and taught, was received from above, from God and from Christ Jesus) and likewise their Fellowship was received from above, which is in the Gospel, that is Everlasting. And in this neither Powers, Principalities, nor Thrones, Dominions nor Angels, nor things present, nor things to come, nor Heights, nor Depths, nor Death, Mockings, nor spoiling of Goods, nor Prisons, nor Fetters, were able to separate them from the Love of God, which they had in Christ Jesus. And Friends, Quench not the Spirit, nor despise Prophecy, where it moves; neither hinder the Babes and Sucklings from crying Hosannah: for out of their Mouths will God ordain Strength. There were some in Christ's Day, that were against such; whom he reproved: And there were some in Moses his Day, who would have stopt the Prophets in the Camp; whom Moses reproved, and said in Way of Encouragement to them, Would God, that all the Lord's People were Prophets! So I say now to you. Therefore ye, that stop it in your selves, do not quench it in others, neither in Babe nor Suckling; for the Lord hears the Cries of the Needy, and the Sighs and Groans of the Poor. Judge not that, nor the Sighs and Groans of the Spirit, which cannot be uttered; lest ye judge Prayer: for Prayer as well lies in Sighs and Groans to the Lord, as otherwise. So let not the Sons and Daughters, nor the Hand-maidens be stopt in their Prophecies, nor the Young-men in their Visions, nor the Old-men in their Dreams: but let the Lord be glorified in and through all, who is over all, God blessed for ever! So that every one may improve their Talents, and every one exercise their Gifts; and every one speak, as the Spirit gives them Utterance. Thus every one may minister, as he hath received the Grace, as a good Steward to him, that hath given it him; so that all Plants may bud, and bring forth Fruit to the glory of God: for the manifestation of the Spirit is given to every one to profit withal. So see, that every one hath profited in heavenly things: Male and Female, look into your own Vineyards, and see, what Fruit ye bear to God; look into your own Houses, see how they are decked and trimmed, and see, what Odors, Mirrh and Frankincense ye have therein, and what a Smell and Savour ye have to ascend to God, that he may be glorified. So bring your Deeds all to the Light, which ye are taught to believe in by Christ, your Head, the heavenly Man; and see, how they are wrought in God. And every Male and Female, let Christ dwell in your Hearts by Faith (Christ in the Male

Swarth-
more.

‘Male and in the Female ;) and let your Mouths be opened to the Glory 1657.
 ‘of God the Father, that he may rule and reign in you. We must not
 ‘have Christ Jesus, the Lord of Life, put any more in a Stable, Swarth-
 ‘amongst the Horses and Asses : but he must now have the best more.
 ‘Chamber, the Heart ; and the rude, debauched Spirit must be turned
 ‘out. Therefore let him reign, whose Right it is, who was con-
 ‘ceived by the Holy Ghost ; by which Holy Ghost ye call him Lord,
 ‘in which Holy Ghost ye pray, and by which Holy Ghost ye have
 ‘Comfort, and Fellowship with the Son and with the Father. There-
 ‘fore know the Triumph in it, and in God and his Power (which the
 ‘Devil is out of) and in the Seed, which is first and last, the begin-
 ‘ning and ending, the Top-and Corner-stone : in which is my Love
 ‘to you, and in which I rest—

Your Friend, G. F.

P O S T S C R I P T.

‘And Friends, be careful, how ye set your feet among the tender
 ‘Plants, that are springing up out of God’s Earth ; lest ye do tread
 ‘upon them, and hurt them, and bruise them, or crush them in God’s
 ‘Vineyard.

Now after I had tarried two first-Days at Swarthmore, and had
 visited Friends in their Meetings thereabouts, I passed from thence into
 Westmorland, visiting Friends Meetings there ; till I came to John
 Audland’s, where there was a general Meeting. The Night before
 I had a vision of a desperate Creature, that was coming to destroy me ;
 but I got Victory over it. And the next Day in the Meeting-time there
 came one Otway, with some rude fellows with him ; and he rode round
 about the Meeting with his Sword or Rapier, and would fain have got-
 ten in, through the Friends to me : but the Meeting being great, the
 Friends stood thick ; so that he could not easily come at me. Then
 when he had rid about several Times raging, and found, he could not
 get in, being limited by the Lord’s Power ; he at length went away.
 It was a glorious Meeting, and ended peaceable ; and the Lord’s ever-
 lasting Power came over all. But this wild Man went home, and be-
 came distracted ; and not long after died. I sent a Paper to John
 Blaykling to read to him, while he lay ill, shewing him his wickedness ;
 and he did acknowledge something of it.

Going from hence, I went through Kendal, where a Warrant
 had long lain to apprehend me : and the Constables seeing me, ran
 to fetch their Warrant, as I was riding through the Town : but be-
 fore they could come with it, I was gone past the Town ; and so
 escaped their Hands.

I travelled on Northwards, visiting Friends Meetings, as I went ;
 till I came to Strickland-head, where I had a great Meeting. And
 most of the Gentry of that Country being gathered to an Horse-Race,
 not far off from the Meeting, I was moved to go, and declare the

1657. *Truth* unto them; and a *Chief-Constable*, that was there, did also admonish them. Our *Meeting* was quiet, and the *Lord* was with us; and by his *Word* and *Power* *Friends* were settled in the *Eternal Truth*.

Cumber-
land.

Gillland.
Carlisle.

Abbey-
holm.

Lang-
lands.

From hence we passed into *Cumberland*, where we had many precious, living *Meetings*. And after we had travelled through to *Gill-land*, and had a *Meeting* there; we came to *Carlisle*, where they had used to put *Friends* out of the *Town*: but there came a great *Flood*, while we were there, that they could not put us out of the *Town*; so we had a *Meeting* there on the *first-Day*. After which we passed through the *Country* to *Abby-holm*, and had a little *Meeting* there. This is a *Place*, where I told *Friends* long before, there would a great *People* come forth to the *Lord*; which hath since come to pass, and a large *Meeting* there is gathered to the *Lord* in those *Parts*.

I passed from hence to a general *Meeting* at *Langlands* in *Cumberland*, which was very large: for most of the *People* had so forsaken the *Priests*, that the *Steeple-houses* in some places stood empty. And *John Wilkinson*, a *Preacher*, that I have often named before, who had three *Steeple-houses*, had so few *Hearers* left, that giving over *preaching* in the *Steeple-houses*, he first set up a *Meeting* in his *House*, and *preached* there to them that were left. Afterwards he set up a *silent Meeting* (like *Friends*,) to which came a few: for most of his *Hearers* were come off to *Friends*. Thus he held on, till he had not past half a *Dozen* left; the rest still *foraking* him, and coming away to *Friends*. At last, when he had so very few left, he would come to *Pardsey-Crag* (where *Friends* had a *Meeting* of several *hundreds* of *People*, who were all come to sit under the *Lord Jesus Christ's Teaching*) and he would walk about the *Meeting* on the *first-Days*, like a man that went about the *Commons* to look for *Sheep*. Now during this time, I came to this *Pardsey-Crag-meeting*, and he with three or four of his *followers*, that were yet left to him, came to the *Meeting* that *Day*; and they were all throughly *Convinced*. After the *Meeting* was done, *Priest Wilkinson* asked me two or three *Questions*, which I answered him to his *Satisfaction*: and from that time he came amongst *Friends* to their *Meetings*, and became an *Able Minister*; and *preached* the *Gospel freely*, and turned many to *Christ's free Teaching*. And after he had continued many *Years* in the *free Ministry* of *Christ Jesus*, he died in the *Truth*.

SCOT-
LAND.

I had for some time felt *Drawings* on my *Spirit* to go into *Scotland*; and had sent to one *Colonel William Osborn* of *Scotland*, desiring him to come and meet me: and he, with some others with him, were come out of *Scotland* to this *Meeting*. So after the *Meeting* was over (which, he said, was the most-glorious *Meeting*, that ever he saw in his life) I passed with him, and those others that were with him, into *Scotland*; having *Robert Widders* with me, who was a *Thundring man* against *Hypocrisy* and *Deceit*, and the *Rottenness* of the *Priests*.

The first *Night* we came into *Scotland*. we lodged at an *Inn*; and the *Inn-keeper* told us: *There was an Earl lived about a Quarter of a Mile off, who had a desire to see me; and had left word at his House, that if ever I came into Scotland, he should send him word.* He told us, *there were three Draw-bridges to his House; and that it would be Nine*

a Clock, before the third Bridge was drawn. So finding, we had time 1657. in the Evening, we walked down to his House. He received us very lovingly; and said, *He would have gone with us on our Journey, but that he was before engaged to go to a Funeral.* After we had spent some time with him, we parted very friendly; and returned to our Inn. Next Morning we travelled on, and passing through Dumfrieze, we came to Douglas; where we met with some Friends: and from thence we passed to the Heads, where we had a blessed Meeting in the Name of Jesus, and felt him in the midst. Scotland.
Dumfrieze
Douglas.
Heads.

Leaving Heads, we went to Badcow, and had a Meeting there; to which abundance of People came, and many were Convinced: amongst whom there was one, that was called a Lady, Convinced. From thence we passed towards the High-lands to William Osburn's House; where we gathered up the Sufferings of Friends, and the Principles of the Scotch Priests, which may be seen in a Book called, *The Scotch-Priests Principles.* Badcow.
Highlands

Afterwards we came back again to Heads and Badcow, and Garthore, where the said Lady Margaret Hambleton was Convinced; who afterwards went to warn O. Cromwel and Charles Fleetwood of the Day of the Lord, that was coming upon them. Heads.
Badcow.
Garthore.

On the First-day we had a great Meeting, and several Professors came to it. Now, the Priests had frightened the People with the Doctrine of Election and Reprobation; telling them: *That God had ordained the greatest part of Men and Women for Hell; and that, let them Pray, or Preach, or Sing, and do what they could, it was all to no purpose, if they were ordained for Hell. And that God had a certain Number, which were Elected for Heaven; and let them do what they would, as David an Adulterer, and Paul a Persecutor, yet elected Vessels for Heaven. So the fault was not at all in the Creature, less or more; but God had ordained it so.* Now I was lead to open to the People the falseness and folly of their Priests Doctrines, and shewed them; 'How the Priests had abused those Scriptures, which they had brought and quoted to them, as in Jude, and other Places. For 'whereas they said, *There was no fault at all in the Creature;* I shewed 'them, that they, who Jude speaks of, to wit Cain, Core and Balaam, 'who, he says, *were ordained of old to Condemnation,* the fault was in 'them. For did not God warn Cain and Balaam, and gave a Promise 'to Cain, *If he did well, he should be accepted?* And did not the Lord 'bring Core out of Egypt, and his Company? And yet did not he 'gainsay both God and his Law, and his Prophet Moses? So here 'People might see, that there was a fault in Cain, Corah and Balaam; 'and so there is in all them, that go in their ways. For if they, who 'are called Christians, resist the Gospel, as Core did the Law, and err 'from the Spirit of God, as Balaam did; and if they do Evil, as Cain 'did, is not here a fault? Which fault is in themselves, and is the 'Cause of their Reprobation, and not God. Doth not Christ say, *Go, preach the Gospel to all Nations?* Which is the Gospel of Salvation. 'He would not have sent them out into all Nations, to preach the 'Doctrine of Salvation, if the greatest part of Men had been ordained 'for Hell. Was not Christ a Propitiation for the sins of the whole 'World, for those that become Reprobates, as well as for the Saints?

'He

1657. *He died for all Men, the Ungodly as well as the Godly, as the Apostle bears witness, (2 Cor. 5. 15. Rom. 5. 6.) And he enlightens every Man, that cometh into the World, that through him they might all believe. And Christ bids them believe in the Light: But all they, that hate the Light, which Christ bids all believe in; they are Reprobated. Again, The Manifestation of the Spirit of God is given to every Man to profit withal: But they that vex, quench and grieve it, are in the Reprobation; and the fault is in them, as it is also in them that hate his Light. The Apostle saith, The grace of God, which brings Salvation, hath appeared unto all Men, teaching us, (saith he) that denying Ungodliness and worldly Lusts, we should live soberly, righteously and godly in this present World, (Tit. 2. 11. 12.) Now all thole Men and Women, that live Ungodly, and in the Lusts of the World, that turn this grace of God into Wantonness, and walk despitefully against it, and so deny God, and the Lord Jesus Christ, that bought them; the fault is in all such, that turn the grace into Wantonness, and walk despitefully against that, which would bring their Salvation, and save them out of the Reprobation. But the Priests, it seems, can see no fault in such as deny God, and the Lord Jesus Christ, that hath bought them, such as deny his Light, which they should believe in, and his grace, which should teach them to live godly, and which should bring them their Salvation. Now all that believe in the Light of Christ, as he commands, are in the Election; and sit under the Teaching of the grace of God, which brings their Salvation. But such, as turn this grace into Wantonness, are in the Reprobation: and such as hate the Light, are in the Condemnation. Therefore I exhorted all the People to believe in the Light, as Christ commands, and own the grace of God their free Teacher; and it would assuredly bring them their salvation: for it is sufficient. Many other Scriptures were opened concerning Reprobation, and the People were opened to see; and a spring of Life rose up among them.*

Scotland.

These things soon came to the Priests Ears: for the People, that sate under their dark Teachings, began to see Light, and to come into the Covenant of Light. So the Noise was spread over Scotland, amongst the Priests, *That I was come thither; and a great Cry was among them, that all would be spoiled: for they said, I had spoiled all the honest Men and Women in England already (so, upon their own account, the worst were left to them.)* Upon this they gathered great Assemblies of Priests together, and drew up a Company Articles of Curses to be read in their several Steeple-houses; and that all the People should say, *Amen* to them. Some few of these I will here set down; the rest may be read in the Book before-mentioned of *The Scotch Priests Principles*.

The first was; *Cursed is he, that saith, Every Man hath a Light within him sufficient to lead him to Salvation: And let all the People say, Amen.*

The second; *Cursed is he that saith, Faith is without Sin: And let all the People say, Amen.*

The third; *Cursed is he, that denieth the Sabbath-day: And let all the People say, Amen.*

In

In this *last* they make the People *Curse themselves*: for on the Sabbath-day (which is the *Seventh-day* of the *Week*, which the *Jews* kept by the *Command* of *God* to them) they kept *Markets* and *Fairs*; and so brought the *Curse* of *God* upon their own *Heads*. 1657. Scotland.

And as to the *first*, concerning the *Light*, *Christ* faith; *Believe in the Light*, that ye may become *Children of the Light*: and he that believeth, shall be saved; he that believeth, shall have everlasting *Life*: He that believeth, passes from *Death* to *Life*, and is grafted into *Christ*. And ye do well, said the *Apostle*, that ye take heed unto the *Light*, that shines in the dark place, until the day dawn, and the *Day-star* arise in your *Hearts*. So the *Light* is sufficient to lead unto the *Day-star*.

And as concerning *Faith*, it is the gift of *God*; and every gift of *God* is pure. The *faith*, which *Christ* is the *Author* of, is precious, divine and without *Sin*: And this is the *faith*, which gives *Victory* over *Sin*, and Access to *God*; in which *faith* they please *God*. But they are *Reprobates* themselves concerning this *faith*, and are in their dead *faith*, who Charge *sin* upon this *faith* under pain of a *Curse*: which *faith* gives *victory* over their *Curse*, and returns it into their own *Bowels*.

There were a Company of *Scots* near *Badcow*, who challenged a *Dispute* with some of our *Scotch Friends* (for with me they would not dispute:) so some of the *Scotch Friends* met them at the *Market-Place*. The *Dispute* was to be concerning the *Sabbath-day*, and some other of their *Principles* before-mentioned: And I having gotten their *Principles* and *Assertions*, shewed the *Friends*, where they might easily be overthrown; and a *Scotch Friend*, a *Smith*, overthrew them clearly. Badcow.

There were two *Independent Churches* in *Scotland*, of which many were *Convinced*: But the *Pastor* of the other was in a great *Rage* against *Truth* and *Friends*. They had their *Elders*, who sometimes would exercise their *Gifts* amongst the *Church-members*, and would sometimes be pretty tender: but their *Pastor* speaking so much against the *Light*, and us, who are the *Friends of Christ*, he darkened his *Hearers*; so that they grew dark, and blind, and dry, and lost their *Tenderness*. And he continued preaching against *Friends*, and against the *Light* of *Christ Jesus*, calling it *natural*: At last one *Day* in his Preaching he *Cursed* the *Light*; and fell down dead in his *Pulpit*. The *People* carried him out, and laid him upon a *Grave-stone*, and poured *Strong-Waters* into him; which fetched him to *Life* again: and they carried him home, but he was *Mopish*. After a while he stripped off his *Cloths*, and put on a *Scotch Plod*; and went into the *Country* amongst the *Dairy-women*: and when he had staid there about two *Weeks*, he came home, and went into the *Pulpit* again. Whereupon the *People* expected some great *Manifestation* or *Revelation* from him: but instead thereof he began to tell them, what *Entertainment* he had met with; how *One Woman* gave him *Skim'd Milk*, *Another* gave him *Butter-milk*, and *Another* gave him good *Milk*: So the *People* were fain to take him out of the *Pulpit* again, and carry him home. He that gave me this *Account*, was one *Andrew Robinson*, who was one of his *Chief Hearers*; and came afterwards to be *Convinced*, and received

1657. *w* received the *Truth*: And he said, *He never heard, that he recovered his Senses again.* By this People may see the *Vengeance* of God, which came upon him, that *curst the Light*; which *Light* was the *Life* in *Christ*, the *Word*: And it may be a *Warning* to all others, that *speake Evil* against the *Light of Christ*.

Scotland.

Now were the *Priests* in such a *Rage*, that they posted up to *Edenborough*, to *O. Cromwell's Council* there, with *Petitions* against me. And the *Noise* was, *That all was gone*: for several *Friends* were come out of *England*, and spread over *Scotland*, *Sounding the Day of the Lord*, and *preaching the everlasting Gospel of Salvation*, and *turning People to Christ Jesus*, who died for them, that they might receive his free *Teaching*. After I had gathered up the *Principles* of the *Scotch Priests*, and the *Sufferings* of *Friends*, and had seen the *Friends* in that part of *Scotland* settled, by the *Lord's Power*, upon *Christ* their *Foundation*;

Lithgow.

I went up to *Edenborough*; and in the way came to *Lithgow*: Where lodging at an *Inn*, the *Inkeeper's Wife*, who was *blind*, received the *Word of Life*, and came under the *Teaching of Christ Jesus*, her *Saviour*. At *Night* there came in abundance of *Souldiers*, and some *Officers*, with whom we had much *Discourse*; and some were *rude*: One of the *Officers* said, *He would obey the Turk's or Pilate's Command, if they should command him to guard Christ to crucify him.* So far he was from all *Tenderness*, or *Sense* of the *Spirit of Christ*, that he would rather *crucify the Just*, than *suffer for or with the Just*; whereas many *Officers* and *Magistrates* have lost their *Places*, before they would turn against the *Lord* and his *Just one*.

Edenburg
Leith.

When I was come to *Edenborough*, and had stayed there a while, I went from thence to *Leith*, where many *Officers* of the *Army* came in with their *Wives*; and many were *convinced*. Among those that came, *Edward Billing's Wife* was one: She brought a great *Deal* of *Coral* in her *Hand*, and threw it on the *Table* before me, to see, whether I would speak against it, or no? I took no notice of it, but declared the *Truth* to her; and she was *reached*. There came in many *Baptists* also, who were very *rude*; but the *Lord's Power* came over them, so that they went away *confounded*. Then there came in *another sort*; and one of them said, *He would dispute with me: and for Argument's sake, would deny, There was a God.* I told him, 'He was one of those *fools*, that said in his *Heart*, *There is no God*: but he should know him in the *Day* of his *Judgment*. So he went his way: and a fine precious time we had afterward with several *People* of *Account*; and the *Lord's Power* came over all. *William Osburn* was with me: And *Colonel Lidcor's Wife* and *William Welch's Wife*, and several of the *Officers* themselves also, that were there, were *convinced* at that *Time*. Now *Edward Billing* and his *Wife* were at that time *separated*, and lived apart; and she being *reached* by *Truth*, and become *loving to Friends*, we sent for her *Husband*, and he came: and the *Lord's Power* reached unto them both, and they joined together in it, and agreed to live together in *Love* and *Unity*, as *Man* and *Wife*.

After this we went back to *Edenborough* again, where many *Thousands* of *People* were gathered together, with abundance of *Priests* among them, about burning of a *Witch*; and I was moved to declare the

the Day of the Lord amongst them. Which when I had done, I went from thence to our Meeting, whither many rude People and Baptists came. The Baptists began to vaunt with their Logick and Syllogisms: but 'I was moved, in the Lord's Power, to thresh their chaffy, light minds; and shewed the People, That, after that fallacious way of discoursing, they might make White seem Black, and Black seem White: as, That because a Cock had two Legs; And each of them had two Legs; therefore they were all Cocks. Thus they might turn any thing into Lightness and Vanity: but it was not the Way of Christ, or his Apostles, to Teach, Speak or Reason after that manner. Hereupon those Baptists went their way; and after they were gone, we had a blessed Meeting in the Lord's Power, which was over all.

I mentioned before, that many of the Scotch Priests, being greatly disturbed at the Spreading of Truth, and Loss of their Hearers thereby; were gone up to Edenborough, to Petition the Council against me. Now, when I came back from the Meeting to the Inn, where I lodged, an Officer belonging to the Council, came to me, and brought me the following Order:

Thursday, the 8th of October, 1657. at his Highness's Council in Scotland.

Ordered,

That George Fox do appear before the Council on Tuesday, the 13th of October next, in the Fore-noon.

E. Downing, Clerk of the Council.

When he had delivered me the Order, he asked me, Whether I would Appear or no? I did not tell him, whether I would or no; but asked him, If he had not forged the Order? He said, No; it was a real Order from the Council, and he was sent as their Messenger with it. When the Time came, I Appeared, and was had up into a great Room; where many great Persons came, and looked at me. After a while the Door-keeper came, and had me into the Council-Chamber: and as I was going in, he took off my Hat. I asked him, 'Why he did so? and who was there, that I might not go in with my Hat on? for I told him, I had been before the Protector with my Hat on: But he hung up my Hat, and had me in before them. When I was come in, and had stood a while, and they said nothing to me; I was moved of the Lord to say, 'Peace be amongst you, and Wait in the Fear of God, that ye may receive his Wisdom from above, by which all things were made and created; that by it ye may all be Ordered, and may Order all things under your Hands to God's Glory. After I had done speaking, they asked me; What was the Occasion of my coming into that Nation? I told them, 'I came to visit the Seed of God, which had long lain in Bondage under Corruption: and the Intent of my Coming was, that all in the Nation, that did profess the Scriptures, the Words of Christ, and of the Prophets and

Nn


'Apostles,

Eden-
borough-
Council.

1657. *Scotland, Edenborough-Council.* 'Apostles, might come to the *Light, Spirit and Power*, which they were in, who gave them forth; that so in and by the *Spirit* they might understand the *Scriptures*, and know *Christ and God* aright, and have *fellowship* with them, and one with another. They asked me, *Whether I had any outward Business there?* I said, *Nay*. Then they asked me, *How long I intended to stay in the Country?* I told them, 'I should say little to that: My *Time* was not to be long; yet in my freedom in the *Lord* I stood, in the *Will* of him, that sent me. Then they bid me withdraw; and the *Door-keeper* took me by the *Hand*, and led me forth. In a little time they sent for me in again, and told me; *I must depart the Nation of Scotland by that day Seven-night*. I asked them, 'Why? What had I done? What was my *Transgression*, that they passed such a *Sentence* upon me to depart out of the *Nation*? They told me, *They would not dispute with me*. Then I desired them to hear, what I had to say to them: but they said; *They would not hear me*. I told them, '*Pharaoh* heard *Moses* and *Aaron*, and yet he was an *Heathen*, and no *Christian*; and *Herod* heard *John Baptist*: and they should not be worse, than these. But they cried, *Withdraw, withdraw*: Whereupon the *Door-keeper* took me again by the *Hand*, and led me out. Then I returned to my *Inn*, and continued still in *Edenborough*; visiting *Friends* there and thereabouts, and strengthening them in the *Lord*. And after a little time I writ a *Letter* to the *Council*, to lay before them their *Unchristian Dealing*, in banishing me, an *innocent Man*, that sought their *Salvation* and *Eternal Good*; A *Copy* of which *Letter* here followeth, directed—

To the Council of Edenborough.

'**Y**E that sit in *Council*, and bring before your *Judgment-seat* the *Innocent*, the *Just*, without shewing the least *Cause*, what *Evil* I have done, or convicting me of any *Breach* of any *Law*; and afterward ye banish me out of your *Nation* and *Country*, without telling me, for what, or what *Evil* I had done: though I told you, when ye asked me, *How long I would stay in the Nation?* That my *Time* was not long (I spake it *innocently*;) and yet ye banish me. Will not all, think ye, that fear *God*, judge this to be *wickedness*? Consider, did not they sit in *Council* about *Stephen*, when they stoned him to *Death*? Did not they sit in *Council* about *Peter* and *John*, when they *haled* them out of the *Temple*, and put them out of their *Council* for a little *Season*, and took *Counsel* together; and then brought them in again, and threatened them, and charged them *To speak no more in that Name?* Was not this to *stop* the *Truth* from spreading in that *Time*? And had not the *Priests* an hand in these things, with the *Magistrates*? and in examining *Stephen*, when he was stoned to *Death*? Was not the *Council* gathered together against *Jesus Christ*, to put him to *Death*? and had not the *Chief Priests* an hand in it? When they go to persecute the *Just*, and crucify the *Just*, do they not then neglect *Judgment*, and *Mercy*, and *Justice*, and the weighty *Matters* of the *Law*, which is *just*? Was not the *Apostle Paul* tossed up and down by the *Priests* and the *Rulers*,

'Rulers, and Prisoned? And was not John Baptist cast into Prison? 1657.
 'Are not ye doing the same Work, shewing, what Spirit ye are of? 
 'Now, do not ye shew the End of your Profession, the End of your Scotland. Edenborough.
 'Prayers, the End of your Religion, and the End of your Teaching,
 'who are now come to banish the Truth, and him that is come to
 'declare it unto you? Doth not this shew, that ye be but in the
 'Words, out of the Life of the Prophets, Christ and his Apostles?
 'for they did not use such Practice, as to banish any. How do ye re-
 'ceive Strangers, which is a Command of God among the Prophets,
 'Christ and the Apostles? some by that means have entertained An-
 'gels at unawares; but ye banish one, that comes to Visit the Seed of
 'God, and is not chargeable to any of you. Will not all, that fear
 'God, look upon this to be Spight, and Wickedness against the Truth?
 'How are ye like to love Eemies, that banish your Friend? How
 'are ye like to do Good to them that hate you, when ye do Evil
 'to them that love you? How are ye like to heap Coals of Fire on
 'their Heads that hate you, and to Overcome Evil with Good, when
 'ye banish thus? Do ye not manifest to all, that are in the Truth,
 'that ye have not the Christian Spirit? How did ye do Justice to me,
 'when ye could not convict me of any Evil, yet banish me? This
 'shews, that Truth is banished out of your Hearts, and ye have
 'taken part against the Truth with Evil-doers, and the wicked, envi-
 'ous Priests, and Stoners, Strikers and Mockers in the Streets; with
 'these, ye that banish, have taken part: whereas ye should have
 'been a Terror to these, and a Praise to them that do well, and Suc-
 'coursers of them that be in the Truth; then might ye have been a
 'Blessing to the Nation, and not have banished him, that was moved of
 'the Lord to visit the Seed of God, and thereby have brought your
 'Names upon Record, and made them to stink in Ages to come, among
 'them that fear God. Were not the Magistrates stirred up in former
 'Ages to persecute or banish, by the corrupt Priests? and did not the
 'corrupt Priests stir up the rude Multitude against the Just in other
 'Ages? Therefore are your Streets like Sodom and Gomorrha. Did
 'not the Jews and the Priests make the Gentiles Minds envious against
 'the Apostles? And who were they, that would not have the Prophet
 'Amos to prophesie at the King's Chappel; but bad him, fly his way?
 'And when Jeremiah was put in the Prison, in the Dungeon, and in
 'the Stocks, had not the Priests an Hand with the Princes in doing
 'it? Now see all, that were in this Work of banishing, prisoning,
 'persecuting, Whether they were not all out of the Life of Christ, the
 'Prophets and Apostles? To the Witness of God in you all I speak:
 'Consider, Whether or no they were not always the blind Magistrates,
 'which turned their Sword always backward, that knew not their
 'Friends from their Foes, and so hit their Friends? Such Magistrates
 'were deceived by Flattery.

G. F.

When this was delivered, and read amongst them, some of them, as I heard, were troubled, at what they had done; being made sensible, that they would not be so served themselves. But it was not

1657. long, before they that *banished* me, were *banished* themselves, or glad to get away; who would not do good in the Day when they had Power, nor suffer others, that would.

After I had spent some time among *Friends* at *Edenborough*, and thereabouts, I passed from thence to *Heads* again, where *Friends* had been in great *Sufferings*: for the *Presbyterian Priests* had *Excommunicated* them, and given Charge, That none should Buy or Sell with them, nor Eat nor Drink with them. So they could neither Sell their *Commodities*, nor Buy what they wanted; which made it go very hard with some of them: for if they had bought Bread or other *Victuals* of any of their *Neighbours*, the *Priests* threatned them so with *Curses*, that they would run, and fetch it from them again. But Colonel *Asbfield*, being a *Justice of Peace* in that Country, put a stop to the *Priests* Proceedings. This Colonel *Asbfield* was afterwards convinced himself, and had a Meeting settled at his House; and declared the Truth, and lived and died in it.

After I had visited *Friends* at *Heads* and there-aways, and had encouraged them in the Lord, I went to *Glasgow*, where a Meeting was appointed; but not One of the Town came to it. As I went into the City, the Guard at the Gates had me up before the Governour, who was a moderate Man; and a great deal of Discourse I had with him: but he was too light to receive the Truth; yet he set me at Liberty, and so I passed to the Meeting. But seeing, none of the Town's People came to the Meeting, we declared Truth through the Town, and so passed away; and visited *Friends* in their Meetings thereabouts: and then returned towards *Badcom*. Several *Friends* went, and declared Truth in their *Steeple-houses*; and the Lord's Power was with them. And one time, as I was going with *William Osburn* to his House, there lay a Company of rude Fellows by the Way-side, who had hid themselves under the Hedges and in Bushes; and I spying them, asked him, What they were? Oh, said he, they are Thieves. Now *Robert Widders* being moved to go to speak to a Priest, was left behind, intending to come after. So I said to *William Osburn*, 'I will stay here in this Valley; and do thou go look after *Robert Widders*: But he was unwilling to go, being afraid to leave me there alone, because of those Fellows; till I told him, 'I feared them not. Then I called to them, asking them, What they lay lurking there for? and I bid them, Come up to me: but they were loth to come up. I charged them to come up to me, or else it might be worse with them: Then they came trembling to me; for the Dread of the Lord had struck them. I admonished them to be honest; and directed them to the Light of Christ in their Hearts, that by it they might see, what an Evil it was to follow after Theft and Robbery: and the Power of the Lord came over them. So I stayed there, till *William Osburn* and *Robert Widders* came up; and then we passed on together. But it is likely, that if we two had gone away before, they would have robbed *Robert Widders*, when he had come after alone; there being three or four of them.

We went to *William Osburn's* House, where we had a good Opportunity to declare the Truth to several People, that came in there. And then we went among the *Highlanders*; who were so *Devillish*, they

they had like to have *spoiled* us and our *Horses*: for they run at us with *Pitch-forks*; but through the *Lord's Goodness* we escaped them, being preserved by his *Power*. 1657.

From thence we passed to *Starling*, where the *Soldiers* took us up, and had us to the *Main-guard*; and after a few Words with their *Officers*, the *Lord's Power* coming over them, we were set at *Liberty*: But no *Meeting* could we get amongst them in the *Town*, they were so closed up in *Darkness*. Next Morning there came a *Man* with an *Horse*, that was to run a *Race*; and most of the *Town's People*, and the *Officers* went to see it. As they came back from the *Race*, I had a brave Opportunity, to declare the *Day of the Lord*, and his *Word of Life* amongst them: Some Confessed to it, and some Opposed: but the *Lord's Truth* and *Power* came over them all. Scotland.
Starling

Leaving *Starling*, we travelled through the *Country*, till we came to *Burnt-Island*, where I had two *Meetings* at one Captain *Pool's* House; one in the *Morning*, and the other in the *Afternoon*. Whilst they went to *Dinner*, I walked to the *Sea-side*, not having freedom to eat with them. Both he and his Wife were *Convinced*, and became good *Friends* afterward; and several *Officers* of the *Army* came in, and received the *Truth*. Burnt-Island.

We passed from thence through several other *Places* in the *Country*, till we came to *Johnston's*; where were several *Baptists*, that were very bitter, and came in a *Rage* to dispute with us: *Vain Janglers* and *Disputers* indeed they were. And when they could not prevail by disputing, they went, and informed the *Governour* against us; and next Morning they raised a whole *Company* of foot, and banished me, and *Alexander Parker*, and *James Lancaster* and *Robert Widders* out of the *Town*. As they guarded us through the *Town*, *James Lancaster* was moved to Sing with a *Melodious Sound* in the *Power of God*; and I was moved to proclaim the *Day of the Lord*, and preach the *Everlasting Gospel* to the *People*. For the *People* generally came forth, so that the *Streets* were filled with them: and the *Souldiers* were so ashamed, that they said, *They had rather have gone to Jamaica, than have guarded us so*. But we were put into a *Boat*, with our *Horses*; and carried over the *Water*, and there left. And the *Baptists*, who were the *Cause* of our being thus put out of this *Town*, were themselves, not long after, turned out of the *Army*; and he that was then *Governour*, was turned out also, when the *King* came in. Johnstons

Being thus thrust out of *Johnstons*, we went to another *Market-Town*, where *Edward Billing* and many *Souldiers* quartered. We went to an *Inn*, and desired to have a *Meeting* in the *Town*, that we might preach the *Everlasting Gospel* amongst them. The *Officers* and *Souldiers* said, *We should have it in the Town-hall*; but the *Scotch Magistrates* in spite appointed a *Meeting* there that *Day*, for the *Business* of the *Town*. Which when the *Officers* of the *Souldiery* understood, and perceived, that it was done in *Malice*, they would have had us to have gone into the *Town-hall* nevertheless. But we told them, *No, by no means*; for then the *Magistrates* might inform the *Governour* against them, and say, *They took the Town-hall from them by force, when they were to do their Town-business therein*. But we told them, 'We would go to the *Market-place*: They said, *It*

was

1657. was Market-day; We replied, 'It was so much the better: for we would have all People to hear the Truth, and know our Principles. So
 Scotland. Alexander Parker went up, and stood upon the Market-cross, with a Bible in his Hand, and declared the Truth amongst the Souldiers and Market-people; but the Scots, being a dark, carnal People, gave little heed, nor hardly took notice, what was said. After a while I was moved of the Lord God to stand up at the Cross, and to declare with a loud Voice the Everlasting Truth, and the Day of the Lord, that was coming upon all Sin and Wickedness. Whereupon the People came running out of the Town-hall; and they gathered so together, that at last we had a large Meeting: for they sate in the Court but only for a Colour, to hinder us from having the Hall to Meet in. When the People were come away, the Magistrates followed them; and some walked by, but some staid and heard: and the Lord's Power came over all, and kept all quiet. And the People were 'Turned to the Lord Jesus Christ, who died for them, and had enlightened them; that with his Light they might all see their evil Deeds, and be saved from their Sins by him, and might come to know him to be their Teacher. But if they would not receive Christ, and own him, it was told them, that this Light, which came from him, would be their Condemnation.

Several of them were made loving to us, especially of the English People, and some came afterwards to be Convinced. But there was a Souldier, that was very envious against us, and hated both us and the Truth, and spake Evil of the Truth, and very despitefully against the Light of Christ Jesus, which we bore Testimony to; and mighty Zealous he was for the Priests, and their Hearers. As this Man was hearing the Priest, holding his Hat before his Face, while the Priest prayed; one of the Priest's Hearers stabbed him to Death: So he, who had rejected the Teachings of the Lord Jesus Christ, and cried down the Servants of the Lord, was murdered amongst them, whom he had so cried up, and by one of them.

Leith.

We travelled from this Town through the Country to Leith, warning and exhorting People, as we went, to turn to the Lord. At Leith the Inn-keeper told me, that the Council had granted forth Warrants to apprehend me, because I was not gone out of the Nation, after the seven Days were expired, that they had ordered me to depart the Nation in; several friendly People also came, and told me the same. To whom I said: 'What do ye tell me of their Warrants against me? if there were a Cartload of them, I do not heed them; for the Lord's Power is over them all.

Eden-
borough.

So I went from Leith up to Edenborough again, where they said, the Warrants from the Council were out against me; and I went to the Inn, where I had lodged before: and no Man offered to meddle with me. After I had visited the Friends in the City, I desired those Friends, that travelled with me, to get ready their Horses in the Morning; and we rode out of Town together. There were with me at that time Thomas Rawlinson, Alexander Parker and Robert Widders. When we were come out of Town, they asked me, Whether I would go? I told them, 'It was upon me from the Lord, to go back again to Johnstons (the Town, out of which we had been lately thrust)

Johnstons

' thrust) and to set the Power of God and his Truth over them also. 1657. Alexander Parker said, *he would go along with me*: and I wisht the other Two to stay at a Town, about three Miles from Edenborough, Scotland. till we returned. Then Alexander Parker and I got over the Water, which was about three Miles over; and rid on through the Country: Johnstons. but in the Afternoon, his Horse being weak, and not able to hold up with mine, I put on, and got into Johnstons, just as they were drawing up the Bridges; the Officers and Souldiers never questioning me. So I rid up the Street to Capt. Davenport's House, from which House we had been banished before. There were many Officers with him: and when I came amongst them, they lifted up their Hands, admiring, that I should come again; but I told them, 'The Lord God had sent me amongst them again. So they went their Way: And the Baptists sent me a Letter, by way of Challenge, That they would discourse with me the next day: I sent them Word, 'I would Meet them at such an House, about half a Mile out of the Town, at such an Hour. For I considered, if I should stay in Town to discourse with them, they might, under pretence of discoursing with me, have raised Men, to put me out of the Town again, as they had done before. At the Time appointed I went to the Place appointed, Capt. Davenport and his Son accompanying me; and there I stay'd some Hours, but never a one of them came. But while I stay'd there waiting for them, I spied Alexander Parker coming; who not being able to reach the Town, had lain out the Night before: and when I saw him, I was exceeding glad, that we were met again.

This Captain Davenport was then loving to Friends; but afterwards coming more into the Obedience to Truth, he was turned out of his Place, for not putting off his Hat, and for saying Thou and Thee to them.

Now when we had waited, beyond reasonable Ground to expect any of their Coming, we departed: And Alexander Parker being moved to go again to the Town, where we had the Meeting at the Market-Cross; I passed alone through the Country to Lieutenant Foster's Quarters, where there were several Officers, that were Convinced. From thence I went up to the Town, where I had left the other two Friends; and they and I went back to Edenborough together.

When we were come to the City, I bid Robert Widders follow me; and in the Dread and Power of the Lord we came up to the two first Sentries: and the Lord's Power came so over them, that we passed by them without any Examination. Then we rode up the Street to the Market-place, and by the Main-guard out at the Gate by the third Sentry: and so clear out at the Suburbs, and there came to an Inn, and set up our Horses; it being the seventh Day of the Week. Now I saw and felt, that we had rid, as it were, against the Canon's Mouth, or the Sword's Point; but the Lord's Power and immediate Hand carried us over the Heads of them all. Next day I went up to the Meeting in the City, Friends having notice, that I would be at it: There came many Officers and Souldiers to it, and a glorious Meeting it was; and the Everlasting Power of God was set over the Nation, and his Son reigned in his glorious Power: and all was quiet, and no Man

1657. Man offered to meddle with me. When the Meeting was ended, and I had visited *Friends*, I came out of the *City* to my *Inn* again; and the next day, being the *second day* of the *Week*, we set forward, through the *Country*, towards the *Borders* of *England*.

Eden-
borough.

Dunbar.

As we travelled along the *Country*, I spied a *Steeple-house*; and it struck at my *Life*. I asked, what *Steeple-house* it was? and was Answered, that it was *Dunbar*. When I came thither, and had set up at an *Inn*, I walked up to the *Steeple-house*, having a *Friend* or two with me. When we came into the *Steeple-house-yard*, one of the chief *Men* of the *Town* was walking there: So I spake to one of the *Friends*, that was with me, 'To go to him, and tell him, that about 'the *Ninth Hour* next *Morning* there would be a *Meeting* there of 'the *People of God* called *Quakers*; of which we desired, he would 'give notice to the *People* of the *Town*. He sent me *Word*, That they were to have a *Lecture* there by the *Ninth Hour*; but that we might have our *Meeting* there by the *Eighth Hour*, if we would. We concluded so; and desired him to give *Notice* of it. Accordingly in the *Morning* both *Poor* and *Rich* came: And there being a *Captain* of *Horse* quartered in the *Town*, He and his *Troopers* came also; so that we had a large *Meeting*: And a glorious *Meeting* it was, the *Lord's Power* being set over all. After some time the *Priest* came, and went into the *Steeple-house*: but we being in the *Steeple-house-yard*, most of the *People* staid with us. And *Friends* were so full, and their *Voices* so high in the *Power* of *God*, that the *Priest* could do little in the *Steeple-house*; but came quickly out again, and stood a while, and then went his *Way*. For after I had opened to the *People*, 'Where they 'might find *Christ Jesus*, having turned them to the *Light*, which 'he had enlightened them withal, that in the *Light* they might see *Christ*, 'that died for them, and turn to him, and know him to be their 'Saviour and free *Teacher*; and had let them see, that all the *Teachers* 'they had hitherto followed, were *Hirelings*, who made the *Gospel* 'chargeable; and had shewed them the *wrong Ways* they had walked 'in, in the *Night* of *Apostacy*, and had directed them to *Christ*, the 'new and living *Way* to *God*; and had manifested unto them, how 'they had lost the *Religion* and *Worship*, which *Christ* set up in *Spirit* 'and *Truth*, and had hitherto been in the *Religions* and *Worships* of 'Mens making and setting up; and after I had turned the *People* to 'the *Spirit* of *God*, which led the *holy Men* of *God* to give forth the 'Scriptures; and shewed them, that they must also come to receive 'and be led by the same *Spirit* in themselves (a *Measure* of which 'was given unto every one of them) if ever they came to know *God* 'and *Christ*, and the *Scriptures* aright: perceiving, the other *Friends*, that were with me, to be full of the *Power* and *Word* of the *Lord*, I stepped down; giving way for them to declare, what they had from the *Lord* to say unto the *People*. Towards the latter End of the *Meeting* some *Professors* began to jangle: Whereupon I stood up again, and answered their *Questions*, so that they seemed to be satisfied; and our *Meeting* ended in the *Lord's Power*, quiet and peaceable. This was the last *Meeting* I had in *Scotland*: And the *Truth* and the *Power* of *God* was set over that *Nation*; and many, by the *Power* and *Spirit* of *God* were turned to the *Lord Jesus Christ*, their *Saviour* and *Teacher*,
whose

whose Blood was shed for them : And since there is a great Increase ; and great there will be in Scotland. For when first I set my Horses Feet upon the Scottish Ground, I felt the Seed of God to sparkle about me, like innumerable Sparks of Fire. Not but that there is Abundance of thick, Cloddy Earth of Hypocrisy and Falseness, that is a top, and a briary, brambly Nature, which is to be burnt up with God's Word, and plowed up with his Spiritual Plow, before God's Seed brings forth heavenly and spiritual Fruit to his glory. But the Husbandman is to wait in Patience.

1657.

Scotland.
Dunbar.

From Dunbar we came to Berwick, where we were questioned a little by the Officers ; but the Governour was loving towards us : and in the Evening we had a little Meeting, in which the Power of the Lord was manifested over all.

Northum-
berland.
Berwick.

Leaving Berwick, we came to Morpeth ; and so through the Country, visiting Friends, to New-castle, where I had been once before : For the Newcastle-Priests had written many Books against us ; and one Ledger, an Alderman of the Town, was very envious against Truth and Friends. He and the Priests had said ; The Quakers would not come into any great Towns, but lived in the Fells, like Butterflies. So I took Anthony Pearson with me, and went to this Ledger, and several others of the Aldermen ; 'desiring, to have a Meeting amongst them, seeing they had written so many Books against us : for we were now come, I told them, into their great Town. But they would not yield we should have a Meeting, neither would they be spoken withal, save only this Ledger, and one other. I told them ; 'Had they not called Friends Butterflies, and said, We would not come into any great Towns ? And now we were come into their Town, they would not come at us, though they had printed Books against us. 'Who are the Butterflies now, said I ? Then Ledger began to plead for the Sabbath-day : but I told him 'They kept Markets and Fairs on that which was the Sabbath-day, for that was the seventh day of the Week ; whereas that Day, which the professed Christians now Meet on, and call their Sabbath, is the First day of the Week. So when we could not have a publick Meeting among them, we got a little Meeting among Friends and friendly People, at the Gate-side ; where a Meeting is continued to this day, in the Name of Jesus. As I was passing away by the Market-place, the Power of the Lord rose in me, 'To warn them of the Day of the Lord, that was coming upon them. And not long after, all those Priests of Newcastle, and their Profession, were turned out, when the King came in.

Morpeth.
Newcastle

From New-Castle we travelled through the Countries, having Meetings, and visiting Friends as we went, in Northumberland and Bishoprick ; and a very good Meeting we had at Lieutenant Dove's, where many were turned to the Lord and his Teaching. After the Meeting I went to visit a Justice of Peace, a very sober, loving Man ; and he confessed to the Truth.

Northum-
berland.
Bishoprick.

From thence we came to Durham, where was a Man come down from London, to set up a Colledge there, to make Ministers of Christ, as they said : I went, with some others, to reason with the Man, and to let him see, 'That to teach Men Hebrew, Greek and Latin, and the Seven Arts, which was all but the Teachings of the Natural Man, was not the Way to make them Ministers of Christ. For the Languages began at

Durham.

1657. *Babel*: and to the *Greeks*, that spake *Greek*, as their *Mother-Tongue*, the *Preaching* of the *Cross* of *Christ* was foolishness; and to the *Jews*, that spake *Hebrew*, as their *Mother-Tongue*, *Christ* was a *Stumbling-block*. And as for the *Romans*, who had the *Latin* and *Italian*, they persecuted the *Christians*; and *Pilat*, one of the *Roman Governours*, let *Hebrew*, *Greek* and *Latin* a top of *Christ*, when he *Crucified* him. So he might see, the many *Languages* began at *Babel*, and they set them a top of *Christ*, the *Word*, when they *Crucified* him. And *John* the *Divine*, who preached the *Word*, that was in the beginning, said, *That the Beast, and the Whore have Power over Tongues and Languages, and they are as Waters*. Thus, I told him, he might see, the *Whore* and *Beast* have Power over the *Tongues* and the many *Languages*; which are in *Mystery Babylon*: for they began at *Babel*; and the *Persecutors* of *Christ Jesus* set them over him, when he was *Crucified* by them: but he is *Risen* over them all, who was before them all. Now (said I to this Man) Dost thou think to make *Ministers* of *Christ* by these natural, confused *Languages*, which sprang from *Babel*, are admired in *Babylon*, and set a top of *Christ*, the *Life*, by a *Persecutor*? Oh no! So the Man confessed to many of these things. Then we shewed him further, *That Christ* made his *Ministers* himself, and gave *Gifts* unto them; and bid them *Pray to the Lord of the Harvest, to send forth Labourers*. And *Peter* and *John*, though unlearned and ignorant (as to *School-learning*) preached *Christ Jesus* the *Word*, which was in the beginning, before *Babel* was. *Paul* also was made an *Apostle* not of *Man*, nor by *Man*, neither received he the *Gospel* from *Man*, but from *Jesus Christ*; who is the same now, and so is his *Gospel*, as it was at that *Day*. When we had thus Discoursed with the *Man*, he became very loving and tender: and after he had considered further of it, he never set up his *Collidge*.


Cleveland
Yorkshire.
Holder-
ness.
Hull.
Pomfret
Scalehouse
Swarth-
more.

From *Durham* we went to *Anthony Pearson's*, and from thence into *Cleveland*; and so passed through *Yorkshire* to the further End of *Holderness*, and had mighty *Meetings*, the *Lord's Power* accompanying us.

After we parted from *Anthony Pearson's*: we went by *Hull* and *Pomfret* through the *Countries* to *George Watkinson's House*, and visited most of the *Meetings* all up and down in these *Parts*, till we came to *Scale-house*, and so on to *Swarthmore*; the everlasting *Power* and *Arm* of *God* carrying us through, and preserving us. After I had visited *Friends* up and down there-aways, I passed through the *Countries* into *Yorkshire* again, and into *Cheshire*; and so through other *Counties* into *Derbyshire* and *Nottinghamshire*: and glorious *Meetings* we had, the *Lord's Presence* being with us.

At *Nottingham* I sent to *Rice Jones*, desiring him 'To make his People acquainted, that I had something to say to them from the *Lord*. He came and told me, *Many of them lived in the Country, and he could not tell, how to send to them*. I told him, 'He might acquaint them about the *Town* of it, and send to as many in the *Country*, as he could. So the next *Day* we Met at the *Castle*, there being about *fourscore People*; to whom I declared the *Truth* for about the space of *two Hours*: And the *Lord's Power* was over them all, so that they had not *Power* to open their *Mouths* in *Opposition*. When I had done, one of them asked me a *Question*, which I was loth to have answered; for I saw, it might lead

Yorkshire.
Cheshire.
Derbyshire.
Nottinghamshire.
Nottingham.

lead into *Jangling*, and I was unwilling to go into *Jangling*, for some 1657.
 of the People were tender: yet I could not tell, how well to escape 
 it. Wherefore I answered the *Question*: and was moved forthwith to Nottin-
 speak to *Rice Jones*, and lay before him, 'How that he had been the gham.
 'Man, that had scattered such, as had been *Tender*, and some that had
 'been *Convinced*, and had been led out of many *Vanities* of the *World*,
 'which he had formerly *judged*; but now he *judged* the *Power* of *God*
 'in them, and they, being simple, turned to him: and so he and they
 'were turned to be *vainer* than the *World*: for many of his *Followers*
 'were turned to be the greatest *Foot-ball-players* and *Wrestlers* in the
 'Country. So I told him, it was the *Serpent* in him, that had scat-
 'tered, and done hurt to such as were *Tender* towards the *Lord*. Ne-
 'vertheless, if he did wait in the *Fear* of *God*, for the *Seed* of the *Woman*,
 'Christ *Jesus*, to bruise the *Serpent's Head* in him, that had scattered,
 'and done the hurt; by the *Seed* Christ *Jesus*, (he coming into him)
 'he might come to gather them again by this heavenly *Seed*: though
 'it would be an *hard work* for him, to gather them again out of those
 '*Vanities*, he had led them into. At this *Rice Jones* said, *Thou liest*,
it is not the Seed of the Woman, that bruises the Serpent's Head. 'No!
 'said I, What is it then? *I say, it is the Law*, said he. But, said I,
 'the Scripture speaking of the *Seed* of the *Woman*, saith, *It shall bruise*
 '*thy Head, and thou shalt bruise his Heel*: Now, hath the *Law* an *Heel*;
 'said I, to be bruised? Then *Rice Jones* and all his *Company* were at a
 stand: and I was moved in the *Power* of the *Lord* to speak to him, and
 say; 'This *Seed*, Christ *Jesus*, the *Seed* of the *Woman*, which should
 'bruise the *Serpent's Head*, shall bruise *thy Head*, and break you all to
 'pieces. Thus I did leave on the *Heads* of them the *Seed*, *Christ*: and
 not long after he and his *Company* scattered to pieces; and several of them
 came to be *Friends*, and stand to this Day. For many of them had
 been *Convinced* about *eight Years* before, but had been led aside by this
Rice Jones: For they denied the *Inward Cross*, the *Power* of *God*, and so
 went into *Vanity*. And it was about *eight Years*, since I had been for-
 merly amongst them; in which time I was to *pass over them* and *by them*,
 seeing they had *sighted* the *Lord's Truth* and *Power*, and the *Visitation* of
 his *Love* unto them. But now was the time, that I was moved to go to
 them again, and it was of great *Service*; for many of them were brought
 to the *Lord Jesus Christ*, and were settled upon him, sitting down under
 his *Teaching* and *Feeding*, where they were kept *fresh* and *green*: and
 the others, that would not be gathered to him, soon after *withered*.
 This was that *Rice Jones*, that some *Years* before had said; *I was then at*
the highest, and should fall: But, poor *Man*! he little thought, how
 near his own *Fall* was.

We left *Nottingham*, and went into *Warwickshire*: and thence passing 1658.
 through some parts of *Northamptonshire* and *Leicestershire*, visiting *Warwicksh.*
Friends, and having *Meetings* with them, as we travelled, we came into *Northamp-*
Bedfordshire; where we had large *Gatherings* in the *Name* of *Jesus*. *tonshire.*
 After some time we came to *John Crook's House*, where a *General Yearly* *Leicestersh.*
Meeting for the whole *Nation* was appointed to be held. This *Meeting* *Bedfordsh.*
 lasted *Three Days*, and many *Friends* from most *Parts* of the *Nation* came *Yearly*
 to it; so that the *Inns* and *Towns* round thereabouts were filled: for ma- *Meeting.*
 ny *Thousands* of *People* were at it. And although there were some *Di-*
sturbance

George Fox his Journal.

1658. *sturbance* by some rude People, that had run out from Truth; yet the Lord's Power came over all, and a glorious Meeting it was. And the Everlasting Gospel was preached, and many received it, (for there were many sorts of Professors came to the Meeting;) which Gospel brought Life and Immortality to Light in them, and shined over all.

Bedford-
shire.
Yearly
Meeting.

Then was I moved, by the Power and Spirit of the Lord, to open unto them the 'Promise of God, how that it was made to the Seed, not to Seeds, as many, but to One; which Seed was Christ: And that all People, both Males and Females, should feel this Seed in them, which was Heir of the Promise; that so they might all witness Christ in them, the Hope of Glory, the Mystery, which had been hid from Ages and Generations, which was revealed to the Apostles, and is revealed again now, after this long Night of Apostacy. So that all might come up into this Seed, Christ Jesus, and waik in it, and sit down together in the heavenly Places in Christ Jesus; who was the Foundation of the Prophets and Apostles, and the Rock of Ages, and is our Foundation now. And all sitting down in him, sit down in the Substance, the First and the Last, that changes not, the Seed that bruises the Serpent's Head, and was, before he was; who ends all the Types, Figures and Shadows, and is the Substance of them all, in whom there is no Shadow. Now, these things were upon me to open unto all, that they might mind and see, what it is, they sit down in.

'For First, They that sit down in Adam in the Fall, sit down in Misery, in Death, in Darknes and Corruption.

'Secondly, They that sit down in the Types, Figures and Shadows, and under the first Priesthood, Law and Covenant, sit down in that which must have an End; and which made nothing perfect.

'Thirdly, They that sit down in the Apostacy, that hath gotten up since the Apostles Days, sit down in spiritual Sodom and Egypt; and are drinking of the Whore's Cup, under the Beast's and Dragon's Power.

'Fourthly, They that sit down in the State, in which Adam was before he fell, sit down in that which may be fallen from; for he fell from that State, though it was perfect.

'Fifthly, They that sit down in the Prophets, sit down in that which must be fulfilled: And they that sit down in the Fellowship of Water, Bread and Wine, these being temporal things, they sit down in that which is short of Christ, and of his Baptism.

'Sixthly, To sit down in a Profession of all the Scriptures from Genesis to the Revelations, and not be in the Power and Spirit, which they were in, that gave them forth; That was to be turned away from, by them that came into the Power and Spirit, which they were in, that gave forth the Scriptures.

'Seventhly, They that sit down in the heavenly Places in Christ Jesus, these sit down in him, that never fell, nor never changed. Here is the safe sitting for all his Elect, his Church, his Spiritual Members, of which he is the living Head, his living Stones, the Household of Faith; of which House he is the Corner-stone, that stands and abides all Weathers. For, as the Apostle said, He hath quickned us, who were dead in Sins and Trespases, &c. and made us to sit together in the heavenly places in Christ Jesus; that in the Ages to come he might shew the exceeding Riches

' Riches of his Grace, in his Kindness towards us, through Jesus Christ. 1658.
 ' Now, the Ages are come, that his Kindness and exceeding Riches to-
 ' wards us through Jesus Christ is truly manifested in us, as it was in *Pedford-
 ' the Apostles days; even in us, who have been dead in Sins and Tres-
 ' passes, as they were: but now are quickened, and made alive, and
 ' made to sit together in the heavenly Places in Christ Jesus, the First and
 ' the Last, by whom all things were created; who is ascended above
 ' all, and is over all, and whose glorious presence is now known. And
 ' all that sit down here, in Christ Jesus, they see, where all other People
 ' sit, and in what. So the Promise of God being to the Seed, which is
 ' one, Christ Jesus, every Man and Woman must come to witness this
 ' Seed, Christ in them, that they may be Heirs of the Promise; and in-
 ' heriting that, they will inherit Substance. These things were largely
 ' declared of, and the state of the Church, and the state of the false
 ' Church since the Apostles days, opened; and how the true Church fled
 ' into the Wilderness: and the state of the false Prophets, which Christ
 ' said should come, and John saw were come, and how all the World won-
 ' dered after them; and how they had filled the World with false Doctrines,
 ' Ways, Worshipps and Religions: and how the Everlasting Gospel was
 ' now preached again to all Nations, Kindreds, Tongues and People;
 ' for all Nations, Kindreds, Tongues and People had drunk the Whore's
 ' Cup, and she was over them, and sate upon them. And in this Night
 ' of Apostacy the pure Religion and Worship in Spirit, which was in the
 ' Apostles days, and the way of Life and living Faith, and the Power and
 ' Holy Ghost were lost: but now they came to be set up again by Christ
 ' Jesus, and his Messengers and Ministers of the Gospel, as in the Apostles
 ' days. For as Christ sent his Disciples to go and preach the Gospel, into
 ' all the World; and after that, the false Prophets and Antichrists went
 ' over the World, and preached their false Doctrines and Traditions, and
 ' Heathenish and Jewish Rudiments: So now again, the Everlasting Gos-
 ' pel must be preached to all Nations, and to every Creature, that they
 ' may come into the pure Religion, to worship God in the Spirit and
 ' Truth, and may know Christ Jesus, their Way to God, and him to be
 ' the Author of their Faith, and may receive the Gospel from Heaven,
 ' and not from Men; in which Gospel, received from Heaven, is the
 ' Heavenly Fellowship, which is a Mystery to all the Fellowships in the
 ' World. Now after these things had been largely opened, with many
 ' other things concerning Christ Jesus, and his Kingdom, and the People
 ' were turned to the divine Light of Christ, and his Spirit, by which they
 ' might come both to know God and Christ, and the Scriptures, and to
 ' have Fellowship with them, and one with another in the same Spirit;
 ' I was moved to declare and open divers other things to those Friends,
 ' who had received a part of the Ministry, concerning the Exercise of their
 ' Spiritual Gifts in the Church: Which, being taken in writing, by one
 ' that was present, was after this manner;*

Friends,

' Take heed of destroying that, which ye have begotten: for that
 ' which destroys, goes out, and is the Cast-away. And though that
 ' be true, yea, and may be the pure Truth, which such an one speaks;
 ' yet if he doth not remain in that, and live in that in his own particular,
 ' but

George Fox his Journal.

1658. *but goes out, the same, which he is gone out from, cometh over him.*
So that, that calms the Spirits, and cools the Spirits, that goes over the
World, and brings to the Father, to inherit the Life Eternal; and
reaches to the Spirits in Prison in all. Therefore in the living, im-
moveable Word of the Lord God dwell, and in the Renown thereof;
and remain on the Foundation, that is pure, and that is sure: for who-
soever goes out from the Pure, and Ministers not in and from that, he
comes to an End, and doth not remain; though he may have had a
Time, and may have been serviceable for a Time, while he lived in the
Thing.

Bedford-
shire.

Yearly
Meeting.

And take heed of many Words, but what reacheth to the Life, that
settles in the Life: That which cometh from the Life, and is received
from God, that reacheth to the Life, and settles others in the Life: For
the Work is not now, as it was at first; but the Work now is, to settle
and stay in the Life. For as Friends have been led to minister in the
Power, and the Power hath gone through, so that there hath grown
an Understanding among both People of the World, and Friends; so
Friends must be kept in the Life, which is pure, that with that they
may answer the pure Life of God in others. For if Friends do not live
in the pure Life, which they speak of, to answer the Life in those, that
they speak to, the other part steps in; and so there comes up an Out-
ward Acquaintance, and he lets that come over him. But as every
one is kept living in the Life of God, over all that which is contrary,
they are in their places; then they do not lay Hands on any suddenly,
which is the Danger now: for if any one do, he may lose his Discern-
ing, and may lay Hands on the wrong Part, and so let the Deceit come
too near him; and the Deceit will steal over, so that it will be an hard
thing for him, to get it down. There is no one strikes his Fellow-ser-
vants, but first he is gone from the pure in his own particular: for
when he goeth from the Light, he is enlightened withal, then he strikes;
and then he hath his Reward: the Light, which he is gone from, Christ,
he comes, and gives him his Reward. This is the state of the evil Ser-
vants: the boisterous, and the hasty and rash beget nothing to God; but
the Life, which doth reach the Life, is that which begets to God.
Now when all are settled in the Life, they are in that which remains
for ever; and what is received there, is received from the Lord: and
what one receiveth from the Lord, he keepeth, and so he sitteth still,
and cool, and quiet in his own Spirit, and gives it forth, as he is moved;
but to the Harlots, Judgment.

So Friends, this is the Word of the Lord to you all, be Watchful
and Careful in all Meetings ye come into; for where Friends are sitting
together in silence, they are many times gathered into their own mea-
sures. Now, when a Man is come newly out of the World, from
ministering to the World's People, he cometh out of the Dirt; and then
he had need take heed, that he be not Rash. For now, when he
comes into a Silent Meeting, that is another State; then he must come,
and feel his own Spirit, how it is, when he comes to them, that sit
silent: for if he be Rash, they will judge him; that having been in the
World, and amongst the World, the Heat is not yet off him. For he
may come in the Heat of his Spirit out of the World; whereas the others
are still and cool: and his Condition in that, not being agreeable to
theirs,

' theirs, he may rather do them *Hurt*, by begetting them out of the *Cool State* into the *Heating State*; if he be not in that, which commands his own *Spirit*, and gives him to know it.

' There is a great *Danger* too in *Travelling* abroad in the *World*: The same *Power*, that moves any to go forth, is that which must keep them. For it is the greatest *Danger* to go abroad, except a Man be moved of the *Lord*, and go in the *Power* of the *Lord*: for then, he keeping in the *Power*, is kept by it in his *Journey*, and in his *Work*; and it will enable him to answer the *Transgressed*, and keep above the *Transgressor*. And every one feeling the *Danger* to his own particular in *Travelling* abroad, there the pure *Fear* of the *Lord* will be placed, and kept in. For now, though they that *Travel*, may have *Openings*, when they are abroad, to *Minister* to others; yet as for their own particular *Growth*, they must dwell in the *Life*, which doth open: and that will keep down that, which would boast. For the *Minister* comes into the *Death* to that, which is in the *Death* and in *Prison*; and so returns up again into the *Life*, and into the *Power*, and into the *Wisdom*, to preserve him clean.

So this is the *Word* of the *Lord* God to you all; *Feel*, that ye stand in the *Presence* of the *Lord*: for every Man's *Word* shall be his *Burden*; but the *Word* of the *Lord* is pure, and answers the pure in every one. The word of the *Lord* is that, which was in the *Beginning*, and brings to the *Beginning*: It is an *Hammer*, to beat down the *Transgressor* (not the *Transgressed*) and as a *Fire* to burn up that, which is contrary to it. So *Friends*, come into that, which is over all the *Spirits* of the world, and fathoms all the *Spirits* of the world, and stands in the *Patience*; with that ye may see, where others stand, and reach that which is of God in every one. So here is no *Strife*, no *Contention*, out of *Transgression*: for he that goeth into the *Strife*, and into the *Contention*, he is from the pure *Spirit*. For where any goeth into the *Contention*, if any thing hath been begotten by him before, then that contentious *Nature* doth get a top, and spoil that, which was begotten; and quencheth his own *Prophesying*. So if that be not subjected by the *Power* in the Particular, which would arise into the *Strife*, that is dangerous.

' Now, if any one have a *Moving* to any *Place*, and have spoken, what they were moved of the *Lord*; let them return to their *Habitation* again, and live in the pure *Life* of God, and in the *Fear* of the *Lord*: and so will ye in the *Life*, and in the solid and seasoned *Spirit* be kept, and preach as well in *Life*, as with *Words* (for none must be light, or wild.) For the *Seed* of God is weighty, and brings to be solid; and leads into the *Wisdom* of God, by which the *Wisdom* of the *Creation* is known. But if that *Part* be up, which runs into the *Imaginations*, and that *Part* be standing, in which the *Imaginations* come up, and the pure *Spirit* be not thoroughly come up to rule and reign, then that will run out, and that will glory, and will boast and vapor; and so will such an one spoil that, which opened to him: And this is for *Condemnation*. So every one mind that, which feels through and commands his *Spirit*, whereby every one may know, what *Spirit* he is of: for he should first *Trie* his own *Spirit*, and then he may *Trie* others; and he should first know his own *Spirit*, and then he may know others. Therefore that, which doth command all these *Spirits*, where the *Heats* and *Burnings* come in and get up, in that *wait*, which chains them down and cools: That is the

' *Elect*,

1658.
Bedford-
shire-
Yearly
Meeting.

George Fox his Journal.

1658.

Bedford-
shire.
Yearly
Meeting.

‘*Elect*, the *Heir* of the *Promise* of *God*. For no *hasty*, *rash*, *brittle* *Spirits* (though they have *Prophecies*) have held out, and gone through, they not being subjected in the *Prophecy*. The *Earthly* will not abide, for it is *brittle*; and in that *State* the *Ministry* was another’s, not the *Son’s*: for the *Son* hath *Life* in himself, and the *Son* hath the *Power*; which *Man* being obedient to, he may be *serviceable*: but if he go from the *pure Power*, then he *falls*, and abuseth it. Therefore let your *Faith* stand in the *pure Power* of the *Lord God*, and do not abuse it; but let that *search* through, and *work* through: and let every one stand in the *Power* of the *Lord God*, which reacheth the *Seed* of *God*; which is the *Heir* of the *Promise* of *Life* without *End*. And let none be *hasty* to *speak*; for ye have *Time enough*, and with an *Eye* ye may reach the *witness*: Neither let any be *backward*, when ye are *moved*; for that brings *Destruction*. Now, *Truth* hath an *Honour* in the *Hearts* of *People*, which are not *Friends*; so that all *Friends* being kept in the *Truth*, they are kept in the *Honour*, they are *honourable*, and *that* will *honour* them: but if any lose the *Power*, they lose the *Life*, they lose their *Crown*, they lose their *Honour*, they lose the *Cross*, which should crucify them, and they crucify the *Just*; and by losing the *Power*, the *Lamb* comes to be *slain*. And as it is *here*, so will it be in other *Nations*: for all *Friends*, here and there, are as *one Family*; the *Seed*, the *Plants*, they are as a *Family*. Now all being kept in that which *subjects* all, and keeps all under, to wit, the *Seed* it self, the *Life* it self, that is the *Heir* of the *Promise*; and that is the *Bond* of *Peace*: for there is the *Unity* in the *Spirit* with *God*, and with one another. For he that in the *Life* is kept, hears *God*, and sees *Man’s Condition*; and with that he answers the *Life* in others, that hear *God* also: Thus one *Friend*, that is come into that, *comprehends* the *world*. But that which *Friends* do *speak*, they must *live in*; so may they look, that others may come into that, which they *speak*, to *live in* the same. For the *Power* of the *Lord God* hath been abused by some, and the *worth* of *Truth* hath not been minded: there hath been a *Trampling on*, and *Marring* with the *Feet*, and that abuseth the *Power*. But now every *Friend* is to keep in the *Power*, and to take heed to *that*: for that must be kept down, which would *trample* and *marr* with the *Feet*, and the *pure Life* and *Power* of *God* is to be lived in over *that*; that none with the *Feet* might *foul* or *marr*, but every one may be kept in the *pure Power* and *Life* of the *Lord*: Then the *water* of *Life* cometh in; then he that *Ministresseth*, *drinketh* himself, and giveth others to *drink*.

‘Now, when any shall be *moved* to go to *speak* in a *Steeple-house* or *Market*, turn in to that which *moves*, and be *Obedient* to it; that that which would not go, may be kept down: for that which would not go, will be apt to get up. And take heed on the other Hand, that the *lavishing Part* do not get up, for it is a *bad Savour*; therefore that must be kept down, and be kept subject. So wait in the *Light* of the *Lord God*, that ye may be all kept in the *wisdom* of *God*. For when the *Seed* is up in every particular, then there is no *Danger*: But when there is an *Opening* and *Prophecy*, and the *Power* stirs, before the *Seed* comes up, then there is something, that will be apt to *run out rashly*; there’s the *Danger*, and there must be the *Patience* in the *Fears*. For it is a weighty Thing to be in the *work* of the *Ministry* of the *Lord God*, and

and to go forth in that: It is not as a customary *Preaching*; but it is to bring People to the *End* of all outward *Preaching*. For when ye have declared the *Truth* to People, and they have received it, and are come into that, which ye *spake* of; the uttering of many *Words*, and long *Declarations* out of the *Life*, may beget them into a *Form*. And if any should run on rashly into *Words* again, without the *savour* of *Life*, then they, that are come into the *Thing*, that he *spake* of, will judge him; whereby he may hurt again that, which he had raised up before. So *Friends*, ye must all come into the *Thing*, that is spoken in the *Openings* of the heavenly *Life* among you; and walk in the *Love* of *God*, that ye may answer the *Thing* spoken to.

1658.
Bedford-
shire-
Yearly
Meeting.

And take heed all of running into *Inordinate Affections*: For when People come to own you, then there is *Danger* of the wrong *Part* to get up. There was a *Strife* among the *Disciples* of *Christ*, who should be the *Greatest*? *Christ* told them, *The Heathen exercise Lordship, and have Dominion over one another; but it shall not be so among you*: For *Christ* the *Seed* was to come up in every one of them; so then, where is the *Greatest*? For that part in the *Disciples*, which looked to be *Greatest*, was the same, that was in the *Gentiles*. But who comes here to live in the *Word*, that sanctified him, having the *Heart* sanctified, the *Tongue* and *Lips* sanctified, living in the *Word* of *Wisdom*, that makes clean the *Heart*, and reconciles to *God*, all things being upheld by the *Word* and *Power*; as there is an abiding in the *Word* of *God*, that upholds *Times* and *Seasons*, and gives all things Increase, here dwelling in the *Word* of *Wisdom*, if there be but *Two* or *Three* agreed in this on *Earth*, it shall be done for them in *Heaven*. So in this must all things be ordered by the *Word* of *Wisdom* and *Power*, that upholds all things, the *Times* and the *Seasons*, that are in the *Father's Hand*; to the glory of *God*, whereby his *Blessing* may be felt among you: and this brings to the *Beginning*. So this is the *Word* of the *Lord God* to you all, *Keep down, Keep low*, that nothing may rule nor reign in you, but *Life* it self.

Now, the *Power* being lived in, the *Cross* is lived in: and wherever *Friends* come in this, they draw the *Power* and the *Life* over; and they leave a *Witness* behind them, answering the *Witness* of *God* in others. And where this is lived in, there is no want of *Wisdom*, no want of *Power*, no want of *Knowledge*: but he that *Ministress* in this, seeth with the *Eye*, which the *Lord* openeth in him, what is for the *Fire*, and what is for the *Sword*; and what must be fed with *Judgment*, and what must be nourished. This brings all down, and to be *Low*, every one keeping to the *Power*: for let a Man get up never so high, yet he must come down again to the *Power*, where he left; and what he went from, he must come down again to that. So now, before all these wicked *Spirits* be got down, which are rambling abroad, *Friends* must have *patience*, and must wait in the *Patience*, and in the cool *Life*: and who is in this, doing the work of the *Lord*, he hath the *Tasting* and the *Feeling* of the *Lamb's Power* and *Authority*. Therefore all *Friends*, keep cool and quiet in the power of the *Lord God*; and all that is contrary, will be subjected: the *Lamb* hath the *victory*, in the *Seed*, through the *Patience*.

If any have been moved to *speak*, and have quenched that, which moved them; let none such go forth afterward into *Words*, until they feel the *Power* to arise and move them thereto again: for after the first *Motion* is quenched, the other part will be apt to get up; and if any go

1658.

Bedford-
shire-
Yearly
Meeting.

‘ forth in that, he goeth forth in his *own*, and the *Betrayer* will come into
 ‘ that. — And all *Friends*, be Careful not to meddle with the
 ‘ *Powers of the Earth*; but keep out of all such things: and as ye keep in
 ‘ the *Lamb’s Authority*, ye will answer *That* of God in them, and bring
 ‘ them to do *Justice*, which is the *End* of the *Law*. And keep out of all
 ‘ *Jangling*: for all that be in the *Transgression*, they be out from the *Law*
 ‘ of *Love*; but all that be in the *Law of Love*, come to the *Lamb’s Power*,
 ‘ in the *Lamb’s Authority*, who is the *End* of the *Law* outward. For the
 ‘ *Law* being added because of *Transgression*, *Christ*, who was glorified with
 ‘ the *Father*, before the world began, is the *End* of the *Law*; bringing them
 ‘ that live in the *Law of Life*, to live over all *Transgression*: which every
 ‘ *Particular* must feel in himself.

More was then spoken to many of these *Particulars*; which were not taken at large, as they were delivered.

After this Meeting was over, and most of the *Friends* gone away, as I was walking in *John Crook’s Garden*, there came a *Party of Horse*, with a *Constable*, to seize on me. I heard them ask, *Who was in the House?* And some-body made them Answer, *I was there*: They said, *I was the Man, they looked for*; and went forthwith into the *House*, where they had many *Words* with *John Crook*, and some few *Friends*, that were with him. But the *Lord’s Power* so confounded them, that they never came into the *Garden* to look for me; but went their Way in a *Rage*. When I came into the *House*, *Friends* were very glad to see them so confounded, and that I had escaped them. Next day I passed from thence: and after I had visited *Friends* in several places, as I went, I came to *London*; the *Lord’s Power* accompanying me, and bearing me up in his *Service*.

London.

I had not been long come to *London*, before I heard, that a *Jesuit*, who came over with an *Embassador* from *Spain*, had challenged all the *Quakers*, to dispute with them at the *Earl of Newport’s House*: whereupon some *Friends* let him know, *That we would meet him*. Then he sent us word, *He would meet with Twelve of the Wifest Learned-Men we had*: A while after he sent us word, *He would meet with but Six*; and after that he sent us word again, *He would have but Three to come*. We hast’ned what we could, left, for all his great *Boast*, he should put it quite off at last. When we were come to the *House*, I bid *Nicholas Boxd* and *Edward Burrough* go up, and enter the *Discourse* with him; and I would walk a while in the *Yard*, and then come up after them. I advised them to state this *Question* to him, *Whether or no the Church of Rome, as it now stood, was not degenerated from the true Church, which was in the Primitive Times, from the Life and Doctrine, and from the Power and Spirit, that they were in?* They stated the *Question* accordingly; and the *Jesuit* affirmed, *That the Church of Rome now was in the Virginity and Purity of the Primitive Church*. By this time I was come to them. Then we asked him, *Whether they had the Holy Ghost poured out upon them, as the Apostles had?* and he said, *No*. Then said I, *‘If ye have not the same Holy Ghost poured forth upon you, and the same Power and Spirit, that the Apostles had, then ye are degenerated from the Power and Spirit, which the Primitive Church was in. So there needed little more to be said to that. Then I asked him, ‘What Scripture they had for setting up Cloisters for Nuns, ‘Abbies and Monasteries for Men, and for all their several Orders; and for ‘their Praying by Beads, and to Images, and for making Crosses, and for forbidding of Meats and Marriages, and for putting People to Death for Religion?’*

‘*ligion*? If (said I) ye are in the *Practice* of the *Primitive Church*, in its *Pu- 1658.*
 ‘*rity* and *Virginity*, then let us see by *Scriptures*, where-ever they *practised* ~~~~~
 ‘any such things? (For it was agreed on both hands, that both he and *London.*
 we should make good by *Scriptures*, what we said.) Then he told us of
 a *written Word*, and an *unwritten Word*. I asked him, ‘*What* he cal-
 ‘*led* his *unwritten Word*? He said; *The written Word is the Scriptures:*
and the unwritten Word is that, which the Apostles spake by Word of Mouth;
which (said he) are all those Traditions, that we practise. I bid him, Prove
 that by *Scripture*. Then he brought that *Scripture*, where the *Apostle*
 says (2 *Thess.* 2. 5.) *When I was with you, I told you these things. That is,*
 said he, *I told you of Nunneries and Monasteries, and of putting to death for*
Religion, and of Praying by Beads, and to Images, and all the rest of
the Practices of the Church of Rome; which, he said, was the unwritten
Word of the Apostles, which they told then, and have since been continued
down by Tradition unto these Times. ‘Then I desired him to read that *Scri-*
 ‘*pture* again, that he might see, how he had *perverted* the *Apostle’s Words*;
 ‘for that, which the *Apostle* there tells the *Thessalonians*, he had told them
 ‘before, is not an *unwritten Word*, but is there *written down*; namely,
 ‘That the *Man of Sin*, the *Son of Perdition* shall be *revealed*, before that
 ‘*great and terrible Day of Christ*, which he was writing of, should come:
 ‘so this was not telling them any of those things, that the *Church of Rome*
 ‘*practises*. In like manner, the *Apostle* in the *third Chapter* of that *Epi-*
 ‘*stle*, tells the *Church* of some *disorderly Persons*, he heard, were amongst
 ‘them, *busie-bodies, who did not work at all; concerning whom he had com-*
 ‘*manded them by his unwritten Word, when he was among them, that if*
 ‘any would not work, neither should he eat: which now he commands them
 ‘again in his *written Words* in this *Epistle*, 2. *Thess.* 3. So this *Scripture*
 ‘afforded no *Proof* for their *invented Traditions*; and he had no other
Scripture-Proof to offer. Therefore I told him, ‘This was another *De-*
 ‘*generation* of their *Church* into such *Inventions* and *Traditions*, as the
 ‘*Apostles* and *primitive Saints* never *practised*.

After this he came to his *Sacrament* of the *Altar*, beginning at the *Pas-*
chal Lamb, and the *Shew-bread*: and so came to the *Words* of *Christ*,
This is my Body, and to what the *Apostle* writ of it to the *Corinthians*;
 Concluding, *That after the Priest had Consecrated the Bread and Wine, it was*
Immortal and Divine, and he that received it, received the whole Christ. I
 followed him through the *Scriptures* he brought, till I came to *Christ’s*
Words and the *Apostle’s*; and I shewed him, ‘That the same *Apostle* told the
 ‘*Corinthians*, after they had taken *Bread and Wine* in *Remembrance* of
 ‘*Christ’s Death*, that they were *Reprobates, if Christ was not in them*: But
 ‘if the *Bread* they ate, was *Christ*, he must of necessity be *in them*, after
 ‘they had eaten it. Besides, if this *Bread* and this *Wine*, which the *Co-*
 ‘*inthians* ate and drank, was *Christ’s Body*; then how hath *Christ* a *Body*
 ‘in *Heaven*? I observed to him also, ‘That both the *Disciples* at the *Sup-*
 ‘*per*, and the *Corinthians* afterwards were to eat the *Bread*, and drink
 ‘the *Wine* in *Remembrance* of *Christ*, and to shew forth his *Death*, till
 ‘he come; which plainly proves, the *Bread* and *Wine*, which they took,
 ‘was not his *Body*. For if it had been his *Real Body*, that they ate, then
 ‘he had been *Come*, and was then there *present*; and it had been *impro-*
 ‘*per*, to have done such a thing in *Remembrance* of him, if he had been
 ‘then *present* with them: as he must have been, if that *Bread* and *Wine*,
 ‘which they ate and drank, had been his *Real Body*. Then as to those

Words

1658. Words of Christ, *This is my Body*, I told him, 'Christ calls himself a *Vine*,
 ~~~~~ and a *Door*, and is called in Scripture a *Rock*; Is Christ therefore an  
 London. 'outward *Rock*, *Door* or *Vine*? O, said the Jesuit, *Those words are to be*  
*interpreted*; 'So, said I, are those words of Christ, *This is my Body*. Now  
 having stoppt his Mouth as to *Argument*, I made the Jesuit a *Proposal* thus:  
 'That seeing he said, *The Bread and Vine was Immortal and Divine*, and  
 'the very Christ; and that whosoever received it, received the whole Christ:  
 'Let a Meeting be Appointed between some of them (whom the Pope and  
 'his Cardinals should Appoint) and some of us; and let a *Bottle of Vine*  
 'and *Loaf of Bread* be brought, and divided each into two *Parts*,  
 'and let them Consecrate, which of those *Parts* they would. And  
 'then set the Consecrated and the Unconsecrated *Bread and Vine*  
 'in a safe Place, with a sure *Watch* upon it; and let *Trial* thus be  
 'made: *Whether* the Consecrated *Bread and Vine* would not lose its  
 'Goodness, and the *Bread* grow dry and mouldy, and the *Vine* turn dead  
 'and *sour*, as well and as soon, as that which was Unconsecrated? By  
 'this means, said I, the *Truth* of this matter may be made manifest. And  
 'if the Consecrated *Bread and Vine* change not, but retain their *Savour*  
 'and *Goodness*; this may be a *Means* to draw many to your *Church*: If  
 'they change, decay and lose their *Goodness*; then ought you to con-  
 'fess, and forsake your *Error*, and shed no more *Blood* about it: for  
 'much *Blood* hath been shed about these things; as in *Queen Mary's*  
 'Days. To this the Jesuit made this *Reply*: Take (said he) a piece of *New*  
*Cloth*, and cut it into two pieces, and make two *Garments* of it; and put one  
 of them upon *King David's Back*, and the other upon a *Beggar's*: and the  
 one *Garment* shall wear away, as well as the other. 'Is this thy *Answer*,  
 'said I? Yes, said he. Then (said I) by this the *Company* may all be sa-  
 tisfied, that your Consecrated *Bread and Vine* is not Christ. Have ye told  
 'People so long, that the Consecrated *Bread and Vine* was *Immortal* and  
 'Divine, and that it was the very and real *Body and Blood* of Christ, and  
 'dost thou now say, it will wear away, or decay, as well as the other! I must  
 'tell thee, Christ remains the same to day, as yesterday, and never de-  
 'cays; but is the *Saints heavenly Food* in all Generations, through which  
 'they have *Life*. He replied no more to this, being willing to let it fall:  
 for the *People*, that were present, saw his *Error*, and that he could not  
 defend it. Then I asked him, 'Why their *Church* did persecute, and put  
 'People to *Death* for *Religion*? He replied, *It was not the Church* did it,  
 but the *Magistrates*. I asked him, 'Whether those *Magistrates* were not  
 'counted and called *Believers* and *Christians*? He said, Yes: 'Why then,  
 'said I, Are they not *Members* of your *Church*? Yes, said he. Then I  
 left it to the *People* to judge from his own *Confessions*, Whether the *Church*  
 of *Rome* doth not persecute, and put *People* to *Death* for *Religion*? Thus  
 we parted; and his *Subtily* was comprehended by *Simplicity*.

Now, during the Time that I was at *London*, I had many *Services* lay  
 upon me; for it was a *Time* of much *Suffering*. And I was moved to write  
 to O. *Cromwell*, and lay before him the *Sufferings* of *Friends* both in this  
*Nation*, and in *Ireland*. There was also a *Talk* about this time of mak-  
 ing *Cromwel King*: Whereupon I was moved to go to him, and warned  
 him against the same, and of divers *Dangers*; which if he did not avoid,  
 I told him, 'He would bring a *Shame* and *Ruin* upon himself and his *Pos-*  
 'terity. He seemed to take well, what I said to him, and thanked me:  
 Yet afterwards I was moved to write unto him more fully concerning that  
 matter.

About



About this time the Lady *Claypool* (so called) was sick, and much troubled in Mind, and could receive no Comfort from any that came to her ; which, when I heard of, I was moved to write unto her this following Letter : 1658.  
London.

*Friend,*

BE Still and Cool in thy own Mind and Spirit from thy own Thoughts, and then thou wilt feel the *Principle of God*, to turn thy Mind to the Lord God, from whom *Life* comes ; whereby thou mayest receive his *Strength* and *Power* to allay all *Blustings*, *Storms* and *Tempests*. That is it, which works up into *Patience*, into *Innocency*, into *Soberness*, into *Stilness*, into *Stayedness*, into *Quietness* up to God, with his *Power*. Therefore mind, that is the Word of the Lord God unto thee, that the *Authority of God* thou mayst feel, and thy *Faith* in that, to work down that which troubles thee : For that is it, which keeps *Peace*, and brings up the *Witness* in thee, which hath been transgressed, to feel after God with his *Power* and *Life*, who is a God of *Order* and *Peace*. When thou art in the *Transgression* of the *Life of God* in thy own particular, the Mind flies up in the Air, and the Creature is led into the Night, and Nature goes out of its Course, and an old Garment goes on, and an uppermost Clothing ; and thy *Nature* being led out of its Course, it comes to be all on a *Fire*, in the *Transgression* ; and that defaceth the *Glory of the First Body*. Therefore be Still a while from thy own Thoughts, searching, seeking, Desires and Imaginations, and be stayed in the *Principle of God* in thee, that it may raise thy Mind up to God, and stay it upon God, and thou wilt find *Strength* from him, and find him to be a God at hand, a present Help in the time of Trouble, and of Need. And thou being come to the *Principle of God*, which hath been transgressed, it will keep thee humble ; and the humble God will teach his way, which is *Peace*, and such he doth Exalt. Now as the *Principle of God* in thee hath been transgressed, come to it, that it may keep thy Mind down low to the Lord God ; and deny thy self, and from thy own Will, that is the *Earthly*, thou must be kept : Then thou wilt feel the *Power of God*, which will bring *Nature* into its Course, and give thee to see the *Glory of the First Body*. And there the *Wisdom of God* will be received (which is Christ, by which all things were made and Created) to be thereby preserved and ordered to God's *Glory*. There thou wilt come to receive and feel the *Physician of Value*, who cloaths People in their right Mind ; whereby they may serve God, and do his Will. For all *Distractions*, Unruliness and Confusion is in the *Transgression* ; which *Transgression* must be brought down, before the *Principle of God*, which hath been Transgressed against, be lifted up ; whereby the Mind may be seasoned and filled, and a right understanding of the Lord may be received ; whereby his Blessings enter, and are felt, over all that is contrary, in the *Power of the Lord God*, which raises up the *Principle of God* within, and gives a feeling after God, and in time gives Dominion. Therefore keep in the *Fear of the Lord God* ; that is the Word of the Lord God unto thee : for all these things happen to thee for thy Good, and for the Good of those concerned

A a a

for

1658. *London.* 'for thee, to make you know your selves, and your own Weakness, and that ye may know the Lord's Strength and Power, and may trust in him. Therefore *Let the time, that is past, be sufficient* to every one, who in any thing hath been lifted up in *Transgression*, out of the *Power* of the *Lord*: For he can bring down and abase the *Mighty*, and lay them in the Dust of the Earth. Therefore all *keep low* in his Fear, that thereby ye may receive the *Secrets* of *God* and his *Wisdom*, and may know the *Shadow* of the *Almighty*, and sit under it, in all *Tempests*, and *Storms*, and *Heats*. For *God* is a *God* at hand, and the *Most-High* rules in the Children of Men. So then, this is the *Word* of the *Lord* *God* unto you all, what the *Light* doth make manifest and discover, as *Temptations*, *Distractions*, *Confusions*, do not look at the *Temptations*, *Confusions*, *Corruptions*; but at the *Light*, which discovers them, and makes them manifest. And with the same *Light* you may feel over them, to receive *Power* to stand against them. The same *Light*, which lets you see *Sin* and *Transgression*, will let you see the *Covenant* of *God*, which blots out your *Sin* and *Transgression*, which gives *Victory* and *Dominion* over it, and brings into *Covenant* with *God*. For looking down at *Sin*, and *Corruption*, and *Distraction*, ye are swallowed up in it: But looking at the *Light*, which discovers them, ye will see over them. That will give *Victory*; and ye will find *Grace* and *Strength*: and there is the first Step to *Peace*. That will bring *Salvation*, and by it ye may see to the beginning, and the *Glory* that was with the *Father* before the *World* began; and so come to know the *Seed* of *God*, which is the *Heir* of the *Promise* of *God*, and of the *World* which hath no end; and which bruises the *Head* of the *Serpent*, who stops *People* from coming to *God*. That ye may feel the *Power* of an endless *Life*, the *Power* of *God*, which is *Immortal*; which brings the *Immortal Soul* up to the *Immortal God*, in whom it doth rejoice. So in the *Name* and *Power* of the *Lord* *Jesus Christ*, *God Almighty* strengthen thee.

G. F.

When the foregoing *Paper* was read to her, she said, It stay'd her *Mind* for the present. Afterwards many *Friends* got *Copies* of it, both in *England* and *Ireland*, and read it to *People*, that were *Troubled in Mind*; and it was made useful for the settling of the *Minds* of several.

About this time came forth a *Declaration* from *O. Cromwel*, the *Protector*, for a *Collection* towards the *Relief* of divers *Protestant Churches* (so called) driven out of *Poland*; and of *Twenty Protestant-Families* driven out of the *Confines* of *Bobemia*. And there having been a like *Declaration* published some time before, to invite the *Nation* to a *Day* of *Solemn Fasting* and *Humiliation*, in Order to a *Contribution* to be made for the suffering *Protestants* of the *Valleys* of *Lucern*, *Angrona*, &c. who were persecuted by the *Duke* of *Savoy*: I was moved to write to the *Protector* and *Chief Magistrates* on this occasion, both to shew them the *Nature* of a true *Fast* (such as *God* requires and accepts;) and to make them sensible of their *Injustice* and *Self-Condernation*, in blaming the *Papists* for persecuting the *Protestants* abroad, while they themselves,

themselves, calling themselves *Protestants*, were at the same time 1658.  
 persecuting their *Protestant Neighbours* and *Friends* at home. That  
 which I writ to them, was after this manner : London.


*To the Heads and Governours of this Nation, who have put forth a Declaration for the keeping of a Day of Solemn Fasting and Humiliation, for the Persecution (as you say) of divers People beyond the Seas, professing the Reformed Religion, which, ye say, hath been transmitted unto them from their Ancestors.*

‘ A Profession of the *Reformed Religion* may be transmitted to Generations, and so holden by Tradition; and in that, wherein the Profession and Tradition is holden, is the *Day of Humiliation* kept; which stands in the *Will of Man*, which is not the *Fast*, that the Lord requires, *To bow down the Head like a Bulrush, for a Day*, and the Day following be in the same Condition, as they were the Day before. To the *Light of Christ Jesus* in your Consciences do I speak, which testifieth for God every Day, and witnesseth against all *Sin and Persecution*; which Measure of God, if ye be guided by it, doth not limit God to a Day, but leads to the *Fast*, which the Lord requires, which is *To loose the Bonds of Wickedness, to undo the heavy Burdens, to break every Yoke, and to let the oppressed go free*, Isa. 58. 6, 7. This is the *Fast* the Lord requires; and this stands not in the Transmission of *Times*, nor in the Traditions of Men: But this stands in that which was before *Times* were, and which leads out of *Time*, and shall be, when *Time* shall be no more. And these that teach for Doctrine the Commandments of Men, are they that ever persecuted the Life and Power, when it came. And whereas ye mention a *Decree* or *Edict*, that was made against the said *Persecuted Protestants*; all such *Decrees* or *Edicts* proceed from the Ground of the *Pope's Religion* and Supremacy, and therein stands his *Tyranny* and *Cruelty*, acted in that Will, which is in that Nature, which exerciseth Lordship over one another, (as ye may read, *Mark* 10. 42. *Luke* 22. 25.) as all the *Heathen* do, and ever did; and in the *Heathenish* Nature is all the *Tyranny* and *Persecution* exercised, by them that are out of the Obedience to the *Light* of Christ Jesus in the Conscience, which is the Guider and Leader of all, who are tender of that of God in the Conscience. But who are not led by this, know not what it is to suffer for Conscience sake. Now, whereas ye take into your Consideration the sad *Persecution, Tyranny* and *Cruelty* exercised upon them, whom ye call your *Protestant Brethren*, and do Contribute and Administer to their *Wants* outwardly; this is good in its place, and we own it; and see it good to administer to the *Necessities* of others, and to do good to all; and we, who are *Sufferers* by a Law derived from the *Pope*, are willing to join, and to contribute with you to their outward *Necessities*. For the *Earth is the Lord's, and the Fulness thereof*; who is good to all, and gracious to all, and willing, that all should



1658. 'be saved, and come to the Knowledge of the *Truth*. But in the  
 'mean time, while ye are doing this, and taking notice of others  
 London. 'Cruelty, Tyranny and Persecution, turn your *Eye* upon *your selves*,  
 'and see, what ye are *doing at home* ? To the *Light* of Christ Jesus  
 'in all your Consciences I speak, which cannot *Lie*, nor cannot *Err*,  
 'nor cannot bear False Witness ; but doth bear Witness for God, and  
 'cries for *Equity*, and *Justice*, and *Righteousness* to be executed. See  
 'what ye are doing, who profess the *Scriptures*, which were given  
 'forth by the Saints in *Light*, who dwelt in the *Light* and in the  
 'Life of them. For them, who do now witness the same *Light*,  
 'the same *Life*, and the same *Power*, which gave forth the *Scriptures*,  
 'which ye in Words profess, them ye *persecute*, them ye *hale out of*  
 'your *Synagogues* and *Markets* ; them ye *beat*, *stock*, and *Imprison*.  
 'Now let that of God, in your Consciences, which is *just*, and *righteous*,  
 'and *equal*, examin and try, whether ye have any Example,  
 'or *Precedent* to exercise this *Persecution*, which now many in this  
 'Nation suffer under, who are a People harmless and innocent, walk-  
 'ing in Obedience towards God and Man ? And though ye account  
 'the way of Truth, they walk in, *Herefie* ; yet therein do they ex-  
 'ercise themselves, to have always a *Conscience void of Offence*  
 'towards God and Man ; as ye may read, the Saints of Old did ;  
 '(Acts 24. 14, 15, 16.) not wronging any Man, neither giving any  
 'just Cause of Offence ; only being obedient to the Commands of the  
 'Lord, to declare. as they are moved by the Holy Ghost ; and  
 'standing for the *Testimony* of a *Good Conscience*, speaking the *Truth*  
 'in Christ, their Consciences bearing them witness, that they lie  
 'not : For this do they suffer under you, who in Words profess the  
 'same thing, for which they suffer. Now see, if any Age or Gene-  
 'ration did ever *persecute*, as ye do ? For ye profess Christ Je-  
 'sus, who Reveals the Father ; and *persecute* them, that witness the  
 'Revelation of the Father by Christ Jesus unto them. Ye profess  
 'Christ Jesus, who is the *Light* of the *World*, that enlightens every  
 'one, that cometh into the *World* ; and yet *persecute* them, that bear  
 'Witness and give Testimony to this *Light*. Ye profess, that the  
 'Word is become *Flesh* ; and yet *persecute* them that witness it so.  
 'Ye profess, that whosoever confesseth not, that Jesus Christ is come  
 'in the *Flesh*, is an *Antichrist* ; and yet *persecute* them, that do Con-  
 'fess him come in the *Flesh*, and call them *Antichrists* and *Deceivers*.  
 'Ye profess, that the Kingdom of Christ is come ; and yet *persecute*  
 'them, that witness it come. Ye profess Christ Jesus, the Resurrecti-  
 'on and the Life ; and yet *persecute* them, that witness him to be so.  
 'If ye say, *How shall we know, that these People, who say, they witness*  
 '*these things, do so, or no* ? I answer : Turn your Minds to the  
 'Light, which Christ Jesus hath enlightned you withal, which is one  
 'in all ; and if ye walk in the *Light*, ye shall have the *Light* of *Life*,  
 'and then ye will know and see, what ye have done, who have *per-*  
 '*secuted* the Lord of *Glory* (in his People) in whom is Life, and the  
 'Life is the *Light* of Men. To no other *Touchstone* shall we turn  
 'you, but into your own Consciences, and there shall ye find the  
 'Truth, of what we have declared unto you, and of what we bear  
 'Testimony to, according to the Holy Scriptures. And when the

Books

' Books of Consciences are opened, and all judged out of them, then 1658.  
 ' shall ye Witness us to be of God, and our Testimony to be true;   
 ' though now ye may stop your Ears, and harden your Hearts, London.  
 ' while it is called to day: But then ye shall know, what ye have  
 ' done, and whom ye have transgressed against; and then ye will  
 ' see, that no Persecutors, in any Age or Generation, that ever went  
 ' before you, did ever Transgress against that Light, and Measure of  
 ' God made manifest, in such manner as ye have done. For though  
 ' Christ and the Apostles were persecuted in their times, the Jews (for  
 ' the most part of them) did not know, that he was the Christ, when  
 ' he came, notwithstanding that they had the Scriptures, which pro-  
 ' phesied of him; neither did they believe, that he was Risen again,  
 ' when the Apostles preached his Resurrection. But ye say, *Te be-*  
 ' *lieve he is come*; and ye say, *Te believe his Resurrection*; and yet ye  
 ' persecute those that witness him come in the Flesh, those that are bu-  
 ' ried with him in Baptism, those that are conformable to his Death,  
 ' and know the Power of his Resurrection, those ye persecute, those ye  
 ' hale before Magistrates, and suffer to be beaten in your Synagogues;  
 ' those ye cause to be whipt, and stock't, and shamefully entreated,  
 ' and into Prison cast, and kept; as many Goals in this Nation at this  
 ' day testify to your Faces. Therefore honestly consider, what ye  
 ' are doing, while ye are taking notice of others Cruelties, lest ye  
 ' over-look your own. There is some difference, in many things,  
 ' between the Popish Religion, and that which ye call the Protestant;  
 ' but in this Persecution of yours there is no difference: For ye will  
 ' Confess, that the Foundation of your Religion is grounded upon the  
 ' Scriptures; and yet now ye are persecuting them that be in the same  
 ' Life, which they were in, who spake forth the Scriptures; your  
 ' selves being the mean while under a Profession of the Words they  
 ' spake: and this ye shall one day witness. So ye have a Profession  
 ' and Form, and persecute them that are in the Possession, Life and  
 ' Power. Therefore know assuredly, that ye must come to Judg-  
 ' ment; for he is made manifest, to whom all Judgment is commit-  
 ' ted. Therefore to the Light of Christ Jesus in your Consciences,  
 ' which searcheth and trieth you, turn your Minds, and stand still,  
 ' and wait there to receive the Righteous Law, which is according to  
 ' that of God in the Conscience, which is now rising, and is bearing  
 ' witness against all Ungodliness and Unrighteousness of Men; and  
 ' they whom ye persecute, are manifest to God, and that of God in  
 ' all Consciences shall bear witness for us, that we are of God: And  
 ' this ye shall one day witness, whether ye will hear or forbear. Our  
 ' Rejoycing is in the Testimony of our Consciences, that in Simplicity  
 ' and Godly Sincerity (not with Fleishly Wisdom, but by the Grace of  
 ' God) we have had our Conversation in the World, not handling the  
 ' Word of God deceitfully, but, in the Manifestation of the Truth;  
 ' commending our selves to every Man's Conscience in the sight of  
 ' God: and if our Gospel be hid, it is hid to them that are lost. And  
 ' for the witnessing the holding the Mystery of Faith in a pure Con-  
 ' science, do we suffer, and are subject for Conscience sake. This is  
 ' thank-worthy, if a Man, for Conscience sake, endure Griefs and Suf-  
 ' fering wrongfully. And in this is our Joy and Rejoycing, having

1658. *London.* 'a good Conscience, that whereas we are evil spoken of, as *Evil-Doers*, they may be ashamed, that falsely accuse our good Conversation in Christ; which is not only the putting away of the Filth of the Flesh, but the Answer of a good *Conscience* towards God, by the Resurrection of Jesus Christ. And this we Witness made manifest, (Eternal Praises to the Living God) and bear Testimony to that, which spake it in the Apostle in Life and Power: And therefore do we bear witness and testify against those, who, being got in to a *Form* and *Profession* of it, do persecute the *Life* and *Power*. Therefore to the Eternal *Light* of Christ Jesus, the Searcher and Trier of all Hearts, turn your Minds, and see what ye are doing; lest ye *overturn your Foundation*, and Bottom, whereon ye pretend to stand, while ye are *professing* the *Scriptures*, and persecuting the *Life, Light* and *Power*, which they were in, who gave them forth. For the *Stone*, cut out of the Mountains without Hands, is now striking at the Feet of the Image, the *Profession*, which is set up, and stands in the Will of Man. Now is that made manifest, unto which all must answer, and appear before the Judgment-Seat of Christ; that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad. Knowing therefore the *Terror* of the *Lord*, we perfwade Men; but we are made manifest unto God, and shall be made manifest in all your Consciences, which ye shall witness.

G. F.

Divers times, both in the time of the *Long Parliament*, and of the *Protector* (so called) and of the *Committee of Safety*, when they proclaimed *Fasts*, I was moved to write to them, and tell them, their *Fasts* were like unto *Jesabels*: For commonly, when they proclaimed *Fasts*, there was some Mischief contrived against us: And I knew, their *Fasts* were for Strife and Debate, to smite with the Fist of Wickedness; as the *New-England-Professors* soon after did; who, before they put our *Friends* to Death, proclaimed a *Fast* also.

Now was it a time of great *Suffering*, and many *Friends* being in *Prisons*, many other *Friends* were moved to go to the *Parliament*, to offer up themselves to lie in the same *Dungeons*, where their *Friends* lay, that they, that were in *Prison*, might go forth, and not perish in the stinking *Dungeons* and *Goals*. And this we did in Love to God and our Brethren, that they might not *die* in *Prison*; and in love to them, that cast them in, that they might not bring *Innocent Blood* upon their own Heads; which we knew would cry to the Lord, and bring his Wrath, Vengeance and Plagues upon them. But little Favour could we find from those *Professing Parliaments*; but instead thereof they would be in a Rage, and sometimes threaten those *Friends*, that thus attended them, that they would *whip* them, and send them home. Then commonly soon after the Lord would turn them out, and send them home; who had not an Heart to do good in the Day of their Power. But they went not off without being forewarned: For I was moved to write to them, in their several turns, as I did to the *Long-Parliament*, unto whom I declared, before



before they were broken up, That thick *Darkness* was coming over 1658.  
 them all, even a Day of *Darkness* that should be felt.

And because the *Parliament*, that now sate, was made up mostly  
 of high *Professors*, who pretending to be more Religious than others,  
 were indeed greater *Persecutors* of them, that were truly *Religious*, I  
 was moved to send them the following Lines, as a Reproof of their  
*Hypocrisie* :

London.

‘ O *Friends*, do not cloak and *Cover* your selves : There is a God,  
 ‘ that knoweth your Hearts, and that will *Uncover* you. He seeth  
 ‘ your way : Wo be to him that *Covereth*, but not with my *Spirit*,  
 ‘ saith the Lord. Do ye do contrary to the *Law*, and then put it  
 ‘ from you ! *Mercy* and true *Judgment* ye neglect. Look, what was  
 ‘ spoken against such : My Saviour spake against such ; *I was sick, and*  
 ‘ *ye visited me not ; I was hungry, and ye fed me not ; I was a Stranger,*  
 ‘ *and ye took me not in ; I was in Prison, and ye visited me not.* But  
 ‘ they said, *When saw we thee in Prison, and did not come to thee ? In-*  
 ‘ *asmuch as ye did it not unto one of these Little Ones, ye did it not unto*  
 ‘ *me.* Friends, ye *Prison* them that be in the Life and Power of *Truth*,  
 ‘ and yet profess to be the *Ministers* of *Christ* : But if *Christ* had  
 ‘ sent you, ye would bring out of *Prison*, and out of *Bondage*, and  
 ‘ receive *Strangers*. Ye have lived in *Pleasure* on the Earth, and been  
 ‘ *Wanton* ; ye have nourished your Hearts, as in a Day of *Slaughter* :  
 ‘ Ye have condemned, and killed the *Just*, and he doth not *Resist*  
 ‘ you.

G. F.

After this, as I was going out of *Town*, having two *Friends* with  
 me, when we were gone little more than a  *Mile* out of the *City*,  
 there met us *Two Troopers*, belonging to *Col. Hacker’s* Regiment ;  
 and they took me, and the *Friends* that were with me, and brought  
 us back to the *Mews*, and there kept us Prisoners a little while : But  
 the Lord’s Power was so over them, that they did not have us be-  
 fore any *Officer* ; but after a while set us at liberty again. The same  
 Day, taking Boat, I went down to *Kingston*, and from thence went  
 afterward toward *Hampton-Court*, to speak with the *Protector* about  
 the *Sufferings* of *Friends*. I met him Riding into *Hampton-Court-Park* ;  
 and before I came at him, as he rode in the Head of his *Life-guard*,  
 I saw and felt a *Waft* (or *Apparition*) of *Death* go forth against him ;  
 and when I came to him, he look’d, like a *dead Man*. After I had  
 laid the *Sufferings* of *Friends* before him, and had warned him, ac-  
 cording as I was moved to speak to him ; he bid me, come to his  
 House. So I went back to *Kingston*, and the next day went up to  
*Hampton-Court* again, to have spoken further with him. But when  
 I came, he was sick, and ----- *Harvey*, who was one that wait-  
 ed on him, told me, The *Doctors* were not willing I should come  
 in to speak with him. So I passed away, and never saw him any  
 more.

Kingston.

Hampton-  
Court.

From

1658.

Bucks.  
London.  
Essex.

London.

From *Kingston* I went to *Isaac Penington's*, in *Buckinghamshire*, where I had appointed a *Meeting*; and the Lord's Truth and Power was preciously manifested amongst us. After I had Visited Friends in those parts, I returned to *London*: And soon after went into *Essex*; where I had not been long, before I heard, that the *Protector* was dead, and his Son *Richard* made *Protector* in his Room. Whereupon I came up to *London* again.

And before this time the *Church-Faith* (so called) was given forth, which was said to be made at the *Savoy* in *Eleven Days* time. I got a *Copy* of it, before it was published, and writ an *Answer* to it: And when their *Book of Church-Faith* was sold up and down the *Streets*, my *Answer* to it was sold also. This angered some of the *Parliament-Men*; so that one of them told me, *They must have me to Smithfield*. I told him, I was over their *Fires*, and feared them not. And reasoning with him, I wish'd him to consider; Had all People been without a *Faith* these *Sixteen hundred Years*, that now the *Priests* must make them one? Did not the *Apostle* say, that *Jesus* was the *Author* and *Finisher* of their *Faith*? And since *Christ Jesus* was the *Author* of the *Apostles Faith*, and of the *Churches Faith* in the *Primitive Times*, and of the *Martyrs Faith*, should not all People look unto him to be the *Author* and *Finisher* of their *Faith*, and not unto the *Priests*? A great deal of work we had about the *Priests made Faith*: For they called us *House-creepers*, leading *silly Women Captive*, because We Met in *Houses*, and would not hold up their *Priests* and *Temples*, which they had made and set up. But I told them, that it was they, that Led *silly Women Captive*, and Crept into *Houses*, who kept People always Learning under them, who were Covetous, and had got a Form of *Godliness*, but denied the *Power* and *Spirit*, which the *Apostles* were in. Such began to Creep in the *Apostles Days*; but now they had got the *Magistrates* on their side, who upheld those *Houses* for them, which they had Crept into, their *Temples*, with their *Tithes*: Whereas the *Apostles* brought People off from even that *Temple*, and those *Tithes* and *Offerings*, which God had for a time Commanded. And the *Apostles* Met in several private *Houses*, being to Preach the *Gospel* in all *Nations*; which they did freely, as *Christ* had commanded them. And so do we, who bring People off from these *Priests*, *Temples* and *Tithes* (which God never Commanded) to Meet in *Houses*, or on *Mountains*, as the *Saints* of old did, who were gathered in the Name of *Jesus*; and *Christ* was their *Prophet*, *Priest* and *Shepherd*.

There was present, with the *Parliament-Man*, that I discoursed with, one *Major Wiggan*, a very envious Man; yet he bridled himself before the *Parliament-Man*, and some others that were there in Company. He took upon him to make a Speech, and said, *Christ had taken away the Guilt of Sin, but had left the Power of Sin remaining in us*. I told him, that was strange Doctrine: For *Christ* came to destroy the *Devil* and his Works, and the *Power of Sin*, and so to cleanse Men from Sin.

So *Major Wiggan's* Mouth was stopt at that time. But the next day desiring to speak with me again, I took a *Friend* or two with me, and went to him. Then he vented a great deal of *Passion* and *Rage*,

Rage, beyond the Bounds of a Christian, or Moral Man: Whereupon 1658. I was made to reprove him: And having brought the Lord's Power over him, and let him see, what Condition he was in, I left him. London.

After some time I passed out of London, and had a Meeting at *Sergeant Birkheads* at *Twitnam*; to which many People came, and some of considerable Quality in the World. A glorious Meeting it was, wherein the Scriptures were largely and clearly opened, and Christ exalted above all, to the great Satisfaction of the Hearers. Twitnam.

But there was great Persecution in many places, both by Imprisoning, and breaking up of Meetings. At a Meeting about Seven Miles from London, the Rude People usually came out of several Parishes round about, to abuse Friends, and did often beat and bruse them exceedingly. One day they beat and abused about Eighty Friends, that went to that Meeting out of London, tearing their Coats and Cloaks from off their Backs, and throwing them into Ditches and Ponds; and when they had besmeared them with Dirt, then they said, *They look'd like Witches*. The next First-day after this, I was moved of the Lord to go to that Meeting, though at that time I was very weak. When I came there, I bid Friends bring a Table, and set it in the Close, where they used to Meet, to stand upon. According to their wonted course, the Rude People came, and I having a Bible in my hand, shewed them theirs and their Priests and Teachers Fruits; and the People came to be ashamed, and was quiet: And so I opened the Scriptures to them, and our Principles agreeing therewith; and I turned the People from the Darkness, to the Light of Christ, and his Spirit, by which they might understand the Scriptures, and see themselves and their Sins, and know Christ Jesus to be their Saviour. So the Meeting ended quietly, and the Lord's Power came over all, to his Glory. But it was a time of great Sufferings; for besides the Imprisonments, (through which many died in Prisons) our Meetings were greatly disturbed: For they have thrown Rotten Eggs and Wild-fire into our Meetings, and have brought in Drums beating, and Kettles, to make Noises with, that the Truth might not be heard; and among these, the Priests as Rude as any: as may be seen in the Book of the Fighting Priests, wherein a List is given of some of the Priests, that had actually beaten and abused Friends. A Meeting near London.

Many also of our Friends were brought up to London, Prisoners, to be Tried before the Committee; where Henry Vane being Chairman, would not suffer Friends to come in, except they would put off their Hats: but at last the Lord's Power came over him, so that, through the Mediation of some others, that perswaded him, they were admitted. Now many of us having been Imprisoned upon Contempts (as they called them) for not putting off our Hats, it was not a likely thing, that Friends, who had suffered so long for it from others, should put off their Hats to him. But the Lord's Power came over them all, and wrought so, that several Friends were set at Liberty by them. Now inasmuch as Sufferings grew very sharp, I was moved of the Lord to write a few Lines, and send abroad amongst Friends, to encourage them to go on faithfully and boldly through the Exercises of the day; of which a Copy here follows:

B b b

My



1658.

London.

‘ My Dear Friends, every where abroad, scattered in *Prison*, or out of *Prison*; Fear not, because of the Reports of *Sufferings*; let not the *Evil Spies* of the Good Land make you afraid, if they tell you, the *Walls are high*, and that there be *Anakims in the Land*: For at the blowing of the *Ram's-Horns* did the *Walls* of *Jericho* fall down; and they that brought the *Evil Report*, perished in the *Wilderness*. But dwell ye in the *Faith*, *Patience* and *Hope*, having the Word of Life to keep you, which is beyond the *Law*; and having the *Oath* of *God*, his *Covenant*, *Christ Jesus*, which divides the *Waters* asunder, and makes them to Run all on Heaps; in that stand: and ye will see all things work together for good, to them that love *God*. And in that *Triumph*, when *Sufferings* come, what-ever they be: Your *Faith*, your *Shield*, your *Helmet*, your *Armour* you have on; ye are ready to skip over a *Mountain*, or a *Wall*, or an *Hill*, and to walk through the deep *Waters*, though they be Heaps upon Heaps. For the *Evil Spies* of the good Land may preach up hardness: but *Caleb*, which signifies an *Heart*, and *Joshua*, a *Saviour*, Triumph over all.

G. F.

Reading.

Now after a while I passed into the Country, and went to *Reading*, and was there under great *Sufferings* and *Exercises*, and in a great Travel in my Spirit for about *Ten Weeks* time: For I saw, there was great *Confusion* and *Distraction* amongst the People, and that the *Powers* were plucking each other to pieces. And I saw, how many Men were destroying the *Simplicity*, and betraying the *Truth*, and a great deal of *Hypocrisie*, and *Deceit*, and *Strife* was got uppermost in the People, so that they were ready to sheath their *Swords* in one anothers *Bowels*. There had been a *Tenderness* in many of them formerly, when they were low; but when they were got up, and had killed, and taken Possession, they came to be as bad as others: So that we had much to do with them about our *Hats*, and saying *Thou* and *Thee* to them. For they turned their Profession of *Patience* and *Moderation* into *Rage* and *Madness*; and many of them would be like distracted Men for this *Hat-Honour*. For they had hardened themselves by *persecuting* the *Innocent*, and were at this time Crucifying the *Seed*, *Christ*, both in themselves and others; till at last they fell a biting and devouring one another, until they were *Consumed* one of another; who had turned against, and judged, that which *God* had wrought in them, and shewed unto them. So shortly after *God* overthrew them, and turned them upside down, and brought the *King* over them, who were often surmising, that the *Quakers Met* together to bring in *King Charles*, (when as *Friends* did not concern themselves with the outward *Powers*, or *Government*.) But at last the *Lord* brought him in, and many of them (when they saw, he would be brought in) *Voted* for the bringing him in. So with Heart and Voice praise the *Name* of the *Lord*, to whom it doth

doth belong ; who over all hath the *Supremacy*, and who will Rock 1658.  
 the Nations, for he is over them. Now I had a *Sight and Sense* of *Reading*  
 the *King's Return* a good while before, and so had some others. I  
 writ to *Oliver* several times, and let him know, that while he was  
*persecuting God's People*, they whom he accounted his *Enemies*, were  
 preparing to come upon him. And when some forward *Spirits*, that  
 came amongst us, would have bought *Somerset-House*, that we might  
 have *Meetings* in it ; I forbad them to do so: For I did then foresee  
 the *King's Coming* in again. Besides, there came a *Woman* to me in  
 the *Strand*, who had a *Prophecy* concerning *King Charles's coming in*,  
*three Tears* before he came ; and she told me, she must go to him to  
 declare it. I advised her to wait upon the Lord, and keep it to her  
 self: For if it should be known, that she went on such a *Message*, they  
 would look upon it to be *Treason*: But she said, She must go, and  
 tell him, that he should be brought into *England* again. I saw, her  
*Prophecy* was true, and that a great *Stroke* must come upon them in  
*Power*: For they that had then gotten *Possession*, were so exceeding  
 high, and such great *Persecution* was acted by them, who called them-  
 selves *Saints*, that they would take from *Friends* their *Copyhold-*  
*Lands*, because they could not *Swear* in their *Courts*. And some-  
 times, when we laid these *Sufferings* before *Oliver Cromwel*, he would  
 not believe it. Wherefore *Thomas Aldam* and *Anthony Pearson* were  
 moved to go through all the *Goals* in *England*, and to get *Copies* of  
*Friends Commitments* under the *Goalers* Hands, that they might lay  
 the Weight of *Friends Sufferings* upon *Oliver Cromwel*. And when he  
 would not give Order for the *Releasing* of them, *Thomas Aldam* was  
 ' moved to take his *Cap* from off his Head, and to Rend it in pieces  
 ' before him, and to say unto him, So shall thy Government be Rent  
 ' from Thee and thy House. Another Friend also, a *Woman*, was mo-  
 ' ved to go to the *Parliament* (that was envious against *Friends*) with  
 ' a *Pitcher* in her hand, which she brake into pieces before them, and  
 ' told them, So should they be broken to pieces: Which came to pass  
 shortly after. And in my great *Suffering*, and *Travel* of *Spirit* for  
 the Nation, being grievously burdened, and almost choked with  
 their *Hypocrisie*, *Treachery* and *Falseness*, I saw, God would bring  
 that a top of them, which they had been a top of ; and that all must  
 be brought down to that, which did *Convince* them, before they could  
 get over that *bad Spirit within and without*: For it is the pure, Invi-  
 sible *Spirit*, that doth, and only can work down all *Deceit* in  
 People.

Now while I was under that sore *Travel* at *Reading*, by reason of  
 Grief and Sorrow of Mind, and the great Exercise that was upon my  
 Spirit, my *Countenance* was alter'd, and I looked poor and thin ; and  
 there came a Company of *Unclean Spirits* to me, and told me ; *The*  
*Plagues of God were upon me*: But I told them, It was the same *Spirit*  
 spake that in them, that said so of *Christ*, when he was stricken and  
 smitten ; they hid their Face from him. But when I had travelled  
 with the *Witness* of God, which they had quenched, and had gotten  
 through with it, and over all that *Hypocrisie*, which the *Outside-Pro-*  
*fessors* were run into, and saw, how that would be brought down,  
 and turned under, and that *Life* would rise over it, I came to have

1658. Ease; and the *Light, Power and Spirit* shined over all. And then, having *Recovered*, and got through my *Travels and Sufferings*, my Body and Face *swelled*, when I came abroad into the Air; and then the bad Spirits said, *I was grown fat*; and they *Envied* at that also: So I saw, that no Condition nor State would please that Spirit of theirs. But the Lord preserved me by his *Power and Spirit*, through and over all; and in the Lord's Power I came to *London* again.

London.

Now was there a great Pudder made about the Image or *Effigies* of *Oliver Cromwel* lying in State, Men standing and sounding with *Trumpets* over his *Image*, after he was *dead*. At this my Spirit was greatly grieved, and the Lord, I found, was highly offended. Then did I write the following Lines unto them, and sent among them, to Reprove their *Wickedness*, and warn them to *Repent*.


' Oh *Friends*, what are ye doing! and what mean ye to *sound* before an *Image*! Will not all sober People think, ye are like *mad People*? Oh, how am I grieved with your *Abominations*! Oh, how am I wearied! My Soul is wearied with you, saith the Lord, Will I not be avenged of you, think ye, for your *Abominations*? Oh, how have ye plucked down and set up! Oh how are your Hearts made whole, and not Rent! And how are ye turned to *Fooleries*! Which things in times past, ye stood over: Therefore, how have ye left my Dread, saith the Lord! O! Therefore *Fear*, and *Repent*, lest the *Snare* and the *Pit* take you all. The great Day of the Lord is come upon all your *Abominations*, and the swift Hand of the Lord is turned against them all. The sober People in the Nations, stand amazed at your Doings, and are ashamed, as if ye would bring in *Popery*.

G. F.

1659. About this time great Stirs were in the Nation, the Minds of People being unsettled, and much *Plotting* and *Contriving* there was by the several *Factions*, to carry on their several *Interests*. And a great Care being upon me, lest any *Young* or *Raw People*, that might sometimes come amongst us, should be drawn into that *Snare*, I was moved to give forth the following *Epistle*, as a *Warning* unto all such.

' All *Friends* every where, keep out of *Plots*, and *Bussing*, and the *Arm of Flesh*; for all that is amongst *Adam's Sons* in the *Fall*, where they are *destroying* Mens Lives like *Dogs*, and *Beasts*, and *Swine*, goaring, renting, and biting one another, and *destroying* one another, and *wrestling* with *Flesh and Blood*. From whence arise *Wars* and *Killing*, but from the *Lusts*? Now all this is in *Adam* in the *Fall*, out of *Adam*, that never fell, in whom there is *Peace* and *Life*. Ye are called to *Peace*, therefore follow it; and that *Peace* is in *Christ*, not in *Adam* in the *Fall*. All that pretend to *fight* for *Christ*, they are deceived; for his *Kingdom is not of this World*, therefore his Servants do not *fight*. Therefore *Fighters* are not of *Christ's Kingdom*, but are without *Christ's Kingdom*: For his Kingdom stands in *Peace* and *Righteousness*; but *Fighters* are in the



' the *Lust*: And all that would *destroy Men's Lives*, are not of Christ's 1659.  
 ' Mind, who came to *save Men's lives*. Christ's Kingdom is not of  London.  
 ' this World; it is peaceable: and all that be in *Strife*, are not of his  
 ' Kingdom. And all that pretend to *fight* for the *Gospel*, are decei-  
 ' ved: For the *Gospel* is the Power of God, which was before the *De-*  
 ' *vil*, or Fall of Man was; and the *Gospel* of *Peace* was, before  
 ' *Fighting* was. Therefore they, that pretend *Fighting*, and talk of  
 ' *Fighting* so, are Ignorant of the *Gospel*. And all that talk of *Fight-*  
 ' *ing* for *Sion*, are in *Darkness*: For *Sion* needs no such Helpers. And  
 ' all such as profess themselves to be *Ministers* of *Christ*, or *Christi-*  
 ' *ans*, and go about to beat down the *Whore* with outward, carnal  
 ' Weapons, the *Flesh* and the *Whore* are got up in themselves, and  
 ' they are in a *blind Zeal*: For the *Whore* got up by the Inward Ra-  
 ' vening from the *Spirit* of *God*; and the beating down of the *Whore*  
 ' must be by the inward Stroke of the *Sword* of the *Spirit* within.  
 ' All such as pretend Christ Jesus, and confess him, and yet run into  
 ' the use of *Carnal Weapons*, wrestling with *Flesh* and *Blood*, throw  
 ' away the *Spiritual Weapons*. They that would be *Wrestlers* with  
 ' *Flesh* and *Blood*, throw away Christ's Doctrine, and *Flesh* is got up-  
 ' on them, and they are weary of their Sufferings. And such as  
 ' would *Revenge* themselves, be out of Christ's Doctrine. And such  
 ' as being stricken on the one Cheek, would not turn the other, be  
 ' out of Christ's Doctrine. And such as do not *love one another*, and  
 ' *love Enemies*, be out of Christ's Doctrine. Therefore ye, that be  
 ' Heirs of the *Blessings* of *God*, which were before the *Curse* and the  
 ' *Fall* was, come to Inherit your Portions: And ye that be Heirs of the  
 ' *Gospel* of *Peace*, which was before the *Devil* was, live in the *Gospel*  
 ' of *Peace*, seeking the Peace of all Men, and the Good of all Men:  
 ' and live in Christ, who came to *save men's lives*, out of *Adam*  
 ' in the *Fall*, where they *destroy men's lives*, and live not in him.  
 ' For the *Jews Sword* outwardly, by which they cut down the *Hea-*  
 ' *then*, was a Type of the *Spirit* of *God* within, which cuts down the  
 ' *Heathenish Nature* within. So live in the peaceable Kingdom of  
 ' Christ Jesus, and live in the *Peace* of *God*, and not in the *Lusts*,  
 ' from whence *Wars* arise, and live in Christ, the *Prince* of *Peace*,  
 ' the Way of *God*, who is the *Second Adam*, that never fell; but live  
 ' not in *Adam* in the *Fall*, in the Destruction, where they destroy one  
 ' another. Therefore come out of *Adam* in the *Fall*, into the *Adam*  
 ' that never fell; and so live in Love and Peace with all Men:  
 ' and keep out of all the Bussings in the World, and meddle not with  
 ' the *Powers* of the Earth; but mind the Kingdom, the *Way* of  
 ' *Peace*. Ye that be *Heirs* of *Grace*, and *Heirs* of the Kingdom, and  
 ' *Heirs* of the *Gospel*, and *Heirs* of *Salvation*, and *Saints* of the  
 ' most-High, and *Children* of *God*, whose Conversations are in *Hea-*  
 ' *ven*, that is above the Combuitions of the Earth, let your *Con-*  
 ' *versation* Preach to all Men, and your Innocent Lives, that they  
 ' which speak Evil of you, beholding your *Godly Conversation*, may  
 ' glorifie your Father, which is in Heaven. And all *Friends* every where,  
 ' this I charge you, which is the Word of the Lord God unto you all,  
 ' *Live in Peace, in Christ the way of Peace*; and therein seek the *Peace*  
 ' of all Men, and no Man's Hurt. As I said before, in *Adam* in the  
 Fall


1659.  
London.

' Fall is no *Peace* ; but in *Adam* out of the *Fall*, in him is the *Peace* :  
' So ye being in *Adam*, which never fell, it is *Love* that overcomes,  
' and not *Hatred* with *Hatred*, nor *Strife* with *Strife*. Therefore  
' live all in the peaceable *Life*, doing good to all Men, and seeking  
' the Good and Welfare of all Men.

G. F.

It was not long after this, before *George Booth* rose in Arms in *Cheshire*, and *Lambert* went down against him. At which time some foolish rash Spirits, that came sometimes amongst us, were ready to have taken up Arms : But I was moved of the Lord to warn them, and forbid them, and they were quiet. In the time of the *Committee of Safety*, (so called) we were Invited by them to have taken up Arms, and great Places and Commands were offered some of us ; but we denied them all, and declared against it both by Word and Writing ; testifying, that our Weapons and Armour were not *Carnal*, but *Spiritual*. And lest any, that came amongst us, should be drawn into that Snare, it came upon me from the Lord, to write a few Lines on that occasion, and send them forth, as a *Caution* to all amongst us. Of which this is a Copy :

' All Friends every where, Take heed to keep out of the Powers  
' of the *Earth*, that Run into the Wars and Fightings, which make  
' not for *Peace*, but go from that ; such will not have the King-  
' dom. And Friends, take heed of Joining with this or the other,  
' or meddling with any, or being busie with other Mens matters ; but  
' mind the Lord, and his Power, and his Service. And so let Friends  
' keep out of other Mens matters, and keep in that which answers  
' the Witness in them all, out of the Mans-matters-part, where they  
' must expect Wars, and the Dishonour. And all Friends every where,  
' dwell in your own, in the Power of the Lord God, to keep your  
' Minds up to the Lord God, from falling down to the Strength of  
' *Egypt*, or going thither for Strength, after ye are come out of it, like  
' the Children of *Israel*, after they were come out of outward *E-*  
' *gypt*. But dwell in the Power of the Lord God that ye may keep  
' over all the Powers of the *Earth*, amongst whom the just Hand of  
' God is come : For they have turned against the Just, and disobey-  
' ed the Just in their own particulars, and so gone on in one against  
' the Just ; therefore the Just sets them one against another. Now he  
' that goes to help among them, is from the Just in himself, in the mad  
' and unstay'd state, and doth not know by the All-seeing Eye, (that  
' beholdeth) him that recompenseth and rewardeth, and lives not in  
' the Hand, in the Power, that mangles and overturns, which vex-  
' eth the Transgressors, that come to be blind, and zealous for they  
' do not know what. Therefore keep in *Peace*, and in the Love and  
' Power of God, and in Unity and Love one to another, lest any go  
' out, and fall with the Uncircumcised : That is, they that are from the  
' Spirit in themselves, and they that go from it, go into the Pit to-  
' gether. Therefore stand in that (it is the Word of the Lord God  
' to you all) in the Fear and Dread of the Lord God, his Power, Life,  
Light,

\* *Light, Seed and Wisdom*, by which ye may take away the occasion 1659.  
 \* of *Wars*, and so know a Kingdom which hath no end, and fight   
 \* for that with *Spiritual Weapons*, which takes away the occasion of <sup>London.</sup>  
 \* the *Carnal*: and there gather Men to *War*, as many as ye can, and  
 \* set up as many as ye can with these *Weapons*.

G. F.

Now after I had staid some time in *London*, and had visited *Friends Meetings* there and thereabouts, and the *Lord's Power* was set over all, I travelled into the Countries again, passing through *Essex* and *Suffolk* into *Norfolk*, visiting *Friends*; till I came to *Norwich*, where <sup>Essex. Suffolk. Norfolk. Norwich.</sup> we had a *Meeting* about the time called *Christmas*. The *Mayor* of *Norwich*, having got notice before-hand of the *Meeting* I intended to have there, granted out a *Warrant* to apprehend me. Wherefore when I was come thither, and heard of the *Warrant*, I sent some *Friends* to the *Mayor* to Reason with him about it. His Answer was, The *Souldiers* should not *Meet*; and did *We* think to *Meet*? He would have had us gone out and *Met* without the City: For he said, the *Towns-People* were so *rude*, that he could hardly order them, and he feared, that our *Meeting* would make *Tumults* in the Town. But our *Friends* told him, we were a peaceable People, and that he ought to keep the *Peace*; for we could not but *Meet* to *Worship God*, as our manner was. So he became pretty moderate, and did not send his *Officers* to the *Meeting*. A large *Meeting* it was, and abundance of rude People came, with an intent to have done Mischief: But the *Lord's Power* came over them, so that they were Chained by it, though several *Priests* were there, and *Professors*, and *Ranters*. Among the *Priests*, one, whose Name was *Townsend*, stood up and Cryed; *Error, Blasphemy* and an *Ungodly Meeting*? I bad him not burden himself with that, which he could not make good; and I asked him, what was our *Error* and *Blasphemy*: For I told him, he should make good his Words, before I had done with him, or be shamed. As for an *Ungodly Meeting*, I said, I did believe there were many People there, that feared *God*, and therefore it was both Unchristian and Uncivil in him, to charge Civil, *Godly People* with an *Ungodly Meeting*. He said, My *Error* and *Blasphemy* was, in that I said, that *People must wait upon God* by his Power and Spirit, and feel his Presence, when they did not speak *Words*: I asked him then, Whether the Apostles, and Holy Men of God, did not hear *God speak* to them in their *Silence*, before they spake forth the Scripture, and before it was written? He replied, *Yes*: *David* and the *Prophets* did hear *God*, before they did *Pen* the *Scriptures*, and felt his Presence in *Silence*, before they spake them forth. Then said I, All People take notice, he said, this was *Error* and *Blasphemy* in me to say these Words; and now he hath confessed, it is no more, than the *Holy Men* of *God* in former times witnessed. So I shewed the People, that as the *Holy Men* of *God*, who gave forth the *Scriptures*, as they were moved by the Holy Ghost, did hear and learn of *God*, before they spake them forth: So must They all hearken, and hear what the *Spirit* saith, which will lead them into all Truth, that they may know *God*,  
and



1659. and Christ, and may understand the *Scriptures*. O said the *Priest*, this is not that *George Fox* I would speak withal; this is a subtile *Man*, said he. So the *Lord's Power* came over all, and the rude People were made moderate, and were reached by it; and some *Professors*, that were there, called to the *Priests*, saying, *Prove the Blasphemy and Errors, which ye have charged them with: Ye have spoken much against them behind their Backs, but nothing ye can prove now (said they) to their Faces.* But the *Priest* began to get away: Whereupon I told him, we had many things to charge him withal, therefore let him set a *time* and *place* to answer them; which he did, and went his ways. A glorious Day this was: For *Truth* came over all, and People were turned to God by his *Power* and *Spirit*, and to the Lord *Jesus Christ*, their *free Teacher*, who was Exalted over all. And as we passed away, generally Peoples Hearts were filled with Love towards us; yea, the Ruder sort of them desired another *Meeting*: For the evil Intentions that they had against us, were thrown out of their Hearts. At Night I passed out of Town to a *Friend's House*, and from thence to *Col. Dennis's*, where we had a great *Meeting*: And afterwards travelled on through the Countries, visiting *Friends* up and down in *Norfolk*, *Huntingtonshire* and *Cambridgeshire*. But *George Whitehead* and *Richard Huberthorn* staid about *Norwich*, to meet the *Priest*, who was soon Confounded and down, the *Lord's Power* came so over him.

Col. Dennis.

Norfolk.  
Hunts.  
Cambridgeshire.

After I had travelled through many Countries in the *Lord's Service*, and many were *Convinced*, notwithstanding that in some places the People were very Rude; I returned to *London* again, when *General Monk* was come up thither, and the *Gates* and *Posts* of the *City* were pulling down. 'Long before this I had a *Vision*, wherein I saw 'the *City* lie in *heaps*, and the *Gates* down; and it was then represented to me, just as I saw it, several Years after lying in *heaps*, 'when it was burned.

London.

Divers times had I, both by Word and Writing, forewarned the several *Powers*, both in *Oliver's* time and after, of the *Day of Recompence*, that was coming upon them: But they rejecting Counsel, and slighting those *Visitations* of *Love* to them, I was moved now, before they were quite overturned, to lay their *Backsliding*, *Hypocrisie* and *Treacherous Dealing* before them, thus:

'*Friends*, Now are the *Prophecies* fulfilled and fulfilling upon you, 'which have been spoken to you by the People of God in your *Courts*, 'in your *Steeple-houses*, in your *Towns*, *Cities*, *Markets*, *Highways*, 'and at your *Feasts*, when ye were in your Pleasures, and puffed up, 'that ye would neither hear *God* nor *Man*; when ye were in your '*Highness* and *Height* of *Authority*, though raised up from a mean '*State*, none might come nigh you without *bowing*, or the *Respect* of '*Persons*, for ye were in the *World's Way*, *Complements* and *Fashions*, 'which, for Conscience sake towards God, they could not go into, 'being redeemed there from: Therefore they were by you hated for 'that Cause. But how are ye to be brought *Low*, who Exalted 'your selves above your Brethren, and threw the *Just* and *Harmless* from

'less from among you, until at last God hath thrown you out : And 1658.  
 'when ye cast the *Innocent* from among you, then ye sell a biting one  
 'another, until ye were Consumed one of another. And so the Day <sup>London</sup>  
 'is come upon you, which before to you was told, though before ye  
 'would not *believe* it. And are not yet your *Hearts* so *hardned*, that  
 'ye will hardly yet *believe*, though ready to go into *Captivity* ?  
 'Was it not told you, when ye spilt the *Blood* of the *Innocent* in your  
 'Steeple houses, in your *Markets*, in your *Highways* and *Cities*, yea,  
 'and even in your *Courts* also, because they said the Word *Thou* to  
 'you, and could not put off their *Hats* to you, *That if something did*  
 'not arise up amongst your selves, to *avenge* the *Blood* of the *Innocent*.  
 'there would come something from beyond the Seas, which lay reserved  
 'there; which, being brought by the Arm of God, the Arm of *Flesh*, and  
 'strongest Mountain cannot withstand ? Yet ye would not consider,  
 'nor regard, nor hear ; but cried, *Peace, Peace*, and feasted your  
 'selves, and sate down in the *Spoil* of your *Enemies*, being *Treache-*  
 'rous both to God and Man ; And who will trust you now ? Have  
 'ye not taken *Covenants* and *Oaths* ? And broken *Covenants* and *Oaths*  
 'betwixt God and Man, and made the Nations Breakers both of  
 'Covenants and *Oaths* ; so that nothing but *Hypocrisie*, and *Rotten-*  
 'ness, and *Falshood* under fair Pretence, was amongst you ? When  
 'ye pretended to set up the *Old Cause*, it was but your selves ; for  
 'which ye long stunk to sober People, who saw, that no good ye  
 'would do. But it was a Joy for any of you to get up into *Autho-*  
 'rity, that ye might have *Praise*, and *Honour*, and *Respect* ; and they  
 'that were in the *Self-denial*, were a *Derision* to you ; from amongst  
 'whom that was *banished*. Thus ye became the Nations *Masters*, and  
 'not *Servants* ; whereas the *Greatest* of all, should be the *Servants* of all.  
 'But there ye lost your *Authority*, not considering your *Estates*, from  
 'whence ye were, and to what end God had raised you up ; but forgot the  
 'Lord, and quenched that which was Good in your selves, and per-  
 'secuted them, that lived in it : And so are grown so gross and per-  
 'verse, that at last ye are fit for neither God nor Man. Have not ye  
 'used to call the *Quakers* the *Fanatick* People, and the *Giddy Heads* ?  
 'But whither now are ye *Giddy* ? Into *Cain's City Nod*, which sig-  
 'nifies *Fugitive*, or *Wandering* ? Have not ye *Persecuted*, and *Imprisoned*  
 'to *Death*, such as God had *Respect* to, and is now *Reproving*  
 'you for their sakes, by them whom ye have hated ? Were not ma-  
 'ny amongst you cut off for your *Persecution*, and yet the rest of  
 'you would not take *Warning* ? Was there not a *Book* of *Examples*  
 'set out unto you, of what *sudden* and *strange Deaths* happened upon  
 'the *Persecutors* of the *Innocent* ? And yet ye would not take *Warn-*  
 'ing, until the *Overflowing Scourge* is now coming upon you. Are not  
 'ye They, that have killed like *Cain*, who have killed about your *Sa-*  
 'crifice, and mingled the *Blood* of the *Innocent* with it ? Hath not  
 'God now *Vagabonded* you, that ye should become a *Curse* upon the  
 'Earth, who have *persecuted Friends* to *Death* ? Did not the *Blood*  
 'of the *Righteous* cry out of the Ground for *Vengeance* ? And will  
 'not the *Blood* of the *Righteous* be required ? Could ye think, that  
 'the Lord would let you sit always with *Bloody Hands*, and *Fists* of

1658. *Wickedness! Ah! What's become of all your Feasts and your Fasts, the Prayers and Blessings of your Priests!*

London.

G. F.

Surrey.  
Suffex.

Being now clear of the City, and finding my Spirit drawn to Visit Friends in the Western Parts of England, I went out of Town; and passing first into Surrey and Suffex, came to a great Town, where there was a large Meeting, to which several Friends from Reading came; and a blessed Meeting it was. The Priest of the Town was in a great Rage, but did not come out of his House; wherefore, hearing him make a great Noise in his House, as we were passing from the Meeting, we bid him *Come out into the Street, and we would discourse with him*; but he would not. So the Lord's Power being over all, Friends were refreshed in the Lord's Power and Truth. From thence I went to another Market-Town, where in the Evening we had a precious Meeting; and the fresh Sense of the Presence of the Lord God was sweetly felt amongst us. Then turning into Hampshire and Dorsetshire, I went to Ringwood and Pool, visiting Friends in the Lord's Power, and had great Meetings amongst them.

Hampshire.  
Dorsetshire.  
Ringwood.  
Pool.

Dorchester

At Dorchester we had a great Meeting in the Evening at our Inn, to which many Souldiers came, and were pretty Civil. But the Constables and Officers of the Town came, under pretence to look for a Jesuite, whose Head (they said) was shaved: And they would have all to put off their Hats, or else they would take them off, to look for the Jesuit's shaven Crown. So they took off my Hat (for I was the Man they aimed at) and they looked very narrowly; but not finding any bald or shaven place on my Head, they went away with shame; and the Souldiers, and other sober People were greatly offended with them. But it was of good Service for the Lord, and all things wrought together for good; for it affected the People: and after the Officers were gone, we had a fine Meeting; and People were turned to the Lord Jesus Christ, their Teacher, who had bought them, and would reconcile them to God.

From thence we passed into Somersetshire, where the Presbyterians, and other Professors were very wicked, and often used to disturb Friends Meetings. *Example.* 'One time especially (as we were then informed) there was a very wicked Man, whom they had got to come to the Quakers Meeting. This Man put a Bears-Skin on his Back, and undertook with that to play Pranks in the Quakers Meeting. Accordingly, setting himself just opposite to the Friend, that was speaking, he Loll'd his Tongue out of his Mouth, having his Bears-Skin on his Back, and so made sport to his Wicked Followers, and caused a great Disturbance in the Meeting. But an Eminent Judgment overtook him, and his Punishment slumbred not: For as he went back from the Meeting, there was a Bull-baiting in the way, which he staid to see; and coming within the Bulls reach, the Bull struck his Horn under the Man's Chin into his Throat, and struck his Tongue out of his Mouth, so that it hung Lolling out, as he had used it before, in Derision, in the Meeting. And the Bull's Horn running up into the Man's



Man's Head, he swung him about upon his Horn, in a most remarkable and fearful manner. Thus he that came to do *Mischief* amongst God's People, was *Mischieved* himself: and well would it be, if such apparent *Examples* of *Divine Vengeance* would teach others to beware. 1659. Example.

We travelled through *Somersetshire*, and *Devonshire*, till we came to *Plymouth*, and so went up into *Cornwal*, visiting the *Meetings* of *Friends*, till we came to *Land's-End*. Many precious and blessed *Meetings* we had, all along through the *Countries* as we went, wherein they that were *Convinc'd*, were established, and many others were added to them. At the *Land's-End* in *Cornwal*, there was an honest *Fisher-man* *Convinc'd*, who became a Faithful *Minister* of *Christ*. I took notice of him to *Friends*, and told them, *He was like Peter*. Devonshire. Plymouth. Cornwall. Lands End.

While I was in *Cornwall*, there were great *Ship-wracks* about the *Lands-End*. Now it was the Custom of that Country, that at such a time both *Rich* and *Poor* went out, to get as much of the *Wrack*, as they could, not caring to *save* the Peoples *Lives*: And in some parts of the Country, they called *Shipwracks*, *God's Grace*. These things troubled me, and grieved my Spirit, to hear of such unchristian Actions, considering, how far they were below the *Heathen* at *Melita*, who received *Paul*, and made him a *Fire*, and were courteous towards him, and them, that had suffered *Shipwrack* with him. Wherefore I was moved to write a *Paper*, and send it to all the *Parishes*, *Priests* and *Magistrates*, *High* and *Low*, to reprove them for such *greedy Actions*. and to Warn and Exhort them, that, if they could assist to *save* Peoples *Lives*, and preserve their *Ships* and *Goods*, they should use their Diligence therein, and consider, if it had been their own Condition, they would judge it hard; if they should be upon a *Wrack*, and People should strive to get what they could from them, and not matter their *Lives*. A Copy of that *Paper* here follows:

*All Friends and People,*

TAKE heed of *Greediness*, and *Covetousness*: for that is *Idolatry*; and the *Idolater* must not enter into the *Kingdom* of *God*. Take heed of *Drunkennes*, and *Oaths*, and *Cursings*; for such are Destroyers of the Creation, and make it to groan. Lay away all *Fightings*, and *Quarrellings*, and *Brawlings*, and *Evil Speakings*, which are the Works of the *Flesh*, and not of the *Spirit*: for who follow such things, are not like to have the *Kingdom* of *God*. Put away all *Corrupt Words*, which be unfavoury; and *misnaming* one another: for ye must give an Account for every idle Word. Lay aside all *Profession* and *Religion* that is *vain*, and come to the *Possession*, and the pure *Religion*, which is to visit the *Fatherless*, the *Widow* and the *Stranger*, and receive them: For some thereby may entertain *Angels* unawares, and the *Servants* of the *Lord*, as *Paul* was entertained, after the *Shipwrack* at *Melita*. And do not ye take Peoples *Goods* from them, by force, out of their *Ships*, which be the *Seamens*, or others, neither covet ye after them; but rather endeavour to preserve their *Lives* and their *Goods* for them: For that shews a *Spirit* of *Compassion*, and a *Spirit* of a *Christian*. But if ye be greedy,

C c c 2

'and

1659. 'and covetous after other men's *Goods*, not mattering, what becomes  
 ' of the *Men*; would ye be served so your selves? If ye should have  
 ' a Ship cast away in other places, and the People should come to tear  
 ' the *Goods* and *Ship* in pieces, not regarding to save the *Men's Lives*,  
 ' but be ready to fight one with another for your *Goods*, do not ye  
 ' believe, such *Goods* would become a *Curse* to them? And may ye  
 ' not as well believe, such kind of *Actions* will become a *Curse* unto  
 ' you? When the *Spoil* of one *Ships Goods* is idly spent, and confu-  
 ' med upon the Lusts in *Ale-houses*, *Taverns*, and otherwise, then  
 ' ye gape for another. Is this to do, as ye would be done by; which is  
 ' the *Law* and the *Prophets*? Therefore, *Priest Hull*, Are these thy  
 ' *Fruits*? What dost thou take *Peoples Labour* and *Goods* for? Hast  
 ' thou taught the *People* no better *Manners* and *Conversacion*, who are  
 ' so Brutish and *Heathenish*? Now all such things we judge in whom-  
 ' soever. But if any *Friend*, or others, do preserve Mens *Lives*,  
 ' and endeavour to save their *Goods* and *Estates*, and restore, what they  
 ' can save of a *Wrack*, to the *Owners*; and then if they consider them  
 ' for their *Labour*, doing in that case unto them, what they would  
 ' have done unto themselves; that we own. And if they buy or sell,  
 ' and do not make a *Prey*; that is allowed of still, in the way of do-  
 ' ing, as ye would be done by, keeping to the *Law* and to the *Prophets*:  
 ' (that is) that if ye should be in another Country, ye would have  
 ' other People to save your *Lives* and *Goods*, and have your *Goods* re-  
 ' stored to you again, and you to consider them for so doing. All ye,  
 ' that do otherwise, that wait for a *Wrack*, and get the *Goods* for  
 ' your selves, not regarding the *Lives* of the *Men*; but if any of  
 ' them escape *drowning*, let them go a *begging* up and and down the  
 ' Country; and if any scape with a little, sometimes they are rob-  
 ' bed of it in the Country: All such, that do so, are not for the pre-  
 ' serving of the Creation, but for the *destroying* of it: And those  
 ' *Goods* which are so gotten, shall be a *Curse*, and a *Plague*, and a *Judg-*  
 ' *ment* to them; and them the *Judgments* of *God* will follow, for act-  
 ' ing such things: The *Witness* in your *Consciences* shall Answer it.  
 ' Therefore all ye, who have done such things, do so no more, lest a  
 ' worse thing come unto you. But that which is good, do; to pre-  
 ' serve Men's *Lives* and *Estates*, and labour to restore the *Loss* and  
 ' *Breach*; that the Lord requires. Be not like a Company of *Greedy*  
 ' *Dogs*, and worse than *Heathens*, as if ye had never heard tell of *God*,  
 ' nor *Christ*, nor the *Scriptures*, nor *pure Religion*. And *Priest Hull*,  
 ' Have People spent their *Money* upon thee, for that which is no  
 ' *Bread*? For a thing of nought, that thou hast such *Fruits*? All  
 ' such *Teachers*, that make a *Trade* of the *Scriptures*, (which are given  
 ' forth from the *Spirit* of *God*, to be believed, and read, and practised,  
 ' and *Christ*, whom they testify of, enjoyed) we utterly deny; who  
 ' own *Christ*, and are come off from all your *Steeple-houses*, which  
 ' were the *Old Mass-houses*: For there are their *bad Fruits* harboured;  
 ' those are the *Cages* of them. But come to the *Church*, which is in  
 ' *God*, (1 *Thess.* 1.) and come all to the *Light*, which *Christ Jesus*  
 ' hath enlightened you withal, which shews you all the *Ungodly Words*  
 ' ye have spoken, the *ungodly Thoughts* which ye have thought, the *un-*  
 ' *godly Actions*, which ye have done. This will be your *Teacher*, if ye  
 ' love

' love it ; your *Condemnation*, if ye hate it. For the mighty Day of 1659.  
 ' the *Lord* is coming upon all Wickedness and Ungodliness : There-  
 ' fore your *Whoredoms* and *Fornications* lay aside. And ye Magi- Lands End.  
 ' strates, who are to do *Justice*, think ye not, that the Hand of the  
 ' *Lord God* is against you, and that his *Judgments* will come upon you,  
 ' who do not look after these things, and stop them with the *Law*, which  
 ' is, *To do unto all men, as they would have done unto them*, whereby ye  
 ' might be a good Saviour in your Country ? Is not the *Law* to pre-  
 ' serve Mens *Lives* and *Estates*, *Doing unto all Men, as they would*  
 ' *Men should do unto them* ? For all Men would have their *Lives* and  
 ' *Estates* preserved : Therefore, should not ye preserve others, and not  
 ' suffer them to be devoured and destroyed ? The Evil of these things  
 ' will lie upon you, both *Priests* and *Magistrates* ?

G. F.

## P O S T S C R I P T.

' ALL Dear Friends, which fear the *Lord God*, keep out of the  
 ' *Ravenous World's Spirit*, whose Spirit is to *Raven* and *De-*  
 ' *stroy* ; which is out of the Wisdom of God. That when *Ships* are  
 ' *wrackt*, ye do not run to destroy and make Havock of *Ship* and  
 ' *Goods* with the World ; but rather, that ye do run to save the *Men*,  
 ' and the *Goods* for them : and so deny your selves, and do unto them,  
 ' as ye would they should do unto you.

G. F.

This Paper had a good Service among People : And Friends have 1660.  
 endeavoured much to save the *Lives* of the Men in times of *Wracks*,  
 and to preserve the *Ships* and *Goods* for them. And when some, that  
 have suffered *Shipwrack*, have been almost *dead* and *starved*, some  
 Friends have taken them to their Houses, to succour them and recover  
 them ; which is an *Act* to be practised by all true *Christians*.

Now turned I back again from the *Lands-End* ; and after I had  
 had many precious and blessed living *Meetings* in *Cornwall*, several  
 Eminent People being *Convinced* in that County, whom neither *Priests*  
 nor *Magistrates*, by *spoiling Goods* or *Imprisonments*, could make to  
 forsake their *Shepherd*, the Lord Jesus Christ that had bought them ;  
 and all *Friends*, who were turned to Christ their Teacher and Sa-  
 viour, being settled in Peace and Quietness upon him, their Foundation,  
 we left them unto the *Lord Jesus Christ's Teaching and Ordering*, fresh  
 and green ; and Thomas Lower, who had accompanied me through all  
 that County, brought me over *Horse-Bridge* into *Devonshire* again. Devonshire.  
 And after several *Meetings* up and down in *Devonshire*, we came  
 into *Somersetshire*, where we had divers large and peaceable *Meetings* ; Somerset-  
 and so passing through the County visiting Friends, till we came to shire.  
*Bristol*.

I came



1660. I came into *Bristol* on the *Seventh Day* of the Week, and the Day before, the *Souldiers* came with their *Muskets* into the *Meeting*, and were exceeding rude, *beating* and *striking Friends* with their *Muskets*, and drove them out of the *Orchard* in a great Rage, threatening, what they would do, if *Friends* came there again. For the *Mayor* and the *Commander* of the *Souldiers* had (it seems) combined together to make a Disturbance amongst *Friends*. Now when I came to *Bristol*, and *Friends* told me, what a Rage there was in the *Town*, how they were threatened by both the *Mayor* and *Souldiers*, and how unruly the *Souldiers* had been to *Friends* the day before; I sent for several *Friends*, as *George Bishop*, *Thomas Gouldney*, *Thomas Speed* and *Edward Pyot*, and desired them, to go to the *Mayor* and *Aldermen*, and desire them, seeing he and they had broke up our *Meetings*, to let *Friends* have the *Town-Hall* to *Meet* in; and for the use of it *Friends* would give them *Twenty Pounds a Tear*, to be distributed amongst the *Poor*: and when the *Mayor* and *Aldermen* had business to do in it, *Friends* would not *Meet* in it, but only on the *First Days*. Those *Friends* were astonished at this, and said, The *Mayor* and *Aldermen* would think, that they were *Mad*: But I said, *Nay*; for they should offer them a considerable *Benefit* to the *Poor*. And it was upon me from the *Lord* to bid them *Go*; and at last they Consented, and went, though in the *Cross* to their own Wills. When they had laid the thing before the *Mayor*, it came so over him, that he said, *For his part, he could consent to it; but he was but one*: And he told *Friends* of another *Great Hall* they might have; but that they did not accept of, it being inconvenient: So *Friends* came away, leaving the *Mayor* in a very loving *Frame* towards them: For they felt, the *Lord's Power* had come over him. When they came back, I spake to them to go also to the *Colonel*, that Commanded the *Souldiers*, and lay before him the rude Carriage of his *Souldiers*, how they came *Armed* amongst *naked innocent People*, who were waiting upon, and worshipping the *Lord*: But they were backward to go to him. Next Morning, being the *First Day* of the Week, we went to the *Meeting* in the *Orchard*, where the *Souldiers* had so lately been so rude. And after I had declared the *Truth* a pretty while in the *Meeting*, there came in many rude *Souldiers* and *People*, some with *Drawn Swords*. The *In-keepers* had made some of them *drunk*; and one of them had bound himself with an *Oath*, to cut down and kill the *Man that spoke*. So he came pressing in, through all the Crowd of *People*, to within two *Tards* of me, and stopt at those *Four Friends* before-mentioned, (who should have gone to the *Colonel*, as I would have had them) and fell a jangling with them. On a sudden I saw, his *Sword was put up* and gone: For the *Lord's Power* came over all, and chained him and the rest, and we had a blessed *Meeting*, and the *Lord's Everlasting Power* and Presence was felt amongst us. On the Day following, those *Four Friends* went and spake with the *Colonel*, and he sent for the *Souldiers*, and Cut and Slasht some of them before the *Friends* Faces. Which when I heard of, I blamed the *Friends* for letting him do so; and also for that they did not go on the *Seventh Day*, as I would have had them, which might have prevented this *Cutting* of the *Souldiers*, and the *Trouble* they gave at our *Meeting*. But thus the *Lord's Power* came over

over all those *persecuting, bloody Minds*, and the *Meeting* there was settled in Peace, for a good while after without Disturbance. 1660.

I had then also a *General Meeting* at Edw. Pyor's near Bristol, at which it was judged, there were divers *Thousands* of People: For besides *Friends* from many parts thereabouts, some of the *Baptists* and *Independents*, with their *Teachers*, came to it, and very many of the *sober People* of Bristol; inasmuch that the *People*, that staid behind, said, *The City looked naked*, there were so many gone out of it to this *Meeting*. It was a very quiet *Meeting*, and many glorious *Truths* were opened to the *People*, and the *Lord Jesus Christ* was set up, who was the *End* of all *Figures* and *Shadows*, and the *Law*, and the *first Covenant*. And it was declared to the *People*, how that all *Figures* and *Shadows* were given to Man, after Man fell; and how that all the *Rudiments* and *Inventions* of Men, which have been set up in *Christendom*, many of which were *Jewish* and *Heathenish Ceremonies*, were not set up by the *Command* of *Christ*; and all *Images* and *Likenesses* Man has made to himself, or for himself, whether of things in *Heaven* or things in *Earth*, have been, since he lost the *Image* and *Likeness* of *God*, which *God* made him in. But now *Christ* was come to Redeem, Translate, Convert and Regenerate *Man* out of all these things, that he hath set up in the *Fall*, and out of the true *Types, Figures* and *Shadows* also, and out of *Death* and *Darkness*, up into the *Light*, and *Life*, and *Image* and *Likeness* of *God* again, which *Man* and *Woman* were in, before they fell. Therefore all now should come, and all might come to receive *Christ Jesus*, the Substance, by his *Light, Spirit, Grace* and *Faith*; and should live and walk in him, the Redeemer and Saviour.

And whereas we had had a great deal of work with the *Priests* and *Professors*, who pleaded for *Imperfection*: I was opened to declare and manifest unto them, how that *Adam* and *Eve* were perfect, before they fell; and all that *God* made, he saw that it was good, and he blessed it. But the *Imperfection* came in by the *Fall*, through *Man's* and *Woman's* hearkening to the *Devil*, who was out of *Truth*. And though the *Law* made nothing perfect, yet it made way for the bringing in of the better *Hope*; which *Hope* is *Christ*, who destroys the *Devil* and his Works, that made *Man* and *Woman* imperfect. Now *Christ* saith to his *Disciples*, *Be ye perfect, even as your Heavenly Father is perfect*: And he, who himself was perfect, comes to make *Man* and *Woman* perfect again, and brings them again to the State, which *God* made them in. So he is the Maker up of the *Breach*, and the *Peace* betwixt *God* and *Man*. That this might the better be understood by the lowest Capacities, I used a *Comparison* of *Two Old People*, that had their *House* broken down by an *Enemy*, so that they, with all their *Children*, were liable to all *Storms* and *Tempests*. And there came some to them, that pretended to be *Workmen*, and offered to build up their *House* again, if they would give them so much a *Tear*: But when they had gotten their *Money*, they left their *House*, as they found it. After this manner came a *First, Second, Third, Fourth, Fifth* and *Sixth*, each with his several pretence, to build up the *Old House*, and each got the *Peoples Money*; and then cried, *They could not rear up the House, nor the Breach could not be made up*: For there

1660. is no Perfection here. Cry they; the *House* can never be perfectly built up again in this *Life*: Though they have taken the Peoples *Money* for the doing of it. For all the *Sects* in *Christendom* (so called) have pretended to build up *Adam's* and *Eve's* fallen *House*; and when they have got Peoples *Money*, they tell them, the Work cannot be perfectly done here; and so their *House* lies, as it did. But I told the People, *Christ* was come to do it freely, who, by one *Offering*, hath perfected for ever all them that are sanctified, and renews them up into the *Image of God*, which Man and Woman were in, before they fell, and makes Man's and Woman's *House* as perfect again, as *God* had made them at the first: And this *Christ*, the Heavenly Man, has done freely. Therefore all are to look unto him, and all that have received him, are to walk in him, the *Life*, the *Substance*, the *First* and the *Last*, *The Rock of Ages*, and *Foundation of many Generations*. Largely were these, and many other things opened and declared unto the People, and the *Word of Life* was Preached, which doth live and abide; and all were Exhorted to hear and obey that, which did live and abide, that by it all might be born again of the Immortal Seed, and feed of the *Milk of the Word*. A glorious Meeting there was, wherein the *Lord's* Everlasting Seed, *Christ Jesus*, was set over all, and *Friends* parted in the *Power and Spirit of the Lord*, in *Peace*, and in his *Truth*, that is over all.

About this time the *Souldiers*, under *General Monk's* Command, were rude and troublesome at *Friends Meetings* in many places: Whereof *Complaint* being made to him, he gave forth the following *Order*, which did somewhat restrain them:

St. James's the 9th. of March, 1659:

I Do Require all Officers and Souldiers, to forbear to disturb the peaceable Meetings of the Quakers, they doing nothing prejudicial to the Parliament or Common-wealth of England.

GEORGE MONK.

Oldeston.  
Nail-  
worth.

Gloucester

After this Meeting at *Edward Pyott's* I passed through the Countries to *Oldeston*, and to *Nailsworth*, and to *Nathaniel Crisp's*, where there was a large Meeting, and several *Souldiers* at it, but quiet. And from thence we passed through *Friends* to *Gloucester*, visiting their Meetings. And in *Gloucester* we had a Meeting, that was peaceable, though the Town was very rude, and divided: For one part of the *Souldiers* were for the *King*, and another



ther for the *Parliament* : And as I passed out of the *Town* over the *1665.*  
*Bridge*, *Edward Pyott* being with me, the *Souldiers* there said, *They*  
*were for the King*. But after we were gone past them, and they un-<sup>Glooucester</sup>  
 derstood, it was *I*, they were in a great rage, that I had *scaped*  
 them ; and said, Had they known it, it had been *I*, they would have  
*shot* me with *Hail-shot*, rather than I should have *escaped* them. But  
 the *Lord* prevented their *Devilish* Design, and brought me safe to  
*Col. Grimes* his House, where we had a large *general Meeting*, and <sup>col. Grimes</sup>  
 the *Lord's* Truth and Power was set over all, and *Friends* were  
 established upon the *Rock*, and settled under the *Lord Jesus Christ's*  
*Teaching*.

We passed from thence to *Tewksburg*, and so to *Worcester*, visiting <sup>Tewksbu-</sup>  
*Friends* in their *Meetings* in the *Towns* as we went. And in all my <sup>ry.</sup>  
 time I never saw the like *Drunkenness*, as then in the *Towns* : For they  
 had been then chusing *Parliament-Men*. But at *Worcester* the *Lord's*  
*Truth* was set over all, and People were finely settled therein, and  
*Friends* praised the *Lord* ; Nay, I saw, the very *Earth* Rejoiced. Yet  
 great *fears* and *troubles* were in many People, and a looking for the  
*King's Coming in*, and that all things should be altered : and they  
 would ask me, what I thought of *Times* and *Things* ? I told them the  
*Lord's Power* was over all, and his *Light* shined over all ; and that  
 the *Fear* would take hold only on the *Hypocrites*, such as had not  
 been *faithful* to *God* ; and on our *Persecutors*. For in my *Travel* and  
*Sufferings* at *Reading*, when People were at a stand, and could not  
 tell, what might *Come in*, and who might *Rule* ; I told them, the  
*Lord's Power* was over all (for I had travelled through in it) and his  
*Day shined*, whosoever should *come in* ; and whether the *King* came  
 in or no, all would be well, to them that *loved* the *Lord*, and were  
 faithful to him. Therefore I bid all *Friends* ; *Fear none but the Lord*,  
 and keep in his *Power*, that was over all.

From *Worcester* I came through the *Countries*, visiting *Friends* in <sup>Badgely.</sup>  
 their *Meetings*, till I came to *Badgely* ; and from thence I went to <sup>Leicester-</sup>  
*Drayton* in *Leicestershire*, to visit my *Relations*, While I was there, <sup>shire.</sup>  
 one *Burton*, a *Justice*, hearing that I had a good *Horse*, sent forth a  
*Warrant* to search for me and my *Horse* : But I was gone, before they  
 came, and so he missed of his wicked End. I passed on to *Twy Cross*, <sup>Twy-Cross</sup>  
 and *Swanington*, and so to *Darby*, where I visited *Friends*, and found <sup>Swaning-</sup>  
 my old *Goaler* amongst them, who had formerly kept me in the <sup>ron.</sup>  
*House of Correction* there, and was now *Convinced* of the *Truth*, which  
 I then *suffered* under him for. Passing still further up into *Darbyshire*, <sup>Darbyshire.</sup>  
 and *Nottinghamshire*, I came to *Synderhill-green*, visiting *Friends* <sup>Nottin-</sup>  
 through all those parts in their *Meetings* ; and so passed on to *Balby* <sup>ghamshire.</sup>  
 in *Yorkshire*, where our *Yearly Meeting* at that time was holden, in a <sup>Synderhill-</sup>  
 great *Orchard* of *John Killams*, where it was suppos'd, some *Thousands* <sup>green.</sup>  
 of *People* and *Friends* were gathered together. In the *Morning* I <sup>Yorkshire.</sup>  
 heard, that a *Troop* of *Horse* was sent from *Tork*, about *Thirty Miles* <sup>Balby.</sup>  
 off, to break up our *Meeting*, and that the *Militia* newly raised, was  
 to join with them. So I went into the *Meeting*, and stood up on a  
 great *Stool* ; and, after I had spoken sometime, *Two Trumpeters* came  
 up, sounding their *Trumpets* pretty near me ; and the *Captain* of  
 the *Troop* cried, *Divide to the Right and Left, and make way* : Then  
 D d d they

1660. they rid up to me. Now I was declaring the Everlasting Truth, and Word of Life, in the mighty Power of the Lord. The Captain bid me, *Come down, for he was come* (he said) *to disperse our Meeting.* After some time I spake to him, and told him, *He*, and they all knew, we were a *peaceable People*, and that we used to have such great Meetings: But if he did question, that we *Met in an hostile Way*, I desired him to make *search among us*, and if he found either *Sword or Pistol* about any there, *let such suffer.* He told me, *he must see us dispersed; for he came all Night on purpose to disperse us.* I asked him, What *Honour* it would be to him, to Ride with *Swords and Pistols*, amongst so many *Unarmed Men and Women*, as there was? But if he would be still and quiet, our Meeting probably might not continue above *two or three Hours*; and when it was done, as we came *Peaceably and Civilly* together, so we should part: For he might perceive, the Meeting was so large, that *all the Country thereabouts could not entertain them*, but that they intended to depart towards their *Homes* at Night. He said, *He could not stay to see the Meeting ended, but must disperse them, before he went.* I desired him then, if he himself could not stay, that he would let a *dozen* of his *Souldiers* stay, and see the *Order and Peaceableness* of our Meeting. He said, *He would permit us an Hour's time*; and left *half a dozen Souldiers* to stay with us. Then went the Captain away with his *Troop*, and *Friends* of the *House* gave those *Souldiers*, that staid, and their *Horses*, some *Meat*. When the Captain was gone, the *Souldiers*, that were left, told us, *We might stay till Night, if we would.* But we staid but about *three Hours* after, and had a *glorious, powerful Meeting*: For the presence of the Living God was manifest amongst us, and the *Seed, Christ*, was set over all, and *Friends* were built upon him the Foundation, and settled under his glorious, heavenly Teaching. And after the Meeting was done, *Friends* passed away in Peace, greatly refreshed with the *Presence* of the Lord, and filled with *Joy and Gladness*, that the *Lord's Power* had given them such Dominion. For many of the *Militia-Souldiers* staid also, and were much vexed, that the Captain and *Troopers* had not *broken up* our Meeting; and *Cursed* the Captain and his *Troopers*: For it was reported, that they intended to have done us some *Mischief* that day; but the *Troopers*, instead of *Assisting* them, were rather *Assistant* unto us, in not joining with them, as they expected; but preventing them from doing the *Mischief*, they designed. And yet this Captain was a desperate Man: For it was he, that had said to me in *Scotland*, That *he would obey his Superiors Commands*, and if it were to *Crucifie Christ*, *he would do it*; or *execute the Great Turk's Commands against the Christians*, if he were under him. So that it was an *Eminent Power* of the Lord, which chained down both him, and all his *Troopers*, and those envious *Militia-Souldiers* also; so that they went away, not having power to hurt any of us, nor to break up our Meeting.

Warmf-  
worth.

The next day we had an heavenly Meeting at Warmfworth, of *Friends* in the *Ministry*, and several others; and then *Friends* parted: And as they passed through the *Countries*, several were taken up. For that day, that our *first Meeting* was on, *Lambert* was Routed; and it made a great *Blunder* in the Country: but *Friends* were

not

not kept long in Prison at that time, As I went to this Meeting at 1658.  
*Balby*, there came several to me at *Skegby* in *Nottinghamshire*, that  
 were then going to be *Souldiers* under *Lambert*, and would have  
 bought my *Horse* of me; and becaule I would not sell him to them, *Notting-  
 ghamshire.  
 Skegby.*  
 they were in a great Rage against me, using many Threatning Words:  
 But I told them, *God would confound and scatter them*; and within two  
 or three Days after, they were scattered indeed.

From *Warmsworth* I passed, in the Lord's Power, to *Barton Abby*, *Barton-  
 where I had a great Meeting; and from thence to Thomas Taylor's, Abby.*  
 and so to *Skipton*, where there was a General Meeting of *Men-Friends* *T. Taylor's  
 out of many Counties, concerning the Affairs of the Church. 'There Skipton-  
 ' was a Friend went Naked through the Town, declaring Truth; and General  
 ' he was much beaten: Some other Friends also came to me all bloody. Meeting  
 of Men-  
 Friends.*  
 And as I walked in the Street, there was a desperate Fellow, had an  
 Intent to have done me a *Mischief*: But he was prevented, and our  
 Meeting was quiet. To this Meeting came many Friends out of most  
 parts of the Nation: for it was about *Busineß* relating to the Church,  
 both in this Nation, and beyond the Seas, Several Years before,  
 when I was in the North, I was moved to recommend to Friends  
 the setting up of this Meeting for that Service: For many Friends suf-  
 fered in divers parts of the Nation, and their Goods were taken from  
 them, contrary to the Law, and they understood not, how to help  
 themselves, or where to seek Redress. But after this Meeting was  
 set up, several Friends, that had been *Justices* and *Magistrates*, and  
 others, that understood something of the Law, came thither, and  
 were able to Inform Friends, and to assist them in gathering up the  
 Sufferings, that they might be laid before the *Justices*, *Judges*, or *Par-  
 liament*. Now this Meeting had stood several Tears, and divers *Ju-  
 stices* and *Captains* had come to brake it up; but when they have  
 understood the *Busineß* Friends Met about, and have seen Friends  
*Books*, and *Accompts* of *Collections* for Relief of the Poor, how we  
 took Care one County to help another, and to help our Friends be-  
 yond the Seas, and provide for our Poor, that none of them should  
 be chargeable to their *Parishes*, &c. The *Justices* and *Officers* would  
 Confess, that we did their Work; and would pass away peaceably and  
 lovingly, Commending Friends Practices. And sometimes there would  
 come Two hundred of the World's Poor People, and wait there, till the  
 Meeting was done (for all the Country knew, we met about the Poor)  
 and then after the Meeting was over, Friends would send to the *Ba-  
 kers* for Bread. and give every one of those Poor People a Loaf, how  
 many soever there were of them: For we were taught to do good  
 unto all; though especially to the Household of Faith.

After this Meeting I passed through the Countries, visiting Friends  
 in their Meetings, till I came to *Lancaster*; from whence I went to *Lancaster.  
 Robert Withers*, and so to *Arncliffe*, where I had a General Meeting for *Arncliffe.  
 all the Friends in those Countries, as Westmorland, Cumberland and General  
 Lancashire. This Meeting was quiet and peaceable, and the living Meeting.  
 Presence of the Lord was amongst us. After Meeting I went back  
 with *Robert Withers*, and Friends all passed away, fresh in the Life R. W.  
 and Power of Christ, in which they had Dominion, being settled up-  
 on him, the Heavenly Rock and Foundation. But after the Meeting,*



1660. there came several *Rude Fellows* (*Serving-men*, belonging to one called Sir George Middleton, a *Justice*, that lived not far off) to have made some disturbance (as it was thought;) but the *Meeting* being ended, they did nothing there: But lighting on *Three Women-Friends*, who were going from the Meeting, they set upon them with impudent *Scoffs*, and one of them (whose Name was *Thomas* -----) said, *He would kiss one of them*; and carried himself very abusively and immodestly towards them. The same *Man* did abuse other *Friends* also, and was so outrageous, that he would have *Cut* Friends with an *Ax*; but that he was restrained by some of his *Fellows*. At another time, the same *Man* set upon *Six Friends*, that were going to a *Meeting* to wait upon the *Lord*, at a place called *Tellan*, and beat and abused them very much; so that he *bruised their Faces*, and *shed much of their Blood*, wounding them very sore, and one of them in several parts of his *Body*; yet they lifted not up an *Hand* against him, but gave him their *Backs* and their *Cheeks* to beat.

Swarthmore.

G.F. taken Prisoner.

Ulverstone

From *Robert Withers's* I went next day to *Swarthmore*, *Francis Howgil* and *Thomas Curtis* being with me. I had not been long there, before one *Henry Porter*, who was called a *Justice*, sent a *Warrant* by the *Chief Constable*, and *Three Petty Constables*, to apprehend me. I had a sense of the thing before-hand; and being in the *Parlour* with *Richard Richardson* and *Margaret Fell*, some of her *Servants* came, and told her, that there were some come to search the House for *Arms*: and they went up into some of the *Chambers* under that Pretence. It came upon me to go out to them; and as I was going by some of them, I spake some Words to them: whereupon they asked me my Name. I readily told them my Name: and then they laid hold on me, saying, I was the *Man* they looked for; and led me away to *Ulverstone*. There they kept me all Night, at the *Constables* House, and set a *Guard* of *Fifteen* or *Sixteen Men* to watch me; some of whom late in the *Chimney*, for fear I should go up the *Chimney*: such dark *Imaginations* possessed them. They were very *Rude* and *Uncivil* to me, and would neither suffer me to speak to *Friends*, nor suffer *Friends* to bring me *Necessaries*; but with Violence thrust out *Friends*, and kept a strong *Guard* upon me. Very *Wicked* and *Rude* they were, and a great Noise they made about me. One of the *Constables*, whose Name was *Askburnham*, said, *He did not think, a Thousand Men could have taken me*. Another of the *Constables*, whose Name was *Mount*, a very wicked *Man*, said, *He would have served Judge Fell himself so, if he had been alive, and he had a Warrant for him*. Next Morning, about the *Sixth Hour*, I was putting on my *Boots* and *Spurs*, to go with them before some *Justice*; but they pulled off my *Spurs*, and took my *Knife* out of my *Pocket*, and so hastened me away along the *Town*, with a *Party* of *Horse*, and abundance of *People*; not suffering me to stay, till my own *Horse* came down. When I was gone about a *quarter* of a  *Mile* with them, some *Friends*, with *Margaret Fell* and her *Children* came towards me; and then a great *Party* of *Horse* gathered about me in a mad *Rage* and *Fury*, crying out, *Will they rescue him! Will they rescue him!* Whereupon I said unto them, *Here is my Hair, here is my Back, here are my Cheeks, strike on!* With which Words their Heat was a little asswaged. Then they

they brought a *little Horse*, and two of them took up one of my Legs, 1660. and put my Foot in the Stirrup, and two or three lifting over my other Leg, set me upon the *little Horse*, behind the Saddle; and so led the *Horse* by the Halter: but I had nothing to hold by. When they were come a pretty way out of the Town, they beat the little *Horse*, and made him kick and gallop: Whereupon I slipped off him, and told them, They should not abuse the Creature. They were much enraged at my getting off, and took me by the Legs and Feet, and set me upon the same *Horse*, behind the Saddle again; and so led the *Horse* on, about *two Miles*, till they came to a great Water, called the *Carter-Ford*. By this time my own *Horse* was come to us, *Carterford* and the Water being deep, and their little *Horse* scarce able to have carried me through, they let me get upon my own *Horse*, through the Perswasion of some of their own Company; they leading him through the Water. There was one Wicked Fellow *kneeled down*, and *lifting up his Hands*, *blessed God*, that I was taken. When I was come over the *Sands*, I told them, I had heard, I had liberty to choose, what *Justice* I would go before: But *Mount*, and the other *Constables* cry'd *No*, I should not. Then they led me on to *Lancaster*, about *Fourteen Miles*, and a great *Triumph* they thought to have had: but as they led me, I was moved to *sing Praises to the Lord*, in his *triumphing Power over all*. When I was come to *Lancaster*, the Spirits of the *Lancaster* People being mightily up, I stood and looked earnestly upon them; and they cried, *Look at his Eyes!* After a while I spake to them; and then they were pretty sober. Then came a *Young Man*, and had me to his House: and after a little time the *Officers* had me to *Major Porter's* House, who was called a *Justice*, and who had sent forth the *Warrant* against me; and he had several others with him. When I came in, I said; *Peace be amongst you*. Then *Porter* asked me, *Why I came down into the Country that troublesome time?* I told him, To visit my Brethren. But, said he, *you have great Meetings up and down*. I told him, Though we had so, our *Meetings* were known throughout the Nation to be *peaceable*, and we were a *peaceable People*. He said, *We saw the Devil in Peoples Faces*. I told him, If I saw a *Drunkard*, or a *Swearer*, or a *peevish heady Man*, I could not say, I saw the *Spirit of God* in him. And I asked him, *If he could see the Spirit of God?* He said, *We cry'd against their Ministers*. I told him, While we were as *Saul*, sitting under the *Priests*, and running up and down with their *Packets of Letters*, we were never called *Pestilent Fellows*, nor *Makers of Sects*; but when we were come to exercise our *Consciences* towards *God* and *Man*, then we were called *Pestilent Fellows*, as *Paul* was. He said, We could Express our selves well enough; and he would not *Dispute* with me: but he would restrain me. I desired to know, *for what*, and *by whose Order* he sent forth his *Warrant for me?* And I complained to him of the *Abuse* of the *Constables*, and other *Officers* to me, after they had taken me, and in their bringing me thither. He would not take notice of that, but told me, *He had an Order*, but would not let me see it; for he would not reveal the *King's Secrets*, he said: And besides, *A Prisoner* (he said) *was not to see*, for what he was *Committed*. I told him, That was not Reason: For how should he make his *Defence* then? I said, I ought to have a *Copy* of it.

1660. it. But he said, there was a Judge once, *that fined one, for letting a Prisoner have a Copy of his Mittimus : And, said he, I have an Old*  
 ~~~~~  
 Lancaster. Clerk, *though I am a young Justice.* Then he called to his Clerk, saying, *Is it not ready yet ? Bring it ;* meaning the *Mittimus* : But it not being ready, he told me, I was a *Disturber of the Nation.* I told him, I had been a *Blessing* to the *Nation*, in and through the *Lord's Power and Truth* ; and the *Spirit of God* in all *Consciences* would answer it. Then he charged me to be an *Enemy to the King*, *that I endeavoured to raise a new War, and imbrue the Nation in Blood again.* I told him, I had never learned the *Postures of War* ; but was Clear and Innocent, as a Child, concerning those things ; and therefore was bold. Then came the Clerk with the *Mittimus*, and the Goaler was sent for, and commanded to take me, and put me into the *Dark-House* ; and to let none come at me, but to keep me there a *Close Prisoner*, until I should be delivered by the *King or Parliament.* Then the *Justice* asked the *Constables*, where my *Horse* was ? For I hear, said he, *that he hath a good Horse ; have ye brought his Horse ?* I told him, where my *Horse* was ; but he did not meddle with him. As they had me to the *Jail*, the *Constable* gave me my *Knife* again ; and then asked me, to give it him : But I told him, *Nay* ; he had not been so civil to me. So they put me into the *Jail*, and the Under-Goaler, one *Hardy*, a very wicked Man, was exceeding *Rude* and *Cruel*, and many times would not let me have *Meat* brought in ; but as I could get it *under the Door.* Many of the *World's People* came to look at me ; some in great *Rage*, and very uncivil and rude. One time there came *Two Young Priests*, and very abusive and rude they were ; the *worst of People* could not be worse. Amongst those that came in this manner, old *Preston of Howker* his *Wife* was one ; and she used many abusive Words to me, telling me, my *Tongue should be cut out*, and that *I should be hanged* ; shewing me the *Gallows.* But the Lord God Cut her off, and she died in a miserable Condition.

Lancaster
Jail.

Being now a *Close Prisoner* in the *Common Jail* at *Lancaster*, I desired *Two Friends*, *Thomas Cummings* and *Tho. Green*, to go to the *Goaler*, and desire of him a *Copy* of my *Mittimus* ; that I might know, what I stood Committed for. They went ; and the *Goaler* answered them, *He could not give a Copy of it ; for another had been Fined for so doing* ; but he gave them liberty to read it over. And to the best of their remembrance, the *Matters* therein charged against me, were, *That I was a Person generally suspected to be a common Disturber of the Peace of the Nation, an Enemy to the King, and a chief Upholder of the Quakers Sect : And that I, together with others of my Fanatick Opinion, have of late endeavoured to raise Insurrections in these parts of the Country, and to imbroil the whole Kingdom in Blood. Wherefore the Goaler was commanded to keep me in safe Custody, till I should be released by Order from the King and Parliament.*

When I had thus gotten the *Heads* of the *Charge*, contained in the *Mittimus*, by which I stood committed, I writ a plain, down-right Answer, in *Vindication* of my *Innocency*, to each Particular, as followeth :

1660.

‘ I am a Prisoner at Lancaster, committed by Justice Porter. A Copy of the *Mittimus* I cannot get; but such like Expressions I am told are in it; which are very untrue. As that I am generally suspected to be a common Disturber of the Nations Peace, an Enemy to the King and that I with others should endeavour to raise Insurrections, to imbroid the Nation in Blood. All which is utterly false; and I do, in every part thereof, deny it. For I am not a Person generally suspected to be a Disturber of the Nations Peace; nor have given any Cause for any such Suspicion: For through the Nation I have been tried of these things formerly. In the days of Oliver I was taken up, on pretence of Raising Arms against him; which was also false: for I meddled not with Raising Arms at all. Yet I was then carried up Prisoner to London, and kept Prisoner, till I was brought before him; and then I cleared my self, and denied the drawing of a Carnal Weapon against him, or any Man upon the Earth: For my Weapons are Spiritual, which take away the occasion of War, and lead into Peace: And upon my declaring this to Oliver, I was set at liberty by him. After this I was taken, and sent to Prison by Major Ceely in Cornwall, who, when I was brought before the Judge, informed against me, That I took him aside, and told him, that I could raise Forty Thousand Men in an hours time, to involve the Nation in Blood, and bring in King Charles. This also was utterly false, and a Lie of his own inventing; as was then proved upon him: For I never spake any such Word to him. I never was found in any Plot; I never took any Engagement, or Oath, nor ever learned War-Postures. And as those were False Charges against me then, so are these, which come from Major Porter now, who is lately appointed to be Justice, but wanted Power formerly, to exercise his Cruelty against us: Which is but the Wickedness of the Old Enemy. For the Peace of the Nation I am not a Disturber of, nor ever was; but seek the Peace of it, and of all Men, and stand for all Nations Peace, and all Men's Peace upon the Earth; and wish, that all Nations, and Men knew my Ynnocency in these things.

‘ And whereas Major Porter saith, I am an Enemy to the King; this is false: For my Love is to him, and to all Men; though they be Enemies to God, to themselves, and to me. And I can say, It is of the Lord, that he is come in, to bring down many unrighteously set up; of which I had a Sight Three Tears before he came in. It is much, he should say, I am an Enemy to the King; for I have no reason so to be, he having done nothing against me. But I have been often Imprisoned and Persecuted these Eleven or Twelve Tears, by them that have been against both the King, and his Father; even the Party, that Porter was made a Major by, and bore Arms for: but not by them, that were for the King. I was never an Enemy to the King, nor to any Man's Person upon the Earth; but I am in the Love, that fulfils the Law, which thinks no Evil, but loves even Enemies; and would have the King saved, and come to the Knowledge of the Truth, and be brought into the Fear of the Lord, to receive his Wisdom from above, by which all things were made and created:

Lancaster Jail.

1660. 'created; that with that *Wisdom* he may order all things to the Glory of God, by whom they were Created.

Lancaster
Jail.

'Whereas he calleth me, *A Chief Upholder of the Quakers Sect*. I Answer: The *Quakers* are not a *Sect*, but are in the *Power* of God, which was, before *Sects* were, and witness the *Election*, before the World began; and are come to live in the *Life*, which the *Prophets* and *Apostles* lived in, who gave forth the *Scriptures*: Therefore are we hated by *envious, wrathful, wicked and persecuting Men*. But God is the *Upholder* of us all, by his mighty *Power*, and preserves us from the *Wrath* of the *Wicked*, that would swallow us up.

'And whereas he saith, *That I, together with others of my Fanatick Opinion* (as he calls it) *have of late endeavoured to raise Insurrections, and to imbroid the whole Kingdom in Blood*: I say, this is altogether false; to these things I am as a Child, and know nothing of them. The *Postures of War* I never learned: My *Weapons* are *Spiritual* and not *Carnal*; for with *Carnal Weapons* I do not fight: I am a Fellow-er of him, who said, *My Kingdom is not of this World*. And though these *Lies* and *Slanders* are raised upon me, I deny drawing of any *Carnal Weapon* against the *King* or *Parliament*, or any Man upon the Earth: For I am come to the end of the Law, *To love Enemies*, and *wrestle not with Flesh and Blood*; but am in that, which saves Men's *Lives*: And a Witness I am against all *Murderers, Plotters*, and all such as would *Imbrue the Nation in Blood*; for it is not in my Heart to have any Man's *Life* destroyed. And as for the Word *Fanatick*, which signifies *furious, foolish, mad, &c.* He might have considered himself, before he had used that Word; and have learned the *Humility*, which goes before the *Honour*: For we are not *furious, foolish* or *Mad*; but through *Patience* and *Meekness* have borne *Lies* and *Slanders*, and *Persecutions* many Years, and undergone great Sufferings. The *Spiritual Man*, that wrestles not with *Flesh* and *Blood*, and the *Spirit*, that reproves Sin in the Gate, which is the *Spirit of Truth, Wisdom*, and sound *Judgment*; this is not *mad, foolish, furious*, which *Fanatick* signifies: But all are of a *mad, furious, foolish Spirit*, that wrestle with *Flesh* and *Blood* with *Carnal Weapons*, in their *Furiousness, Foolishness* and *Rage*. This is not the *Spirit of God*, but of *Error*, that *persecutes* in a mad, blind Zeal, like *Nebuchadnezer* and *Saul*.

'Now, inasmuch as I am ordered to be kept Prisoner, till I be delivered by Order from the King or Parliament: therefore have I written these things to be laid before you, the King and Parliament, that ye may Consider of them, before ye act any thing therein: that ye may weigh, in the Wisdom of God, the Intent and End of Men's *Spirits*; lest ye act the thing, that will bring the hand of the Lord upon you, and against you: as many have done before you, who have been in *Authority*, whom God hath overthrown; in whom we trust, whom we fear and cry unto Day and Night: Who hath heard us, and doth hear us, and will hear us; and avenge our Cause. For much *Innocent Blood* hath been shed, and many have been persecuted to Death, by such as have been in *Authority* before you; whom God hath vomited out, because they turned against the Just. There-

'fore

'fore consider your Standing, now that ye have the Day ; and receive this as a *Warning of Love* to you, 1660.

*From the Innocent, a Sufferer in Bonds, and
close Prisoner in Lancaster-Castle, called*

Lancaster-
Castle.

GEORGE FOX.

Upon my being taken, and forcibly carried away from *Margaret Fell's House*, and charged with things of so high a Nature, she was concerned ; as looking upon it, to be an *Injury* offered to her. Whereupon she writ the following *Lines*, and sent them abroad, directed thus :

*To all Magistrates, concerning the wrong taking
up, and Imprisoning of George Fox at Lan-
caster.*

' I Do Inform the *Governours* of this *Nation*, that *Henry Porter*, *Major* of *Lancaster*, sent a *Warrant* with *Four Constables* to my *House*, for which he had no *Authority*, nor *Order*. They searched my *House*, and apprehended *George Fox* in it ; who was not guilty of the *Breach* of any *Law*, or of any *Offence* against any in the *Nation*. After they had taken him, and brought him before the said *Henry Porter* ; there was *Bail* offered, what he would demand for his *Appearance*, to Answer, what could be laid to his *Charge* : But he (contrary to *Law*, if he had taken him lawfully) denied to accept of any *Bail* ; and clapt him up in *Close Prison*. After he was in *Prison*, a *Copy* of his *Mittimus* was demanded : which ought not to be denied to any *Prisoner* ; that so he may see, what is laid to his *Charge* : But it was denied him ; a *Copy* he could not have : only they were suffered to read it over. And every thing that was there charged against him, was utterly false ; he was not guilty of any one *Charge* in it ; as will be proved, and manifested to the *Nation*. So, let the *Governours* consider of it. I am concerned in this thing, inasmuch as he was apprehended in my *House* ; and if he be guilty, I am so too. So I desire to have this searched out.

MARGARET FELL.

After this, *Margaret Fell* determined to go to *London*, to speak with the *King* about my being taken ; and to shew him the manner of it, and the *Unjust Dealing* and *Evil Usage* I had received. Which when *Justice Porter* heard of, he vapoured, that he would go, and meet her in the Gap. But when he came before the *King*, he having been a *Zealous Man* for the *Parliament* against the *King*, several of the *Courtiers* spake to him concerning his plundering of their *Houses* :

E c c So

1660. So that he had quickly enough of the Court, and soon returned into the Country. Mean while the Jailer seemed very fearful, and said, he was afraid, *Major Porter would hang him, because he had not put me in the Dark-House*. But when the Jailer went to wait on him, after he was come back from London, he was very blank and down; and asked, *how I did?* pretending, that he would find a way to set me at Liberty. But having overshot himself in his *Mittimus*, by ordering me to be kept Prisoner, till I should be delivered by the King or Parliament, he had put it out of his Power to Release me, if he would. He was the more down also, upon reading a Letter, which I sent him. For when he was in the height of his Rage and Threats against me, and thought to ingratiate himself into the King's Favour, by Imprisoning me, I was moved to write to him, and put him in mind, *How fierce he had been against the King and his Party, though now he would be thought zealous for the King*. And among other Passages in my Letter, I called to his remembrance, how, when he held Lancaster-Castle for the Parliament, against the King, he was so rough and fierce against those that favoured the King, that he said, *He would leave them neither Dog nor Cat, if they did not bring him in Provision to his Castle*. I asked him also, *Whose great Bucks-Horns those were, that were in his House? and where he had both them and the Wainscot, that he Ceiled his House withal? Had he them not from Hornby-Castle?*

About this time Ann Curtis of Reading came to see me: and understanding, how I stood Committed; it was upon her also to go to the King about it. For her Father, who had been Sheriff of Bristol, was hanged near his own Door, for endeavouring to bring the King in: Upon which Consideration she had some hopes, that the King might hear her on my behalf. Accordingly when she returned to London, she and Margaret Fell went to the King together: Who, when he understood, whose Daughter she was, received her kindly. And her Request to him being *To send for me up, and hear the Cause himself*; he promised her, he would: and commanded his Secretary to send down an Order, for the bringing me up. But when they came to the Secretary for the Order, he (being no Friend to us) said, *It was not in his Power; but that he must go according to Law, and I must be brought up by an Habeas Corpus before the Judges*. So he writ to the Judge of the King's-Bench, signifying, That it was the King's Pleasure, that I should be sent for up by an *Habeas Corpus*. Accordingly a Writ was sent down, and delivered to the Sheriff; but because it was directed to the Chancellor of Lancaster, the Sheriff put it off to him: On the other hand, the Chancellor would not make the Warrant upon it; but said, the Sheriff must do that. At length both Chancellor and Sheriff were got together: But being both Enemies to Truth, they sought occasion for Delay; and found (they said) an Error in the Writ, which was, that being directed to the Chancellor, it said, *Geo. Fox in Prison under T O V R Custody*; whereas the Prison I was in, was not (they said) in the Chancellor's Custody, but in the Sheriff's: So the Word *T O V R* should have been *HIS*. Upon this they Returned the Writ to London again; only to have that one Word altered. When it was altered, and came down again, the Sheriff refused

1660.
 refused to carry me up; unless I would Seal a Writing to him, and become *bound*, and pay for the *Sealing*, and the *Charge of carrying me up*: Which I denied; telling them, I would not *Seal* any thing to them, nor be *Bound*: So the matter rested a while; and I continued in *Prison*. Mean while the *Affize* came on: But inasmuch as there was a *Writ* come down for removing me up, I was not brought before the *Judge*. At the *Affize* many People came to see me, and I was moved to speak out at the *Jail-Window* to them, and shew them, 'How uncertain their *Religion* was, and that every sort that had been uppermost, persecuted the rest. For when *Popery* was uppermost, People had been persecuted for not following the *Mass*; and they that did hold up the *Mass*, cried then, *It was the Higher Power*, and People must be subject to the *Higher Power*. Afterwards, they that held up the *Common-Prayer*, persecuted others for not following that; and they said, *It was the Higher Power* then also, and we must be subject to that. Since that, the *Presbyterians* and *Independents* cried each of them, *We must be subject to the Higher Power, and submit to the Directory of the one, and the Church-Faith of the other*. Thus all, like the *Apostate-Jews*, have cried, *Help Men of Israel against the True Christians*: So People might see, how uncertain they are of their *Religions*. But I directed them to *Christ Jesus*, that they might be built upon him, the *Rock* and *Foundation* that changeth not. Much, on this wise, I declared to them, and they were quiet, and very attentive. Afterwards I gave forth a little *Paper* concerning *True Religion*, as followeth:

' **T** *True Religion* is the *True Rule*, and right way of serving God.
 ' And *Religion* is a pure Stream of *Righteousness*, flowing from
 ' the Image of God, and is the *Life* and *Power of God* planted in the
 ' Heart and Mind by the *Law of Life* in the Heart, which bringeth
 ' the Soul, Mind, Spirit and Body to be Conformable to God, the Father of Spirits, and to *Christ*; so that they come to have Fellowship
 ' with the *Father* and the *Son*, and with all his Holy Angels and Saints.
 ' And this *Religion* is pure from Above, undefiled before God, and is
 ' to visit the *Fatherless*, and *Widows*, and *Strangers*, and keeps from
 ' the *Spots* of the *World*. So this *Religion* is above all the defiled,
 ' spotted *Religions* in the *World*, that keep not themselves from *Defilement* and *Spots*, but are *Impure*, and below, and spotted; whose
 ' *Fatherless*, and *Widows*, and *Strangers* do beg up and down the
 ' Streets.

G. F.

Soon after this, I gave forth another *Paper* against *Persecution*, as followeth:

1660.

Lancaster-
Castle.

THE *Papists, Common-Prayer-Men, Presbyterians, Independents* and *Baptists* persecute one another about their Inventions, which they have invented, their *Mass*, their *Common-Prayer*, their *Directory*, their *Church-Faith*, which they have made and framed; their Inventions and Handy-works, and not for the *Truth*: For they know not, what *Spirit* they be of, who persecute, and would have Mens Lives destroyed about *Church-Worship* and *Religion*, as saith Christ; who also said, He came not to *destroy Men's Lives*, but to *save* them. Now they, that know not, what *Spirit* they be of, but will persecute and *destroy* Men's Lives, and not *save* them; we cannot trust our *Bodies, Souls* nor *Spirits* into their hands: They know not, what *Spirit* they be of themselves; and therefore they are not fit to be trusted with others. They would destroy by a *Law*, as the Disciples once would have done by *Prayer*; who would have commanded *Fire to come down from Heaven*, to destroy them that would not receive Christ. But Christ rebukes them, and tells them, They did not know, what *Spirit* they were of. And if they did not know, what *Spirit* they were of; do these, who have persecuted about *Church* and *Religion* since the Apostles days, who would Compel Mens *Bodies, Goods, Lives, Souls* and *Estates* into their hands by a *Law*, or make them suffer else? Those that *destroy* Mens *Lives*, are not the *Ministers of Christ, the Saviour*: And seeing, they know not what *Spirit* they be of; the *Lives, Bodies* and *Souls* of Men are not to be trusted in their hands. And ye, that do persecute, shall have no *Resurrection to Life* with God, except ye repent. But they that do know, what *Spirit* they are of themselves, they are in the unbukable *Zeal*; and by the *Spirit of God* they offer up their *Spirits, Souls* and *Bodies* to the *Lord*, which are *his*, to keep them.

G. F.

While yet I was kept in *Lancaster-Jail*, I was moved to give forth the following *Paper, For the Staying the Minds of any such, as might be burried, or troubled about the Change of Government.*

ALL *Friends*, Let the *Dread and Majesty of God* fill you! And as concerning the *Changing of Times and Governments*, let not that trouble any of you; for *God* hath a mighty *Work and Hand* therein. And he will yet *Change* again, until that come up, which must *Reign*; and in vain shall *Powers and Armies* withstand the *Lord*: for his *determined Work* shall come to pass. But what is now come up, it is just with the *Lord*, that it should be so; and he will be served by it. Therefore let none murmur, nor distrust *God*; for *God* will provoke many to *Zeal* against *Unrighteousness*, and for *Righteousness*, through things, which are suffered now to work for a Season: yea many, whose *Zeal* was even dead, shall revive again; and they shall see their *Backslidings*, and bewail them bitterly. For *God* shall thunder down from *Heaven*, and break forth in a mighty *Noise*; and his *Enemies* shall be astonished, and the *Workers of Iniquity* confounded: and all, that have not on the *Garment of Righteousness*, shall be amazed

' amazed at the mighty and strange Work of the Lord, which shall be 1660.
 ' certainly brought to pass. But, my Babes, look ye not out, but be
 ' still in the Light of the Lamb; and he shall fight for you. So the
 ' Almighty Hand, which must break, and split, and divide your Ene-
 ' mies, and take away Peace from them, preserve and keep you
 ' whole, and in Unity and Peace with itself, and one with another.
 ' Amen.

Lancaster-
 Castle.

G. F.

I was moved also to write *To the King, both to Exhort him to exercise Mercy and Forgiveness towards his Enemies, and to warn him to Restrain the Prophaneness and Looseness, that was gotten up in the Nation upon his Return.* It was thus:

To the KING.

King Charles,

' **T**Hou camest not into this Nation by Sword, nor by Victory of
 ' War; but by the Power of the Lord: Now if thou dost not
 ' live in it, thou wilt not prosper. And if the Lord hath shewed thee
 ' Mercy, and forgiven thee, and thou dost not shew Mercy, and for-
 ' give; the Lord God will not hear thy Prayers, nor them that pray
 ' for thee. And if thou do not stop Persecution, and Persecutors, and
 ' take away all Laws, that do hold up Persecution about Religion; but
 ' if thou do persist in them, and uphold Persecution; that will make
 ' thee as blind, as them that have gone before thee. For Persecution
 ' hath always blinded those, that have gone into it: And such God by
 ' his Power overthrows, and doth his Valiant Acts upon; and bring-
 ' eth Salvation to his Oppressed ones. And if thou dost bear the
 ' Sword in vain, and let Drunkenness, Oaths, Plays, May-games, (with
 ' Fiddlers, Drums, Trumpets, to play at them) with such like Abomi-
 ' nations and Vanities be encouraged, or go unpunished; as setting up
 ' of May-poles, with the Image of the Crown a top of them, &c. the
 ' Nations will quickly turn like Sodom and Gomorrah, and be as bad as
 ' the Old World; who grieved the Lord, till he overthrew them:
 ' And so he will you, if these things be not suddenly prevented. Hard-
 ' ly was there so much Wickedness at Liberty before now, as there is
 ' now at this day; as though there was no Terror, nor Sword of Ma-
 ' gistracy: which doth not grace a Government, nor is a Praise to them
 ' that do well. Our Prayers are for them that are in Authority; that
 ' under them we may live a Godly Life, in which we have Peace: and
 ' that we may not be brought into Ungodliness by them. So hear,
 ' and consider, and do good in thy time, whilst thou hast Power: and
 ' be Merciful and forgive; that is the way to Overcome, and obtain
 ' the Kingdom of Christ.

G. F.

It

1660.


Lancaster
Castle.Swarth-
more.Lancaster.
Preston.
Cheshire.Stafford-
shire.
Warwick-
shire.
Non-Ea-
ton.

London.

It was long, before the *Sheriff* would yield to *Remove* me to *London*; unless I would *Seal a Bond* to him, and bear their *Charges*: which I still refused to do. Then they Consulted, how to convey me up; and at first concluded, to send up a *Party of Horse* with me. And I told them, *If I were such a Man, as they had represented me to be, they had need send a Troop or two of Horse to Guard me.* When they considered, what a *Charge* it would be to them, to send up a *Party of Horse* with me, they alter'd their purpose; and concluded, to send me up *guarded only by the Jailer and some Bayliffs.* But upon further Consideration they found, that would be a great *Charge* to them also: and thereupon sent for me down from the *Prison* into the *Jailer's House*, and told me, *If I would put in Bail, that I would be in London such a Day of the Term, I should have leave to go up with some of my own Friends.* I told them, I would neither put in any *Bail*, nor give one *piece of Silver* to the *Jailer*; for I was an *Innocent Man*, and they had *Imprisoned* me *wrongfully*, and laid a *false Charge* upon me. Nevertheless, I said, *If they would let me go up with one or two of my Friends, to bear me Company, I might go up, and be in London such a Day, if the Lord did permit; and if they desired it, I, or any of my Friends, that went with me, would carry up their Charge against my self.* So at last, when they saw, they could do no otherwise with me, the *Sheriff* yielded, and came under; consenting, that *I should come up, with some of my Friends, without any other Engagement, than my Word, as aforesaid, to appear before the Judges at London such a day of the Term, if the Lord did permit.* Whereupon I was set out of *Prison*, and went to *Swarthmore*; where I stay'd two or three days; and from thence went to *Lancaster* again, and so to *Preston*; having *Meetings* amongst *Friends* in the way, till I came into *Cheshire* to *William Gandy's*; where was a large *Meeting* without *Doors* (the House not being sufficient to contain it.) That Day the Lord's everlasting Seed was set over all, and *Friends* were turned to it, who is the Heir of the Promise. Thence passing on, I came into *Staffordshire* and *Warwickshire*, till I came to *Anthony Bickliff's*; and at *Non-Eaton*, at a *Priest's Widow's House*, we had a blessed *Meeting*, wherein the everlasting *Word of Life* was powerfully declared, and many settled in it. Then Travelling on again through the Countries, visiting *Friends Meetings*, as I went, in about three Weeks time from my coming out of *Prison*, I came to *London*; *Richard Huberthorn* and *Robert Withers* being with me.

When we came to *Charing-Cross*, there were Multitudes of People gathered together, to see the *Burning* of the *Bowels* of some of them, that had been the *Old King's Judges*, and had been *hanged, drawn and quartered.*

We went next Morning to *Judge Mallet's Chamber*, who was putting on his *Red Gown*, to go sit upon some more of the *King's Judges*: He was then very peevish and froward; and said, I might come another time. We went another time to his *Chamber*, and then there was with him *Judge Foster*, who was called the *Lord Chief Justice* of *England*: With me was one called *Esquire Marsh*, who was one of the *Bed-Chamber* to the *King*. When we had delivered to the *Judges* the *Charge*, that was against me, and they had read to those Words, *That I and my Friends were Imbroiling the Nation in Blood, &c.* they struck their

their Hands on the Table. Whereupon I told them, *I was the Man*, 1660. *whom that Charge was against; but I was as Innocent of any such thing,*  *as a new-born Child, and had brought it up my self: and some of my* London. *Friends came up with me without any Guard. As yet they had not minded my Hat; but now, seeing my Hat on, they said, What, did I stand with my Hat on! I told them, I did not stand so in any Contempt to them. Then they commanded one to take it off: And when they had called for the Marshal of the King's Bench, they said to him; You must take this Man, and secure him: but you must let him have a Chamber, and not put him amongst the Prisoners. My Lord, said the Marshal, I have no Chamber to put him into; my House is so full, that I cannot tell where to provide a Room for him, but amongst the Prisoners. Nay, said the Judges, you must not put him amongst the Prisoners. But when he still answered, He had no other place to put me in; Judge Foster said to me, Will you appear to morrow about Ten of the Clock, at the King's Bench-Bar in Westminster-Hall? I said, Yes, if the Lord give me Strength. Then said Judge Foster to the other Judge, If he say Yes, and promises it, you may take his Word: So I was dismissed for that time. And next day I appeared at the King's Bench-Bar at the hour appointed, Robert Withers, Richard Hubert, and that Esquire Marsh before named going with me. I was brought into the middle of the Court; and as soon as I was come in, I was moved to look about, and turning to the People, said, Peace be among you; and the Power of the Lord sprang over the Court. The Charge against me was read openly: the People were moderate, and the Judges cool and loving; and the Lord's Mercy was to them. But when they came to that part of it, which said, *That I and my Friends were Imbroiling the Nation in Blood, and raising a new War; and that I was an Enemy to the King, &c.* they lifted up their hands. Then, stretching out my Arms, I said, 'I am the the Man, whom that Charge is against; but I am as Innocent, as a Child, concerning the Charge, and have never learned any War-Postures. And, said I, do ye think, that if I and my Friends had been such Men, as the Charge declares, that I would have Brought it up my self against my self? Or that I should have been suffered to come up with only one or two of my Friends with me? For had I been such a Man, as this Charge sets forth, I had need have been guarded up with a Troop or two of Horse. But the Sheriff and Magistrate of Lancashire had thought fit to let me and my Friends come up with it our selves, almost two hundred Miles, without any Guard at all; which ye may be sure, they would not have done, if they had looked upon me to be such a Man. Then the Judge asked me, Whether it should be Filed? or what I would do with it? I answered, Ye are Judges, and able (I hope) to Judge in this matter: therefore do with it, what ye will: for I am the Man these Charges are against; and here ye see, I have brought them up my self: Do ye what ye will with them, I leave it to you. Then Judge Twisden beginning to speak some angry Words, I appealed to Judge Foster and Judge Mallet, who had heard me over-night. Whereupon they said, They did not accuse me, for they had nothing against me. Then stood up he that was called Esquire Marsh, who was of the King's Bed-Chamber, and told the Judges, It was the King's*

1660. King's Pleasure that I should be set at Liberty, seeing no Accuser came up against me. Then they asked me, Whether I would put it to the King and Council. I said, Yes, with a good Will. Thereupon they sent the Sheriff's Return, which he made to the Writ of Habeas Corpus, containing the matter charged against me in the Mittimus, to the King, that he might see, for what I was Committed. Now the Return of the Sheriff of Lancaster was thus :

King's
Bench-
Bar.

BT Vertue of his Majesty's Writ to me directed, and hereunto annexed, I certifie, that before the Receipt of the said Writ, George Fox, in the said Writ mentioned, was committed to his Majesties Jail, at the Castle of Lancaster, in my Custody, by a Warrant from Henry Porter, Esq. one of his Majesty's Justices of Peace within the County Palatine aforesaid, bearing Date the Fifth of June now last past ; for that he, the said George Fox, was generally suspected to be a common Disturber of the Peace of this Nation, an Enemy to our Sovereign Lord the King, and a chief Upholder of the Quakers Sect ; and that he, together with others of his Fanatick Opinion, have of late endeavoured to make Insurrections in these parts of the Country, and to Imbroil the whole Kingdom in Blood. And this is the Cause of his taking and detaining. Nevertheless, the Body of the said George Fox I have ready before Thomas Mallet Knight, one of his Majesty's Justices, assigned to hold Pleas before his said Majesty, at his Chamber in Sergeants Inn in Fleet-street, to do and receive those things, which his Majesties said Justice shall determin concerning him in this behalf, as by the aforesaid Writ is required.

GEORGE CHETHAM, Esq. Sheriff.

Upon Perusal of this, and Consideration of the whole matter, the King, being satisfied of my Innocency, commanded his Secretary to send an Order to Judge Mallet for my Release ; which the Secretary did, thus :

IT is his Majesty's Pleasure, That you give Order for the Releasing, and setting at full Liberty, the Person of George Fox, late a Prisoner in Lancaster-Goal, and commanded hither by an Habeas Corpus. And this signification of his Majesty's Pleasure shall be your sufficient Warrant. Dated at Whitehall the 24th of October, 1660.

For Sir Thomas Mallet, Kt. one
of the Justices of the King's Bench.

EDWARD NICHOLAS.

When this Order was delivered to Judge Mallet, he forthwith sent his Warrant to the Marshal of the King's-Bench, for my Release. Which Warrant was thus Worded :

By

1660.
BT Vertue of a Warrant, which this morning I have received from the Right Honourable Sir Edward Nicholas, Kt. one of his Majesty's Principal Secretaries, for the releasing and setting at Liberty of George Fox, late a Prisoner in Lancaster-Jail, and from thence brought hither by Habeas Corpus, and yesterday committed unto your Custody; I do hereby require you accordingly to Release, and set the said Prisoner George Fox at Liberty: For which this shall be your Warrant and Discharge. Given under my Hand the 25th day of October, in the Tear of our Lord God 1660.

To Sir John Lenthal Knight,
 Marshal of the King's-Bench,
 or his Deputy.

THOMAS MALLET.

Thus, after I had been a Prisoner somewhat more than Twenty Weeks, I was freely set at liberty, by the King's Command; the Lord's Power having wonderfully wrought for the clearing of my Innocency; and Porter, who committed me, not daring to Appear, to make good the Charge he had falsely suggested against me. But after it was known, I was discharged, there was a Company of envious, wicked Spirits, that were troubled I was set at Liberty; and Terror took hold of Justice Porter: For he was afraid, I would take the advantage of the Law against him for my wrong Imprisonment, and thereby undo him, his Wife and Children. And indeed, I was put on by some in Authority, to have made him, and the rest, Examples: But I said, I should leave them to the Lord; if the Lord did forgive them, I should not trouble my self with them.

Now did I see the End of the Travel, which I had had in my fore Exercise at Reading: for the everlasting Power of the Lord was over all, and his blessed Truth, Life and Light shined over the Nation, and great and glorious Meetings we had, and very quiet; and many flocked in unto the Truth. For Richard Hubberthorn had been with the King, and the King said, None should molest us, so long as we lived peaceably; and promised this to us upon the Word of a King; telling him, We might make use of his Promise. Some Friends also were admitted to go into the House of Lords, before them and the Bishops, and had liberty given them to declare their Reasons, Why they could not pay Tithes, nor Swear, nor go to the Steeplehouse-Worship, or join with others in Worship: and they heard them moderately. And there being about Seven Hundred Friends in Prison in the Nation, who had been committed under Oliver's and Richard's Government, upon Contempts (as they call them,) when the King came in, he set them all at Liberty. For there seemed at that time an Inclination and Intention in the Government to have granted Friends Liberty, because they were sensible, that we had suffered, as well as they, in the former Power's days. But still, when any thing was going forward in order thereunto, some dirty Spirits or other, that would seem to be for us, threw something in the way to stop it. It was said, there was an Instrument drawn up, for Confirming our Liberty, and that it only wanted Signing; when on a suddain that wicked Attempt of the Fifth-Monarchy

1660. *narchy*. People brake forth, and put the *City* and *Nation* in an Up-
 roar. This was on a *First-Day* Night; and very glorious *Meetings*
 we had had that Day, wherein the *Lord's Truth* shined over all, and
 his *Power* was exalted above all: But about *Mid-night*, or soon after,
 the *Drums* beat, and the Cry was, *Arm, Arm*. I got up out of Bed,
 and in the Morning took Boat, and Landing at *Whiteball Stairs*, wal-
 ked through *Whiteball*. They looked strangely on me there; but I
 passed through them, and went to the *Pell-mell*, whither divers
Friends came to me, though it was now grown dangerous passing the
Streets: For by this time both the *City* and *Suburbs* were up in *Arms*,
 and exceeding rude the *People* and *Souldiers* were; infomuch that a
Friend, *Henry Fell*, going to a *Friends* Houfe, the *Soldiers* knockt
 him down: and he had been killed, if the *Duke of Tork* had not come
 by. Great *Mischief* was done in the *City* this Week; and when the
 next *First-Day* came, that *Friends* went to their *Meetings*, as they
 used to do, many were taken *Prisoners*. I stay'd at the *Pell-mell*, in-
 tending to be at the *Meeting* there: But on the *Seventh-Day* at Night,
 a *Company of Troopers* came, and knockt at the Door. The *Maid* let-
 ting them in, they rushed into the House, and strait laid hold upon
 me: and there being amongst them one, that had served under the
Parliament, he clapt his Hand to my Pocket, and asked, *Whether I*
had any Pistols? I told him, He knew, I did not use to carry *Pistols*;
 why therefore did he ask such a *Question* of me, whom he knew to be
 a *Peaceable Man*? Others of the *Souldiers* run up into the *Chambers*,
 and there found in Bed that *Squire Marsh* before mentioned; who, tho'
 he was one of the *King's Bed-Chamber*, out of his love to me, came,
 and lodged where I did. When they came down again, they said,
Why should we take this Man away with us? We will let him alone. Oh,
 said the *Parliament-Souldier*, he is one of the *Heads*, and a chief *Ring-*
leader. Upon this the *Souldiers* were taking me away; but -----
Marsh hearing of it, he sent for him that *Commanded* the *Party*, and
 desired him to let me alone; for he would see me forth-coming in
 the Morning. In the Morning, before they could fetch me, and before
 the *Meeting* was gathered, there came a *Company of Foot* to the House;
 and one of them drawing out his *Sword*, held it over my Head. I
 asked him, *Wherefore he drew his Sword at a Naked Man*? At which
 his Fellows being ashamed, bid him, put up his *Sword*. These *Foot-*
Souldiers took me away to *Whiteball*, before the *Troopers* came for me.
 As I was going out, several *Friends* were coming in to the *Meeting*,
 whose Boldness and Chearfulness I commended, and encouraged them
 to persevere therein. When I was brought to *Whiteball*, the *Soldiers*
 and *People* were exceeding rude; yet I declared *Truth* to them: But
 some great Persons coming by, who were very full of Envy, *What*,
 said they, *do ye let him Preach? Put him into such a place, where he*
may not stir. So into that place they put me, and the *Soldiers* watch-
 ed over me: I told them, Though they could confine my *Body*, and
 shut that up; yet they could not stop up the *Word of Life*. Some
 thereupon came, and asked me, *What I was*? I told them, I was a
Preacher of Righteousness. After I had been kept there two or three
Hours, ----- *Marsh* spake to him, that was called the *Lord Gerrard*;
 and he came, and bid them set me at liberty. Then the *Marshal*,
 when

G F. taken
 Prisoner.
 whiteball.

when I was discharged, demanded *Fees*. I told him, I could not give 1660. him any; neither was it our Practice: And I asked him, How he could demand *Fees* of me, who was *Innocent*? Nevertheless, I told *Whitehall*. him, in my own Freedom I would give him *Two Pence*, to make him and the *Souldiers* drink: But they shouted at that, and took it disdainfully. So I told them, If they would not accept it, choose they: for I should give them no *Fees*. Then went I through the *Guards*, the *Lord's Power* being over them; and after I had declared *Truth* to the *Guards* and *Souldiers*, I went up the Streets with two *Irish Colonels*, that came from *Whitehall*, and went to an *Inn*, where many *Friends* were at that time *Prisoners* under a *Guard*. I desired those *Colonels* to speak to the *Guard* to let me go in, to visit my *Friends*, that were *Prisoners* there: but they would not. Then I slept to the *Centry*, and desired him to let me go up; and he did so. While I was there, the *Souldiers* went to the *Pell-Mell* again, to search for me there: but not finding me, they turned towards the *Inn*, and bid all come out, that were not *Prisoners*; so they went out. But I asked the *Souldiers*, that were within, Whether I might not stay there a while with my *Friends*? And they said, *Tes*. I stay'd a while, and so escaped their Hands again. Towards Night I went down to the *Pell-Mell*, to see, how it was with the *Friends* there; and after I had stay'd a while, I went up into the City. Great *Rifling* of *Hou-* London. *ses* there was at this time, to search for *People*: but I went to a private *Friend's* House, and *Richard Huberthorn* was with me. There we drew up a *Declaration* against *Plots* and *Fightings*, to be presented to the *King* and *Council*: But when we had finished it, and sent it to the *Press*, it was taken in the *Press*.

Upon this *Insurrection* of the *Fifth Monarchy-Men*, great *Havock* was made both in *City* and *Country*, so that it was dangerous for sober *People* to stir abroad for several Weeks after; and hardly could either *Men* or *Women* go up and down the Streets to buy *Provisions* for their Families, without being *abused*. In the *Countries* they dragged *Men* and *Women* out of their Houses, and some *Sick Men* out of their *Beds* by the Legs. Nay, one *Man*, that was in a *Fever*, the *Souldiers* dragged out of his *Bed* to *Prison*; and when he was brought thither, he *died*. His Name was *Thomas Pachyn*.

Margaret Fell went to the *King*, and told him, what sad Work there was in the *City*, and in the *Nation*; and shewed him, that we were an *Innocent*, peaceable *People*, and that we must keep our *Meetings*, as we used to do, whatever we suffered: but that it concerned him to see, that *Peace* was kept, that so no *Innocent Blood* might be shed.

Now were the *Prisons* every where filled with *Friends*, and others, in *City* and *Country*; and the *Posts* were so laid, for the searching of *Letters*, that none could pass unsearched: Yet we heard of several *Thousands* of our *Friends*, that were cast into *Prison* in several places throughout the *Nation*; and *Margaret Fell* carried an *Account* of them to the *King* and *Council*. The next Week we had an *Account* of several *Thousands* more, that were cast into *Prison*: and she went, and laid them also before the *King* and his *Council*. They wondered, how we could have such *Intelligence*, seeing they had given such *strict*

1660. 'gressors, and numbred amongst *Fighters*, that the Scriptures might be fulfilled.

London.

'That *Spirit* of Christ, by which we are guided, is not changeable, so as once to command us *from* a thing, as *Evil*, and again to move *unto* it; and we do certainly know, and so testify to the World, That the *Spirit* of Christ, which leads us into all Truth, will never move us to *Fight* and *War* against any Man with outward Weapons, neither for the *Kingdom* of Christ, nor for the *Kingdoms* of this *World*.

'First, Because the *Kingdom* of Christ God will exalt, according to his Promise, and cause it to grow and flourish in Righteousness; Not by *Might*, nor by *Power* (of outward *Sword*) but by my *Spirit*, saith the Lord, Zech. 4. 6. So those that use any Weapon to *Fight* for Christ, or for the establishing of his *Kingdom* or Government, both the *Spirit*, *Principle* and *Practice* in that, we deny.

'Secondly, We do earnestly desire and wait, That (by the Word of God's Power, and its effectual Operation in the Hearts of Men) the *Kingdoms* of this *World* may become the *Kingdoms* of the Lord, and of his Christ; that he might Rule and Reign in Men by his *Spirit* and *Truth*: that thereby all People out of all different Judgments and Professions, might be brought into *Love* and *Unity* with God, and one with another; and that they might all come to witness the Prophets Words, who said, *Nation shall not lift up Sword against Nation, neither shall they learn War any more*, Isa. 2. 4. Mich. 4. 3.

'So we, whom the Lord hath called into the Obedience of his Truth, have denied Wars and Fightings, and cannot again any more learn it. And this is a certain Testimony unto all the World, of the Truth of our Hearts in this particular, that as God perswadeth every Man's Heart to believe, so they may receive it. For we have not (as some others) gone about cunningly with devised Fables; nor have we ever denied in *Practice*, what we have professed in *Principle*; but in Sincerity and Truth, and by the Word of God have we laboured to be made manifest unto all Men, that both we and our ways might be witnessed in the Hearts of all People. And whereas all manner of *Evil* hath been falsely spoken of us, we hereby speak forth the plain Truth of our Hearts, to take away the occasion of that Offence: that so we being *Innocent*, may not suffer for other Men's Offences, nor be made a Prey upon by the Wills of Men for that, of which we were never Guilty; but in the Uprightness of our Hearts we may, under the Power ordained of God for the Punishment of Evil-doers, and for the Praise of them that do well, live a peaceable and godly Life, in all Godliness and Honesty. For although we have always suffered, and do now more abundantly suffer; yet we know, that it's for Righteousness sake: For our rejoicing is this, the Testimony of our Consciences, that in Simplicity and godly Sincerity, not with fleshly Wisdom, but by the Grace of God we have had our Conversation in the World, 2 Cor. 1. 12. Which for us is a Witness, for the convincing of our Enemies. For this we can say to all the World, we have wronged no Man's Persons or Possessions; we have used no Force nor Violence against any Man; we have been found in no Plots, nor guilty of Sedition; when we have been wronged, we have not sought to revenge our selves; we have not made resistance against Authority:

'rity : but wherein we could not obey for Conscience-sake, we have 1660.
 'suffered even the most of any People in the Nation. We have been
 'counted as Sheep for the Slaughter, Persecuted and Despised, Beaten, London.
 'Stoned, Wounded, Stocked, Whipped, Imprisoned, Haled out of Syna-
 'gogues, cast into Dungeons and Noisom Vaults, where many have
 'died in Bonds, shut up from our Friends, denied needful Sustenance
 'for many days together ; with other the like Cruelties. And the
 'Cause of all these our Sufferings is not for any Evil, but for things re-
 'lating to the Worship of our God, and in obedience to his Requirings
 'of us ; For which Cause we shall freely give up our Bodies a Sacrifice,
 'rather than disobey the Lord : For we know, as the Lord hath kept
 'us Innocent, so he will plead our Cause, when there is none in the
 'Earth to plead it. So we, in Obedience unto his Truth, do not love
 'our Lives unto Death, that we may do his Will, and wrong no Man
 'in our Generation ; but seek the Good and Peace of all Men. And
 'he that hath commanded us, That we shall not Swear at all, Matth.
 '5. 34. hath also commanded us, That we shall not Kill, Matth. 5. So
 'that we can neither Kill Men, nor Swear for, nor against them. And
 'this is both our Principle and Practice, and hath been from the Be-
 'ginning ; so that if we suffer, as suspected to take up Arms, or make
 'War against any, it is without any Ground from us : For it neither
 'is, nor ever was in our Hearts, since we owned the Truth of God ;
 'neither shall we ever do it : because it is contrary to the Spirit of
 'Christ, his Doctrine, and the Practices of his Apostles ; even contra-
 'ry to him, for whom we suffer all things, and endure all things.

' And whereas Men come against us with Clubs, Staves, Drawn
 'Swords, Pistols cock't, and do beat, cut and abuse us ; yet we never
 'resisted them, but to them our Hair, Backs and Cheeks have been
 'ready : But it is not an Honour to Manhood or Nobility, to run up-
 'on harmles People, who list not up an Hand against them, with Arms
 'and Weapons.

' Therefore consider these things, ye Men of Understanding : For
 ' Plotters, Raisers of Insurrections, Tumultuous Ones, and Fighters,
 ' running with Swords, Clubs, Staves and Pistols one against another ;
 ' we say, these are of the World, and have their Foundation from this
 ' Unrighteous World ; from the Foundation of which, the Lamb hath
 ' been slain : which Lamb hath redeemed us from this unrighteous
 ' World, and we are not of it ; but are Heirs of a World, in which
 ' there is no End ; and of a Kingdom, where no corruptible thing en-
 ' ters. And our Weapons are Spiritual, and not Carnal, yet Mighty
 ' through God, to the pulling down of the Strong Holds of Sin and Satan,
 ' who is Author of Wars, Fighting, Murder, and Plots ; and our
 ' Swords are broken into Plow shares, and Spears into Pruning-hooks ;
 ' as Prophefied of in Micah 4. Therefore we cannot learn War any
 ' more, neither rise up against Nation or Kingdom with outward Wea-
 ' pons, tho' you have numbred us amongst the Transgressors and Plot-
 ' ters : the Lord knows our Innocency herein, and will plead our Cause
 ' with all Men and People upon Earth, at the day of their Judg-
 ' ment, when all Men shall have a Reward according to their
 ' Works.

There-

1660. 'Therefore in love we warn you for your Souls good, *not to wrong*
 ~~~~~ *the Innocent*, nor the Babes of Christ, which he hath in his Hand,  
 London. 'which he renders as the Apple of his Eye; neither seek to destroy the  
 'Heritage of God, neither turn your Swords *backward*, upon such as  
 'the *Law* was not made for, *i. e.* the *Righteous*; but for the Sinners  
 'and Transgressors, to keep them down. For those are not the Peace-  
 'makers, neither the Lovers of Enemies; neither can they overcome  
 'Evil with Good, who wrong them that be *Friends to You and All*  
 'Men, and wish Your Good, and the good of all People on the Earth.  
 'If you oppress us, as they did the Children of *Israel* in *Egypt*; and  
 'if you oppress us, as they did, when *Christ* was Born, and as they  
 'did the Christians in the Primitive Times; we can say, *The Lord*  
 'forgive you: and leave the Lord to deal with you, and not revenge  
 'our selves. And if you say, as the *Council* said to *Peter* and *John*, *Tou*  
 'must speak no more in that Name; and if you serve us, as they served  
 'the *Three Children* spoken of in *Daniel*; God is the same, as ever he  
 'was, that lives for Ever and Ever, who hath the *Innocent* in his Arms.  
 'Oh *Friends*! Offend not the *Lord* and his *Little Ones*, neither af-  
 'flict his *People*; but consider, and be moderate. And do not run  
 'hastily into things; but mind, and consider *Mercy*, *Justice* and  
 'Judgment: that is the way for you to prosper, and get the Favour  
 'of the Lord. Our *Meetings* were stopped and broken up in the days  
 'of *Oliver*, in pretence of *Plotting* against him; and in the days of  
 'the *Committee of Safety* we were looked upon, as *Plotters*, to bring  
 'in *KING CHARLES*: and now our *Peaceable Meetings* are  
 'termed *Seditious*. Oh that Men should lose their Reason, and go  
 'contrary to their own Conscience; knowing, that we have *suffered*  
 'all things, and have been accounted *Plotters* all along, though we  
 'have declared against them both by *Word* of Mouth, and *Printing*,  
 'and are clear from any such thing! Though we have suffered all a-  
 'long, because we would not take up *Carnal Weapons* to fight withal  
 'against any; and are thus made a Prey upon, because we are the In-  
 'nocent Lambs of Christ, and cannot avenge our selves! These things  
 'are left upon your Hearts to consider: But we are out of all those  
 'things, in the Patience of the Saints: and we know, that as Christ  
 'said, *He that takes the Sword, shall perish with the Sword, Mat. 26. 52.*  
 'Rev. 13. 10.

*This is given forth from the People called Quakers, to satisfy the  
 King and his Council, and all those, that have any Jealousie con-  
 cerning Us; that all occasion of Suspicion may be taken away, and  
 our Innocency cleared.*

Given forth on the behalf of the whole Body of the Elect People  
 of God, who were called *Quakers*, in the Year 1660.

POST-

## POSTSCRIPT.

*Though we are numbred amongst Transgressors, and so have been given up to all Rude, Merciless Men, by which our Meetings are broken up, in which we Edified one another in our Holy Faith, and prayed together to the Lord, that lives for ever; yet he is our Pleader for us in this Day. The Lord saith, They that feared his Name, spake often together, (as in Malachy) which were as his Jewels: And for this Cause, and no Evil-doing, are we cast into Holes, Dungeons, Houses of Correction, Prisons, (they sparing neither Old nor Young, Men nor Women) and made a Prey on in the fight of all Nations, under pretence of being Seditious, &c. so that all rude People run upon us to take Possession: For which we say, The Lord forgive them, that have thus done to us; who doth, and will enable us to suffer; and never shall we lift up hand against any Man, that doth thus use us: But that the Lord may have mercy upon them, that they may consider, what they have done. For how is it possible for them, to requite us for the Wrong they have done to us? Who to all Nations have sounded us abroad as Seditious, or Plotters, who were never found Plotters against any Power or Man upon the Earth, since we knew the Life and Power of Jesus Christ manifested in us, who hath redeemed us from the World, and all Works of Darknes, and Plotters that be in it; by which we know our Election, before the World began. So we say, The Lord have Mercy upon our Enemies, and forgive them, for that they have done unto us.*

*Oh! do as you would be done by; and do unto all Men, as you would have them do unto you; for this is but the Law and the Prophets.*

*And all Plots, Insurrections and Riotous Meetings we do deny, knowing them to be of the Devil, the Murtherer; which we in Christ (who was before they were) Triumph over them. And all Wars and Fightings with Carnal Weapons we do deny, who have the Sword of the Spirit: and all that wrong us, we leave them to the Lord. And this is to clear our Innocency from that Aspersion cast upon us, That we are Seditious or Plotters.*

*Added in the Reprinting.*

*Courteous Reader,*

*This was our Testimony above Twenty Tears ago; and since then we have not been found Acting contrary to it, nor ever shall: For the Truth, that is our Guide, is unchangeable. And this is now Reprinted to the Men of this Age, many of whom were then Children; and doth stand, as our certain Testimony against all Plotting and Fighting with Carnal Weapons: And if any by departing from the Truth, should do so, this is our Testimony in the Truth against them, and will stand over them, and the Truth will be clear of them.*

G g g

This

1660.

London.

This Declaration did somewhat clear the Dark Air, that was over the City and Country. And soon after the King gave forth a Proclamation, That no Soldiers should go to search any House, but with a Constable. But the Jails were still full, many Thousands of Friends being in Prison in the Nation: Which Mischief was occasioned by that wicked Rising of those Fifth-Monarchy-Men. But when those of them, that were taken, came to be executed, they did us that Right, to clear us openly, from having any hand in, or knowledge of their Plot. And after that the King, being continually Importuned thereunto, Issued forth a Declaration, That Friends should be set at liberty, without paying Fees. But great Labour and Travel, Care and Pains was taken in it, before this was obtained; for Thomas Moor and Margaret Fell went often to the King about it.

Much Blood was shed this Year; many of them, that had been the Old King's Judges, being hanged, drawn and quartered. And amongst them, that so suffered, Col. Hacker was one; he who sent me Prisoner from Leicester to London in Oliver's time: of which an Account is given before. A sad Day it was, and a Repaying of Blood with Blood. For in the time of O. Cromwel, when several Men were put to Death by him, being hanged, drawn and quartered for pretended Treasons; I felt from the Lord God, that their Blood would not be put up, but would be required: And I said as much then to several. And now, upon the King's Return, when several of them that had been against the King, were put to Death; as the others, that were for the King, had been before by Oliver: This was sad Work, destroying of People contrary to the Nature of Christians, who have the Nature of Lambs and Sheep. But there was a Secret Hand in bringing this Day upon that Hypocritical Generation of Professors; who being got into Power, grew Proud, Haughty and Cruel beyond others, and persecuted the People of God without pity. Therefore when Friends were under cruel Persecutions and Sufferings in the Common-wealth's time, I was moved of the Lord to write unto Friends, to draw up their Sufferings, and lay them before the Justices at their Sessions. And if they would not do them Justice, then to lay it before the Judges at the Assize: And if they would not do them Justice, then to lay it before the Parliament, and before the Protector and his Council; that they might all see, what was done under their Government: And if they would not do Justice, then to lay it before the Lord; who would hear the Cries of the Oppressed, and of the Widows and Fatherless, that they had made so. For that which we suffered for, and which our Goods were spoiled for, it was for our Obedience to the Lord in his Power and in his Spirit, who was able to help and to succour; and we had no Helper in the Earth, but him. And he did hear the Cries of his People, and did bring an overflowing Scourge over the Heads of all our Persecutors; which brought a Quaking, and a Dread, and a Fear amongst and on them all: So that they, who had nick-named us (who are the Children of Light) and in scorn called us Quakers, the Lord made them Quake; and many of them would have been glad to have hid themselves amongst us: and some of them, through the Distress that came upon them, did at length come to Confess to the Truth. Oh! the daily Reproaches



*Reproaches, Revilings and Beatings* we underwent amongst them, even 1660. in the *High-ways*, because we could not *put off our Hats* to them; and for saying *Thou* and *Thee* to them! Oh! the *Havock* and *Spoil* London. the *Priests* made of our *Goods*, because we could not put into their *Mouths*, and give them *Tithes*! Besides casting into *Prisons*; and besides the great *Fines* laid upon us, because we could not *Swear*! But for all these things did the *Lord God* plead with them. Yet some of them were so hardened in their *Wickedness*, that, when they were turned out of their *Places* and *Offices*, they said; *If they had Power, they would do the same again.* And when this *Day of overturning* was come upon them, they said; *It was all long of us.* Wherefore I was moved to write to them, and to ask them, 'Did we ever resist them, 'when they took away our *Ploughs* and *Plough-Gears*, our *Carts* and ' *Horses*, our *Corn* and *Cattel*, our *Kettles* and *Platters* from us, and ' *whipt* us, and set us in the *Stocks*, and cast us into *Prison*; and all 'this only for serving and worshipping *God* in *Spirit* and *Truth*, and 'because we could not Conform to their *Religions*, *Manners*, *Customs* 'and *Fashions*? Did we ever resist them? Did we not give them our ' *Backs* to beat, and our *Cheeks* to pull off the *Hair*, and our *Faces* 'to spit on? Had not their *Priests*, that prompted them on to 'such Work, plucked *them* with *themselves* into the *Ditch*? Why then 'would they say, *It was all long of us*? when it was long of them- 'selves, and their *Priests*, their *blind Prophets*, that followed their own ' *Spirits*, and could fore-see nothing of these times and things, that were 'come upon them, which we had long forewarned them of; as *Jeremias* and *Christ* had forewarned *Jerusalem*. And they thought to 'have wearied us out, and *undone* us; but they *undid* themselves: 'Whereas we could praise *God*, notwithstanding all their *plundering* of 'us, that we had a *Kettle*, and a *Platter*, and an *Horse*, and *Plow* still.

Many ways were these *Professors* warned, both by *Word*, by *Writing* and by *Signs*; but they would believe none, till it was too late. *William Symphon* was moved of the *Lord* to go at several times for *Three Tears*, *Naked* and *Bare-foot* before them, as a *Sign* unto them, in *Markets*, *Courts*, *Towns*, *Cities*, to *Priests*'s Houses, and to *Great Men*'s Houses, telling them; *So should they be all stripped Naked, as he was stripped Naked!* And sometimes he was moved to put on *Hair-Sack-cloth*, and to *besmear his Face*, and to tell them; *So would the Lord God besmear all their Religion, as he was besmeared!* Great Sufferings did that poor *Man* undergo, sore *Whippings* with *Horse-whips* and *Coach whips* on his bare Body, grievous *Stonings* and *Imprisonments* in three years time, before the *King* came in, that they might have taken *Warning*, but they would not; but rewarded his Love with *cruel Usage*. Only the *Major* of *Cambridge* did nobly to him; for he put his *Gown* about him, and took him into his House.

Another *Friend*, one *Robert Huntington*, was moved of the *Lord* to go into *Carlisle-Steeple-house* with a *White Sheet* about him, amongst the great *Presbyterians* and *Independents* there, to shew them, that the *Surplice* was coming up again: and he put an *Halter* about his *Neck*, to shew them, That an *Halter* was coming upon them: which was fulfilled upon some of our *Persecutors* not long after.

G g g 2

Another

1660. Another, whose Name was *Richard Sale*, living near *West-Chester*, and being *Constable* of the place, where he lived, had a *Friend* sent to him with a *Pass*, (whom those wicked *Professors* had taken up for a *Vagabond*, because he travelled up and down in the *Work* of the *Ministry*) and this *Constable* being convinced by the *Friend*, that was thus brought to him, gave him his *Pass* and *Liberty*; and was afterwards himself cast into *Prison*. After this, on a *Lecture-day*, this *Richard Sale* was moved to go to the *Steeple-house* in the time of their *Worship*, and to carry those persecuting *Priests* and *People* a *Lantern* and *Candle*, as a *Figure* of their *Darkness*: But they cruelly abused him, and like dark *Professors*, as they were, they put him into their *Prison*, called *Little-Ease*; and so squeezed his *Body* therein, that not long after he *Died*. Many *Warnings* of many sorts were *Friends* moved in the *Power* of the *Lord* to give unto that *Generation*; which they not only rejected, but abused *Friends*, calling us *Giddy-headed Quakers*: But *God* brought his *Judgments* upon those *Persecuting Priests* and *Magistrates*. For when the *King* came in, most of them were turned out of their *Places* and *Benefices*; and the *Spoilers* were *Spoiled*: And then we could ask them, Who were the *Giddy-heads* now? Then many did confess, we had been *True Prophets* to the *Nation*; and said, *Had* we cried against *some Priests only*, they should have liked us then; but we crying against *All*, that made them dislike us: But now they did see, that those *Priests*, which then were looked upon to be the *best*, were as *bad* as the *Rest*. For indeed, some of those, that were counted the *most-Eminent Priests*, were the bitterest and greatest *Stirrers* up of the *Magistrates* to *Persecution*: And it was a *Judgment* upon them, to be denied the *Free Liberty* of their *Consciences*, when the *King* came in; because when they were uppermost, they would not have had *Liberty* of *Conscience* been granted unto others. For there was one *Hewes* of *Plymouth*, a *Priest* of great Note in *Oliver's Days*, who, when some *Liberty* was granted, pray'd, *That God would put it into the Hearts of the Chief Magistrates of the Nation, to remove this cursed Toleration*: And others of them prayed against it, by the name of *Intolerable Toleration*. But a while after, when the *King* was come in, and *Priest Hewes* turned out of his great *Benefice*, for not *Conforming* to the *Common-Prayer*; a *Friend* of *Plymouth* meeting with him, asked him, *Whether he would account Toleration Accursed now?* And *Whether he would not now be glad of a Toleration?* To which the *Priest* returned no *Answer*, save by the shaking of his *Head*. But as stiff as this sort of Men were then against *Toleration*, it is well known, that many of them petitioned the *King* for *Toleration*, and for *Meeting-Places*; and paid for *Licences* too. But to return to the present Time, the latter end of the Year 1660. and beginning of 1661.

Although those *Friends*, that had been *Imprisoned* upon the *Rising* of those *Monarchy-Men*, were set at *Liberty*; yet *Meetings* were much disturbed, and great *Sufferings* *Friends* went under: For besides what was done by *Officers* and *Souldiers*, many wild *Fellows* and rude *People* often came in. There came one time, when I was at *Pell-Mell*, an *Embassador* with a *Company* of *Irish Men* with rude *Fellows*: The *Meeting* was done before they came, and I was gone  
up

up into a Chamber, where I heard one of them say, he would *kill* 1660. *all the Quakers*. So I went down to him, and was moved in the *Power* of the Lord to speak to him: and I told him, The Law said, *An Eye for an Eye, and a Tooth for a Tooth*: but thou threatens to *kill all the Quakers, though they have done thee no hurt*. But said I, here is Gospel for thee: *Here's my Hair, and here's my Cheek, and here's my Shoulder*, turning it to him. This came so over him, that he and his *Companions* stood as Men amazed, and said; If that was our *Principle*, and if we were as we said, they never saw the like in their Lives. I told them, What I was in *Words*, I was the same in *Life*. Then the *Embassador* came in (for he had stood without; for he said, that *Irish Colonel* was such a *desperate Man*, that he durst not come in with him, for fear, he should have done us some *Mischief*;) but *Truth* came over him, and he carried himself lovingly towards us; and so did the *Embassador* also: for the *Lord's Power* was over them all.

At *Mile-End Friends* were kept out of their *Meeting-Place* by *Souldiers*; but *Friends* stood Nobly in the *Truth*, and were Valiant for the *Lord's Name*: and at last the *Truth* gave them *Dominion*.

About this time we had Account, that *John Love*, a *Friend*, that was moved to go and bear *Testimony* against the *Idolatry* of the *Papists*, was *dead in Prison* at *Rome*: and it was suspected, he was privately put to *Death in Prison*. *John Perrot* was also *Prisoner* there; and being released, came over again: But after his *Arrival* here, he with *Charles Baily*, and some others, turned aside from the *Unity* of *Friends* and *Truth*. Whereupon I was moved to give forth a *Paper*, declaring, how the *Lord* would *blast them all*, both him and his *Followers* (if they did not *Repent* and *Return*) and that they should *wither*, like the *Grass* on the *House-top*: and so many of them did; but others of them *returned* and *repented*.

Also before this time we received Account from *New-England*, 'That the *Government* there had made a *Law* to *Banish the Quakers* 'out of their Colonies, upon pain of *Death*, in case they returned; and 'that several of our *Friends*, having been so *banished*, and returning, 'were thereupon taken, and actually *Hanged*: and that divers more 'were in *Prison*, in danger of the like *Sentence* to be executed upon 'them. When those were put to *Death*, I was in *Prison* at *Lancaster*, and had a perfect *Sense* of their *Sufferings*, as though it had been my self; and as though the *Halter* had been put about my own *Neck*; though we had not at that time heard of it. But as soon as we heard of it, *Edward Burrough* went to the *King*, and told him; *There was a Vein of Innocent Blood opened in his Dominions, which, if it were not stoppt, would over-run all*. To which the *King* replied, *But I will stop that Vein*. *Edward Burrough* said; Then do it speedily; for we know not, how many may soon be put to *Death*. The *King* answered, *As speedily, as ye will*. *Call* (said he to some present) *the Secretary*, and I will do it presently. So the *Secretary* being called, a *Mandamus* was forthwith granted. A Day or two after, *Ed. Burrough* going again to the *King*, to desire, the matter might be expedited; the *King* said, He had no *Occasion* at present to send a *Ship* thither: but if we would send one, we might do it, as soon as we would. *Ed. Burrough* then asked the *King*, If it would please him,

to



1660. to grant his *Deputation* to one called a *Quaker*, to carry the *Mandamus* to *New-England*, (which is hereafter inserted.) He said, *Yes, to whom ye will.* Whereupon *E. B.* named one *Samuel Shattock* (as I remember) who being an Inhabitant of *New-England*, was banished by their *Law*, to be hanged, if he came again: and to him the *Deputation* was granted. Then we sent for one *Ralph Goldsmith*, an honest *Friend*, who was *Master* of a good *Ship*; and with him we agreed for *Three Hundred Pounds*, (Goods, or no Goods) to *Sail* in *Ten Days*. He forthwith prepared to set *Sail*; and with a prosperous *Gale*, in about *Six Weeks* time, arrived before the *Town* of *Boston* in *New-England*, upon a *First-Day* Morning, called *Sunday*. With him went many *Passengers*, both of *New* and *Old England*, that were *Friends*, whom the *Lord* did move to go to bear their *Testimony* against those *Bloody Persecutors*, who had exceeded all the *World* in that *Age*, in their *Bloody Persecutions*. The *Townsmen* at *Boston*, seeing a *Ship* come into the *Bay* with *English Colours*, soon came on *Board*, and asked for the *Captain*: *Ralph Goldsmith* told them, He was the *Commander*. They asked him, if he had any *Letters*? He said, *Yes*. They asked, If he would deliver them? He said, *No, not to day*. So they went a-shore, and reported, There was a *Ship* full of *Quakers*, and that *Samuel Shattock* was among them; who they knew, was by their *Law* to be put to *Death*, for coming again after *Banishment*: but they knew not his *Errand*, nor his *Authority*. So all being kept close that day, and none of the *Ships-Company* suffered to go on *Shore*; next morning *Samuel Shattock*, the *King's Deputy*, and *Ralph Goldsmith*, the *Commander* of the *Vessel*, went on *Shore*; and sending back to the *Ship* the *Men* that landed them, they two went through the *Town* to the *Governour's*, *John Endicott's*, *Door*, and knock't. He sent out a *Man*, to know their *Business*: They sent him *Word*, their *Business* was from the *King* of *England*, and they would deliver their *Message* to none, but the *Governour* himself. Thereupon they were admitted to go in, and the *Governour* came to them; and having received the *Deputation* and the *Mandamus*, he laid off his *Hat*, and look'd upon them: then going out, he bid the *Friends* follow him. So he went to the *Deputy-Governour*; and after a short *Consultation*, came out to the *Friends*, and said, *We shall obey his Majesty's Commands*. After this the *Master* gave liberty to the *Passengers* to come on *Shore*; and presently the *Noise* of the business flew about the *Town*: and the *Friends* of the *Town*, and the *Passengers* of the *Ship* met together, to offer up their *Praises* and *Thanksgivings* to *God*, who had so wonderfully delivered them from the *Teeth* of the *Devourer*. While they were thus met, in came a *poor Friend*, who being *Sentenc'd* by their *bloody Law* to *Die*, had lain some time in *Irons*, expecting *Execution*. This added to their *Joy*, and caused them to lift up their *Hearts* in *High Praises* to *God*, who is worthy for ever to have the *Praise*, the *Glory* and the *Honour*; for he only is able to deliver, and to save, and to support all, that sincerely put their *Trust* in him. Here follows a *Copy* of the said *Mandamus*.

1661.

London.

## CHARLES R.

**T**Rusty and Well Beloved. We Greet you Well. *Having been Informed, that several of Our Subjects amongst you, called Quakers, have been and are Imprisoned by you, whereof some have been Executed, and others (as hath been represented unto Us) are in Danger to undergo the like; We have thought fit to signifie our Pleasure in that behalf for the future: And do hereby require, That if there be any of those People called Quakers amongst you, now already Condemned to suffer Death, or other Corporal Punishment; or that are Imprisoned, and obnoxious to the like Condemnation, you are to forbear to proceed any further therein; but that you forthwith send the said Persons (whether Condemned or Imprisoned) over into this our Kingdom of England, together with the respective Crimes or Offences laid to their Charge: to the end such Course may be taken with them here, as shall be agreeable to our Laws, and their Demerits. And for so doing, these our Letters shall be your sufficient Warrant and Discharge. Given at Our Court at Whitehall, the 9th day of September, 1661. in the Thirteenth Year of Our Reign.*

*Subscribed: To Our Trusty and Well Beloved John Endicot, Esq. and to all and every other the Governour or Governours of our Plantations of New-England, and of all the Colonies thereunto belonging, that now are, or hereafter shall be; and to all and every the Ministers and Officers of our Plantations and Colonies whatsoever, within the Continent of New-England.*

*By His Majesty's Command.*

WILLIAM MORRIS.

Some time after this, several of *New-England's Magistrates* came over hither, and one of their *Priests*; and we had several *Discourses* with them, at several times, concerning their *Murdering our Friends*, the *Servants of the Lord*: but they were ashamed to stand to their *Bloody Actions*. At one of those *Meetings* I asked *Simon Broadstreet*, (who was one of the *New England-Magistrates*) *Whether* he had not an hand in *putting to Death* those *Four Servants of God*, whom they *hanged* for being *Quakers* only, as they had nick-named them? And he confessed, *he had*. I then asked him, and the rest of his *Associates*, that were present; *Whether* they would acknowledge themselves to be *Subjects* to the *Laws of England*? And if they did, By what *Law* they had put our *Friends* to *Death*? They said; They were *Subjects* to the *Laws of England*; and they had put our *Friends* to *Death* by the same *Law*, as the *Jesuits* were put to *Death* here in *England*. I asked them then; *Whether* they did believe, that those *Friends* of ours, whom they had put to *Death*, were *Jesuits*, or *Jesuitically* affected? And the said, *Nay*. Then, said I, Ye have murdered them, if ye have put

1661. put them to Death by the Law. that *Jesuits* are put to Death here in London. England; and yet confess, they were no *Jesuits*. By this it plainly appears, ye have put them to Death in your own Wills, without any Law. Then *Simon Broadstreet*, finding himself and his Company ensnared by their own Words, said; Did we come to *Catch them*? I told them, they had *Catched themselves*, and they might justly be questioned for their Lives; and if the Father of *William Robinson* (who was one of them, that was put to Death) were in Town, it was probable, he would question them, and bring their Lives into Jeopardy. Hereupon they began to excuse themselves, saying; *There was no Persecution now amongst them*: But next morning we had Letters from *New-England*, giving us Account, that our Friends were persecuted there afresh. Thereupon we went to them again, and shewed them our Letters; which put them both to Silence and to Shame: and in great Fear they seemed to be, lest some should call them to Account, and prosecute them for their Lives; especially *Simon Broadstreet*: for he had at first, before so many Witnesses, confess'd, *He had a hand in putting our Friends to death*; that he could not get off from it; though he afterwards through Fear shuffled, and would have unsaid it again. But after this, he and the rest of them soon left the City, and got back to *New-England* again. I went also to *Governour Winthrop*, and discoursed with him about these matters: but he assured me, he had no hand in putting our Friends to Death, or in any way persecuting of them; but was one of them that protested against it. Now these stinging Persecutors of *New-England* were a People, that fled out of *Old England* thither, from the Persecution of the Bishops here: But when they had got Power into their hands, they so far exceeded the Bishops in Severity and Cruelty, that whereas the Bishops had made them pay Twelve Pence a Sunday (so called) for not coming to their Worship here, they imposed a Fine of Five Shillings a Day upon such, as should not conform to their Will-Worship there; and spoiled the Goods of Friends, that could not pay it. Besides, many they Imprisoned, divers they Whipt, and that most Cruelly; of some they Cut off Ears, and some they Hanged: as the Books of Friends Sufferings in *New-England* largely shew; particularly, A Book written by *Geo. Bishop of Bristol*, Entituled, *New-England judged*. (In Two Parts.) Some of the old Royalists were earnest with Friends to have prosecuted them; but we told them, we left them to the Lord, to whom Vengeance belonged, and he would Repay it. And the Judgments of God have since fallen heavy on them: For the Indians have been raised up against them, and have Cut off many of them.

About this time I lost a very good Book, being taken in the Printer's Hands: It was a useful, teaching Book, containing the Signification and Explanation of Names, Parables, Types and Figures in the Scriptures. They who took it, were so affected with it, that they were loth to have destroyed it; but thinking to have made a great Advantage of it, they would have let us have had it again, if we would have given them a great Sum of Money for it: which we were not free to do.

And



And some time before this, while I was Prisoner in Lancaster- 1661.  
 Castle, the Book called the Battledoor came forth, which was written  
 to shew, that in all Languages *Thou* and *Thee* is the proper and usual London.  
*Form of Speech* to a *Single Person*; and *You* to more than one. This  
 was set forth in *Examples* or *Instances* taken out of the *Scriptures*,  
 and out of *Books of Teaching*, in about *Thirty Languages*. *John Stubbs*  
 and *Benjamin Furly* took great Pains in the Compiling of it, which I  
 put them upon; and some things I added to it. When it was finished,  
 some of them were presented to the *King* and his *Council*, to the *Bi-*  
*shops* of *Canterbury* and *London*, and to the *Two Universities* one  
 a piece; and many bought of them. The *King* said, It was the *pro-*  
*per Language of all Nations*: And the *Bishop* of *Canterbury* being ask-  
 ed what he thought of it, was so at a *Stand*, that he could not tell  
 what to say to it. For it did to *Inform* and *Convince* People, that few  
 afterward were so *Rugged* towards us, for saying *Thou* and *Thee* to a  
 single Person, which before they were exceeding *fierce* against us for.  
 For this *Thou* and *Thee* was a fore Cut to *proud Flesh*, and them that  
 sought *Self-honour*; who though they would say it to *God* and *Christ*,  
 would not endure to have it said to themselves. So that we were of-  
 ten *Beaten* and *Abused*, and sometimes in *danger* of our *Lives*, for  
 using those Words to some *proud Men*; who would say, *What, you ill-*  
*bred Clown, do you Thou me!* as though there lay *Breeding* in saying  
*You* to one; which was contrary to all their *Grammars* and *Teaching-*  
*Books*, by which they had taught and instructed their *Youth*.

Now the *Bishops* and *Priests* being busie and eager, to settle and set  
 up their *Form of Worship*, and *Compel* all to come to it; I was moved  
 to give forth the following *Paper*, to open unto People the *Nature*  
 of the *True Worship*, which *Christ* set up, and which *God* accepts;  
 Thus:

‘ *Christ’s Worship* is free in the *Spirit* to all Men; and such as  
 ‘ *Worship* in the *Spirit* and in the *Truth*, are they, that *God*  
 ‘ seeks to *Worship* him: for he is the *God of Truth*, and is a *Spirit*, and  
 ‘ the *God of the Spirits of all Flesh*. And he hath given to all the Na-  
 ‘ tions of Men and Women *Breath* and *Life*, to live, and move, and  
 ‘ have their Being in him; and hath put into them an *Immortal Soul*.  
 ‘ So all the Nations of Men and Women are to be *Temples* for him to  
 ‘ dwell in; and they that defile his *Temple*, them will he *destroy*.  
 ‘ Now as the outward *Jews*, while they had their outward *Temple* at  
 ‘ outward *Jerusalem*, were to go up thither to *Worship* (which *Tem-*  
 ‘ *ple* *God* hath long since thrown down, and destroyed that *Jerusalem*,  
 ‘ the *Vision of Peace*; and cast off the *Jews* and their *Worship*: and  
 ‘ in the room thereof hath set up his *Gospel-Worship* in the *Spirit* and  
 ‘ in the *Truth*;) so now all are to *Worship* in the *Spirit* and in the  
 ‘ *Truth*. And this is a *free Worship*: for where the *Spirit* of the *Lord*  
 ‘ is, and ruleth, there is *Liberty*; and the *Fruits* of the *Spirit* are  
 ‘ *seen*, and will manifest themselves: and the *Spirit* is not to be li-  
 ‘ mited, but to be lived and walked in; that the *Fruits* of it may  
 ‘ appear. The *Tares* are such, as hang upon the *Wheat* to weigh it  
 ‘ down; and thereby to draw it down to the *Earth*: yet the *Tares* and  
 ‘ the *Wheat* must grow together, till the *Harvest*; lest they, that  
 ‘ take

H h h

1661. *take upon them to pluck up the Tares, should pluck up the Wheat with the Tares. The Tares are such, as Worship not God in the Spirit and in the Truth; but do grieve the Spirit, and vex it, and quench it in themselves, and walk not in the Truth: yet will scrawl and hang about the Wheat, the true Worshippers in the Spirit and in the Truth. Christ's Church was never established by Blood, nor held up by Priests; neither was the Foundation of it laid by Carnal, Weaponed Men, nor is it preserved by such. But when Men went from the Spirit and Truth, then they took up Carnal Weapons to maintain their outward Forms; and yet cannot preserve them with their Carnal Weapons: For one plucketh down another's Form with his outward Weapons. And this Work and Doing hath been among the Christians in Name, since they lost the Spirit, and Spiritual Weapons, and the true Worship, which Christ set up, that is in the Spirit and in the Truth; which Spirit and Truth they that Worship in, are over all the Tares. All that would be plucking up the Tares, are forbidden by Christ, who hath all Power in Heaven and Earth given to him: for the Tares and the Wheat must grow together till the Harvest; as Christ hath commanded. The Stone, that smote the Image, became a great Mountain, and filled the whole Earth: Now, if the Stone do fill the whole Earth, all Nations must be Temples for the Stone. And all that say, they do travel for the Seed, and yet bring forth nothing but a Birth of Strife, and Contention, and Confusion; their Fruit shews their Travel to be wrong: for by the Fruit the End of every one's Work is seen of what sort it is.*

G. F.

About this time many *Papists* and *Jesuits* began to fawn upon *Friends*, and talk'd up and down, where they came, that of all the Sects the *Quakers* were the *best* and *most* self-denying People: And said, *It was great pity, that they did not return to the Holy Mother Church*. Thus they made a *Busz* among the People, and said; *They would willingly discourse with Friends*. But *Friends* were loth to meddle with them, because they were *Jesuits*; looking upon it to be both *dangerous* and *scandalous*. But when I understood it, I said to *Friends*; *Let us discourse with them, be they what they will*. So a time being appointed at *Gerrard Roberts* his House, there came two of them, like *Courtiers*. When we were come together, they asked our *Names*; which we told them: But we did not ask their *Names*: for we understood, they were called *Papists*; and they knew, we were called *Quakers*. I asked them the same *Question*, that I had formerly asked a *Jesuit*, namely; *Whether the Church of Rome was not degenerated from the Church in the Primitive Times, from the Spirit, and Power, and Practice, that they were in in the Apostles times?* He to whom I put this *Question*, being subtle, said, *He would not Answer it*. I ask'd him, *Why?* But he would shew no Reason. His *Companion* said, he would answer me: and he said, *They were not degenerated from the Church in the Primitive times*. I asked the other, *Whether he was of the same Mind?* And he said, *Yes*. Then I told them, that for the better understanding one another, and that there might be no Mistake, I would repeat

repeat my *Question* over again after this manner; *Whether the Church of Rome now was in the same Purity, Practice, Power and Spirit, that the Church in the Apostle's time was in?* When they saw, we would be exact with them; they flew off, and denied that, saying: *It was Presumption in any to say, they had the same Power and Spirit, which the Apostles had.* But I told them: It was *Presumption* in them, to meddle with the *Words of Christ* and his *Apostles*, and make People believe, they succeeded the *Apostles*, and yet be forced to Confess, *They were not in the same Power and Spirit, that the Apostles were in:* This, said I, is a *Spirit of Presumption*, and rebuked by the *Apostles Spirit*. Then I shewed them, how different their *Fruits and Practices* were from the *Fruits and Practices* of the *Apostles*. Then got up one of them, and said; *Ye are a Company of Dreamers.* Nay, said I, ye are the *filthy Dreamers*, who dream, ye are the *Apostles Successors*; and yet Confess, *Ye have not the same Power and Spirit, which the Apostles were in.* And are not they *Defilers of the Flesh*, who say, *It is Presumption for any to say, they have the same Power and Spirit, which the Apostles had?* Now, said I, if ye have not the same *Power and Spirit, which the Apostles had*; then it is manifest, that ye are led by another *Power and Spirit*, than the *Apostles and Church* in the *Primitive times* were led by. Then I began to tell them, how that *Evil Spirit*, which they were led by, had led them to *Pray by Beads*, and to *Images*; and to set up *Nunneries*, and *Frieries*, and *Monasteries*, and to put People to *Death for Religion*: and this Practice of theirs I shewed them, was below the *Law*, and far short of the *Gospel*, in which is *Liberty*. They were soon weary of this *Discourse*, and went their way; and gave a Charge (as we heard) to the *Papists*, That they should not dispute with us, nor read any of our Books: So we were rid of them. But we had Reasonings with all the other Sects, as *Presbyterians*, *Independents*, *Seekers*, *Baptists*, *Episcopal-men*, *Socinians*, *Brownists*, *Lutherans*, *Calvinists*, *Arminians*, *Fifth-Monarchy-Men*, *Familists*, *Muggletonians* and *Ranters*; none of which would Affirm, they had the same *Power and Spirit*, that the *Apostles* had, and were in: So in that *Power and Spirit* the Lord gave us *Dominion* over them all.

As for the *Fifth-Monarchy-Men*, I was moved to give forth a *Paper* to them, to manifest their *Error* to them: For they looked for *Christ's Personal Coming* in an outward *Form and Manner*; and they fixed the time of it to the Year 1666; at which time some of them did prepare themselves, when it *Thundered and Rained*, thinking *Christ* was then come to set up his Kingdom: and then they imagined, they were to kill the *Whore without them*. But I told them, the *Whore* was alive in them, and was not burnt with God's Fire, nor judged in them with the same *Power and Spirit*, the *Apostles* were in. And their looking for *Christ's Coming* outwardly, to set up his Kingdom, was like the *Pharisees* *Lo here, and Lo there.* But *Christ* was come, and had set up his Kingdom above *Sixteen Hundred Tears* ago (according to *Nebuchadnezzar's Dream*, and *Daniel's Prophecy*) and he had dash'd to pieces the *Four Monarchies*, the great *Image*, with its *Head of Gold*, *Breast and Arms of Silver*, *Belly and Thighs of Brass*, *Legs of Iron*, and *Feet* part of *Iron*, part of *Clay*: and they were all blown away




1661. with God's Wind, as the Chaff in the Summer-threshing-Floor. And when Christ was on Earth, he said, his Kingdom was not of this World: If it had been, his Servants would have fought; but it was not, therefore his Servants did not fight. And therefore all the Fifth-Monarchy-Men, that be Fighters with Carnal Weapons, are none of Christ's Servants, but the Beast's and the Whore's. Christ said, All Power in Heaven and in Earth is given to me: So then, his Kingdom was set up above Sixteen Hundred Years ago, and he Reigns. And we see Jesus Reign, said the Apostle, and he shall Reign, till all things be put under his Feet; though all things are not yet put under his Feet, nor subdued.

This year several Friends were moved to go beyond the Seas, to publish Truth in Forreign Countries. John Stubbs, and Henry Fell, and Richard Costrop were moved to go towards China, and Prester John's Country; but no Masters of Ships would carry them. With much ado they got a Warrant from the King; but the East-India-Company found ways to avoid it, and the Masters of their Ships would not carry them. Then they went into Holland, hoping to have got Passage there; but no Passage could they get there neither. Then John Stubbs and Henry Fell took Shipping to go to Alexandria in Egypt, intending to go by the Carravans from thence. Mean while Daniel Baker being to go to Smirna, he drew Richard Costrop, contrary to his own Freedom, to go along with him. And in the passage Richard falling sick, D. Baker left him sick in the Ship; where he died: But that hard-hearted Man afterwards lost his own Condition.

John Stubbs and Henry Fell got to Alexandria in Egypt; but they had not been long there, before the English Consul banished them from thence: Yet before they came away, they disperled many Books and Papers there, for the opening the Principles and Way of Truth to the Turks and Grecians. They gave the Book called, The Popes Strength broken, to an Old Frier, for him to give or send to the Pope: which Book, when the Frier had perused, he clapped his Hand upon his Breast, and confess'd, What was written therein, was Truth: but, said he, if I should confess to it openly, they would burn me. So John Stubbs and Henry Fell not being suffered to go farther, returned to England; and came to London again. And John had a Vision, that the English and Dutch, who had joined together not to carry them, would fall out one with the other: And so it came to pass.

Having now stay'd in London some time, I felt drawings to visit Friends in Essex. So I went down to Colchester, where I had very large Meetings: and from thence to Cogshall; not far from which there was a Priest Convinced, and I had a Meeting at his House. And so travelling a little up and down in those Parts, and visiting Friends in their Meetings there-aways, I returned pretty quickly to London, where I found great Service for the Lord: For a large Door was opened, and many flocked in to our Meetings, and the Lord's Truth spread mightily this Year. Yet Friends had great Travels, and sore Labours; the rude People having been so heightened by the Monarchy-Men's Rising a little before. But the Lord's Power was over all, and in it Friends had Dominion: though we had not only those Sufferings without, but Sufferings within also by John Perrot and his Company; who giving heed

heed to a *Spirit of Delusion*, sought to introduce and set up among *Friends* that evil and uncomely Practice of *keeping on the Hat in time of publick Prayers*. Now *Friends* had spoken to him, and divers of his *Followers* about it; and I had written to them concerning it; but He and some others rather strengthened themselves against *Friends* therein. Wherefore feeling the *Judgment of Truth* rise against it, I gave forth the following *Lines*, as a *Warning to all, that were concerned therein*. 1661.  London.

‘ **W** hosever is tainted with this *Spirit of John Perrot*, it will perish. Mark theirs and his *End*, that are turned into those outward things and *Janglings* about them, and that which is not *savoury*; all which is for perpetual *Judgment*, and is to be swept and cleaned out of the *Camp of God's Elect*. This is to that *Spirit*, that is gone into *Jangling* about that, which is below, (the *Rotten Principle of the old Ranters*) and gone from the *Invisible Power of God*, in which is the *Everlasting Fellowship*: and so many are become like the *Corn on the House-top*, and like the *untimely Figs*; and now clamour and speak against them, that be in the *Power of God*. O consider, the *Light and Power of God* goes over you all, and leaves you in the *fretting Nature*, out of the *Unity*, which is in the *Everlasting Light, Life and Power of God*. Consider this, before the *Day* be gone from you; and take heed, that your *Memorial* be not rooted out from among the *Righteous*.

G. F.

Among the *Exercises and Troubles*, that *Friends* had from without, one was concerning *Friends Marriages*, which sometimes were called in question. And in this Year there happened to be a *Cause Tryed* at the *Affize at Nottingham* concerning a *Friend's Marriage*: The *Cafe* was thus. Some Years before, *Two Friends* were joined together in *Marriage* amongst *Friends*, and lived together as *Man and Wife* about *two Years*. Then the *Man* died, leaving his *Wife* with *Child*; and leaving an *Estate in Lands of Copy-hold*. When the *Woman* was delivered, the *Jury* presented the *Child Heir* to its *Father's Lands*; and accordingly the *Child* was admitted: Afterwards another *Friend* married the *Widow*. And after that a *Man*, that was *Near of Kin* to her former *Husband*, brought his *Action* against the *Friend*, that had last married her; endeavouring to dispossess them, and deprive the *Child* of the *Inheritance*, and to possess himself thereof, as next *Heir* to the *Woman's first Husband*. And to effect this, he endeavoured to prove the *Child Illegitimate*, alledging; *The Marriage was not according to Law*. In opening the *Cause*, the *Plaintiff's Counsel* did use unseemly Words concerning *Friends*, saying; *That they went together like Brute Beasts*: with other ill Expressions. After the *Counsels* on both sides had pleaded, the *Judge* (*viz. Judge Archer*) took the matter in hand, and opened it to the *Jury*, telling them; *That there was a Marriage in Paradise, when Adam took Eve, and Eve took Adam; and that it was the Consent of the Parties that made a Marriage*. And for the *Quakers*, (he said) he did not know their *Opinions*; but he did not believe, they

1661. they went together, as Brute Beasts, as had been said of them; but as Christians: and therefore he did believe, the Marriage was lawful, and the Child lawful Heir. And the better to satisfy the Jury, he brought them a Case to this purpose. A Man, that was weak of Body, and kept his Bed, had a desire in that Condition to Marry; and did declare before Witnesses, that he did take such a Woman to be his Wife; and the Woman declared, that she took that Man to be her Husband. This Marriage was afterwards called in Question; and (as the Judge said) all the Bishops did at that time conclude it to be a Lawful Marriage. Hereupon the Jury gave in their Verdict for the Friend's Child, and against the Man, that would have deprived it of its Inheritance.

About this time the Oaths of Allegiance and Supremacy were tendred unto Friends, as a Snare, because it was known, we could not Swear; and thereupon many were Imprisoned, and divers Premunired. Upon that occasion Friends published in Print the Grounds and Reasons, why they refused to swear: Besides which I was moved to give forth these few Lines following, to be given to the Magistrates:

' THE World saith, Kiss the Book: But the Book saith, Kiss the Son, lest he be angry. And the Son saith, Swear not at all; but keep to Tea and Nay in all your Communications: for whatsoever is more than this, cometh of Evil. Again, the World saith, Lay your hand on the Book; but the Book saith, Handle the Word: And the Word saith, Handle not the Traditions, nor the Inventions, nor the Rudiments of the World. And God saith, This is my beloved Son, hear him; who is the Life, and the Truth, and the Light, and the Way to God.

G. F.

1662. Now there being very many Friends in Prison in the Nation, Richard Hubberthorn and I drew up a Paper concerning them; and got it delivered to the King, that he might understand, how we were dealt with by his Officers. It was directed thus:

### For the KING.

' Friend, who art the Chief Ruler of these Dominions, here is a List of some of the Sufferings of the People of God, in scorn called Quakers, that have suffered under the Changeable Powers before thee, by whom there have been Imprisoned, and under whom there have suffered for good Conscience-sake, and for bearing Testimony to the Truth as it is in Jesus, Three Thousand, One Hundred, Seventy Three Persons: And there lie yet in Prison in the Name of the Commonwealth, Seventy Three Persons, that we know of. And there have died in Prison in the time of the Commonwealth, and of Oliver and Richard the Protectors, through cruel and hard Imprisonments, upon Nasty Straw, and in Dungeons, Thirty Two Persons. There have been also Imprisoned in thy Name, since thy Arrival, by such as thought to ingratiate themselves thereby to thee, Three Thousand, Sixty and Eight



' *Eight Persons*. Besides this, our *Meetings* are daily *broken up* by 1661.  
 ' Men with *Clubs* and *Arms*, (though we *Meet peaceably*, according London.  
 ' to the *Practice* of God's People in the *Primitive times*) and our  
 ' *Friends* are thrown into *Waters*; and *trod upon*, till the very *Blood*  
 ' gultheth out of them: the number of which *Abuses* can hardly be  
 ' uttered. Now this we would have of Thee, to set them at *Liberty*,  
 ' that lie in *Prison* in the Names of the *Common-wealth*, and of the *two*  
 ' *Protectors*, and them that lie in *Thy own Name*, for speaking the  
 ' *Truth*, and for good Conscience sake; who have not lifted up an  
 ' Hand against thee, nor any Man: and that the *Meetings* of our  
 ' *Friends*, who meet peaceably together in the Fear of God, to Wor-  
 ' ship him, may not be *broken up* by rude People with their *Clubs*,  
 ' and *Swords*, and *Staves*. One of the greatest things, that we have  
 ' suffered for formerly, was, because we could not *Swear* to the *Pro-*  
 ' *tectors*, and all the changeable Governments; and now we are *Im-*  
 ' *prisoned*, because we cannot take the *Oath* of *Allegiance*. Now, if  
 ' *Tea* be not *Tea*, and *Nay*, *Nay* to thee, and to all Men upon the  
 ' Earth, let us suffer as much for *breaking* of that, as others do for  
 ' *breaking* an *Oath*. We have suffered these many years, both in *Lives*  
 ' and *Estates* under these Changeable Governments, because we cannot  
 ' *Swear*; but obey Christ's Doctrine, who commands, *We should not*  
 ' *swear at all*: (*Matth. 5. Jam. 5.*) and this we Seal with our *Lives*  
 ' and *Estates*, with our *Tea* and *Nay*, according to the Doctrine of  
 ' Christ. Harken to these things, and so consider them in the *Wisdom*  
 ' of God, that by it such *Actions* may be *stopped*, *Thou* that hast the  
 ' Government, and may'st do it. We desire, that all that are in *Pri-*  
 ' *son*, may be set at *Liberty*; and that for the time to come they  
 ' may not be *Imprisoned* for Conscience, and for the *Truth's* sake: And  
 ' if thou question the *Innocency* of their *Sufferings*, let them and  
 ' their *Accusers* be brought up before thee; and we shall produce a  
 ' more particular and full *Account* of their *Sufferings*, if required.

G. F. & R. H.

I mentioned before, how that in the Year 1650. I was kept *Pri-*  
*soner Six Months* in the *House of Correction* at *Darby*, and that the  
*Keeper* of the *Prison*, being a *Cruel Man*, and one that had dealt very  
 wickedly by me, was smitten in himself, the *Plagues* and *Terrors* of  
 the *Lord* falling upon him because thereof; this *Man* being afterwards  
 Convinced of *Truth*, wrote me the following *Letter*.

Dear Friend:

HAVING such a Convenient Messenger, I could do no less, than give  
 thee an Account of my present Condition; remembering, that to the  
 first Awakening of me to a Sense of Life, and of the Inward Principle,  
 God was pleased to make use of thee as an Instrument: So that some-  
 times I am taken with Admiration, that it should come by such a means,  
 as it did, that is to say; That Providence should order thee to be my  
 Prisoner, to give me my first, real sight of the Truth: It makes me ma-  
 ny times to think of the Jailer's Conversion by the Apostles. O happy  
 George

1662. George Fox ! *that first breathed that Breath of Life within the Walls of my Habitation ! Notwithstanding my outward Losses are since that time such, that I am become nothing in the World ; yet I hope, I shall find, that all these light Afflictions, which are but for a moment, will work for me a far more exceeding and eternal Weight of Glory. They have taken all from me : and now instead of keeping a Prison, I am rather waiting, when I shall become a Prisoner my self. Pray for me, that my Faith fail not ; but that I may hold out to the Death, that I may receive a Crown of Life. I earnestly desire to hear from thee, and of thy Condition, which would very much rejoice me. Not having else at present, but my kind Love unto thee, and all Christian Friends with thee ; in haste, I rest,*

*Thine in Christ Jesus,*

Derby, the 22th of the  
4th Month, 1662.

Thomas Sharman.

There were Two of our Friends in Prison in the Inquisition at Malta ; they were both Women : The name of the one was Katharine Evans, and of the other Sarah Chevers. I was told ; that One, called the Lord D' Aubeny, could procure their Liberty ; wherefore I went to him : And having Informed him concerning their Imprisonment, desired him to write to the Magistrates there for their Release. He readily promised me, he would ; and said, *If I would come again within a Month, he would tell me of their Discharge.* I went again about that time ; and he said, he thought, his Letters had Miscarried, because he had received no Answer. But he promised, he would write again ; and he did so : and thereupon they were both set at Liberty.

With this Great Man I had a great deal of Reasoning about Religion ; and he did confess, that *Christ hath enlightned every Man, that cometh into the World,* with his Spiritual Light ; and that he had tasted Death for every Man ; and that the Grace of God, which brings Salvation, hath appeared to all Men ; and that it would teach them, and bring their Salvation, if they did obey it. Then I asked him, What would They (the Papists) do with all their Relicks and Images, if they did own and believe in this Light, and receive the Grace to teach them, and bring their Salvation ? And he said, *Those things were but Policies, to keep People in Subjection.* Very free he was in Discourse ; and I never heard a Papist Confess so much as he did. Now though several about the Court began to grow Loving to Friends, yet the Persecution was very hot ; and several Friends died in Prison. Whereupon I gave forth a little Paper, concerning the Grounds and Rise of Persecution ; which was thus :

‘ ALL the Sufferings of the People of God in all Ages were, because  
‘ they could not Join to the National Religions and Worships, which  
‘ Men had made and set up ; and because they would not forsake God’s  
‘ Religion, and his Worship, which he had set up. And ye may see through  
‘ all Chronicles and Histories, how that the Priests joined with the Powers  
‘ of the Nations : The Magistrates, and Soothsayers, and Fortune-tellers,  
‘ all

all these joined against the People of God, and did imagin vain things 1662. against them in their Counsels. And when the Jews did badly, they turned against Moses; and when the Jewish Kings transgressed the Law of God, then they persecuted the Prophets: as may be seen in the Prophets Writings. And when Christ the Substance came, then the Jews persecuted Christ and his Apostles, and Disciples: And when the Jews had not Power enough of themselves to persecute answerable to their Wills; then they got the Heathen-Gentiles to help them against Christ, and against his Apostles and Disciples, who were in the Spirit and Power of Christ.

G. F.

Now after I had made some stay in London, and had cleared my self of those Services, that at that time lay upon me there, I went into the Country; having with me Alexander Parker and John Stubbs (who was lately come back from Alexandria in Egypt, as was mentioned before.) We travelled down through the Countries, visiting Friends Meetings, till we came to Bristol. When we were come thither, we understood, that the Officers were likely to come, and break up the Meeting. Yet on the First-Day we went to the Meeting at Broadmead: And Alexander Parker standing up first to Declare, while he was speaking, the Officers came up, and took him away. After he was gone, I stood up in the Eternal Power of God, and declared the Everlasting Truth of the Lord God; and the Heavenly Power came over all, and the Meeting was quiet the rest of the time, and brake up peaceably. I tarried, till the First-Day following; visiting Friends, and being visited by Friends. On the First-Day in the Morning several Friends came to me to Edward Pyot's House, (where I lay the Night before) and used great Endeavours to perswade me, not to go to the Meeting that day; for the Magistrates (they said) had threatened to take me, and had raised the Trained Bands. I wilst them to go their way to the Meeting; not telling them, what I intended to do: but I told Ed. Pyot, I intended to go to the Meeting; and he sent his Son with me, to shew me the Way from his House by the Fields. As I went, I met divers Friends, who were coming to me to prevent my going; and did what they could, to stop me: What, said one, Wilt thou go into the Mouth of the Beast! Wilt thou go into the Mouth of the Dragon, said another! But I put them by, and went on. When I came into the Meeting, Margaret Thomas was speaking; and when she had done, I stood up. Now I saw a Concern and Fear upon Friends for me; but the Power of the Lord, in which I declared, soon struck the Fear out of them: and Life sprang, and an Heavenly, Glorious Meeting we had. After I had Cleared my self, of what was upon me from the Lord to the Meeting, I was moved to Pray: and after I had prayed, and was slept down; I was moved to stand up again, and tell Friends, Now they might see, there was a God in Israel, that could deliver. A very large, full Meeting this was, and very hot: but Truth was over all, and the Life was up, which carried through all; and the Meeting broke up in Peace. For the Officers and Souldiers had been breaking up another Meeting, which had taken up their time;



1662. so that our Meeting was ended, before they came. But I understood afterwards, they were in a great Rage, that they had *missed* me; for they were heard to say one to another before, *I'll warrant, we shall have him*: but the Lord prevented them. I went from the Meeting to Joan Hily's, where many Friends came to see me; rejoicing and blessing God for our Deliverance. In the Evening I had a fine fresh Meeting among Friends, at a Friend's House over the Water, where Friends were much refreshed in the Lord. After this I stay'd most part of that Week in Bristol, and at Edward Pyott's. Edward was brought so low and weak with an *Ague*, that when I came first thither, he was lookt upon as a *Dying Man*: but it pleased the Lord to raise him up again; so that, before I went away, his *Ague* left him, and he was finely well.

Broad-  
mead-  
Meeting.

Bristol.

Now having been two First-Days together at the Meeting at Broadmead, and feeling my Spirit clear of Bristol; I went next First-Day to a Meeting in the Country not far from Bristol. And after the Meeting was over, some Friends, that came from Bristol, told me, that the Souldiers that day had beset the Meeting-House round at Bristol; and then went up, saying, *They would be sure to have me now*: But when they came up, and found me not there, they were in a great Rage; and kept the Friends in the Meeting-house most part of the day, before they would let them go home; and queried of them, *Which way I was gone, and how they might send after me*: For the Major, they said, *would fain have spoken with me*. But I had a Vision of a great Mastiff Dog, that would have bitten me: but I put one hand above his Jaws, and the other hand below, and tore his Jaws to pieces. So the Lord by his Power tore their Power to pieces, and made way for me to escape them. Then passed I through the Countries, visiting Friends in Wiltshire and Barkshire, till I came to London; and had great Meetings amongst Friends, as I went: and the Lord's Power was over all; and a blessed time it was for the spreading of his glorious Truth. It was indeed the Immediate Hand and Power of the Lord, that did preserve me out of their hands at Bristol, and over the Heads of all our Persecutors; and the Lord alone is worthy of all the Glory, who did uphold and preserve for his Name and Truth's sake.

Wiltshire.  
Barkshire.  
London.

Leice-  
stershire.  
Notting-  
hamshire.  
Skegby.  
Barnet-  
hills.

At London I staid not long this time; but was drawn in my Spirit to visit Friends Northward, as far as Leicestershire; John Stubbs being with me. So we travelled down through the Countries, having Meetings amongst Friends, as we went; and at Skegby we had a great Meeting. Thence passing on, we came to a place called Barnet-Hills, where lived then one Captain Brown, a Baptist, whose Wife was Convinced of Truth. This Captain Brown, after the Act for breaking up Meetings came forth, being afraid, left his Wife should go to Meetings, and be cast into Prison, left his House at Barrow, and took a place on these Hills, saying; *His Wife should not go to Prison*. And this being a free Place, many, both Priests and others, got thither, as well as he. But he, who would neither stand to Truth himself, nor suffer his Wife; was in this place, where he thought to be safe, found out by the Lord: whose hand fell heavy upon him for his Unfaithfulness; so that he was forely plagued, and grievously judged in himself for flying, and drawing his Wife into that private place. We went to see his Wife;

Wife; and being come into the House, I asked him, How he did? 1662.  
*How do I?* said he, *The Plagues and Vengeance of God are upon me,*  
*a Runnagate, a Cain as I am: God may look for a Witness for me, and*  
*such as me; for if all were no faithfuller, than I, God would have no*  
*Witness left in the Earth.* In this Condition he lived there on Bread  
 and Water; and thought, it was too good for him. At length he got  
 home again with his Wife, to his own House at Barrow; where  
 afterwards he came to be Convinced of God's Eternal Truth, and died  
 in it. A little before his Death he said; *Though he had not born a Te-*  
*stimony for Truth in his Life, he would bear a Testimony in his Death,*  
*and would be buried in his Orchard:* and was so. He was an Example  
 to all the Flying Baptists in the time of Persecution; who could not  
 bear Persecution themselves, and yet persecuted us, when they had  
 Power.

From Barnet-Hills we came to Swanington in Leicestershire, where  
 Wil. Smith, and some other Friends came to me; but they passed away  
 towards Night, leaving me at a Friend's House in Swanington. At Night,  
 as I was sitting in the Hall, speaking to a Widow-Woman and her Daugh-  
 ter, there came one called Lord Beaumont, with a Company of Soul-  
 diers, who slapping their Swords on the Door, rushed into the House  
 with their Swords and Pistols in their hands, crying, *Put out the Can-*  
*dles, and make fast the Doors.* Then they seized upon the Friends in  
 the House, and asked; *If there were no more about the House?* The  
 Friends told them, there was one Man more in the Hall. Now there  
 being some Friends, that came out of Darbyshire, one of them was  
 named Thomas Fauks; and this Lord Beaumont (so called) after he  
 had asked all their Names, bid his Man, set down that Man's Name  
 Thomas Fox: but the Friend said, *Nay;* his Name was not Fox, but  
 Fauks. In the mean time some of the Souldiers came, and fetcht me  
 out of the Hall, and brought me to him; and he asked me my Name:  
 I told him, my Name was George Fox, and that I was well known by  
 that Name. *Ay,* said he, *you are known all the World over:* I said,  
 I was known for no Hurt, but for Good. Then he put his Hands into  
 my Pockets to search them, and pluck'd out my Comb-Case: and af-  
 terwards commanded one of his Officers to search further, for Letters,  
 as he pretended. I told him, I was no Letter-Carrier: and askt him,  
 Why would he come amongst a Peaceable People with Swords and  
 Pistols, without a Constable; which was contrary to the King's Procla-  
 mation, and to the late Act? For he could not say, there was a Meet-  
 ing; I being only talking with a poor Widow-Woman and her Daughter.  
 By reasoning thus with him, he came somewhat down: yet sending  
 for the Constables, he gave them Charge of us that Night; and to  
 bring us before him next Morning. Accordingly the Constables set a  
 Watch of the Town's People upon us that Night; and had us up next  
 Morning to his House, about a Mile from Swanington. When we came  
 before him, he told us, *We Met contrary to the Act:* Whereupon I  
 desired him to shew us the Act. *Why,* says he, *you have it in your*  
*Pocket.* I told him, he did not find us in a Meeting. Then he asked  
 us, *Whether we would take the Oaths of Allegiance and Supremacy?*  
 I told him, I never took any Oath in all my Life, nor Engagement, nor  
 the Covenant: Yet still he would force the Oath upon us. Then I  
 desired


1662. desired him to shew us the *Oath*, that we might see, whether we were the *Persons* the *Oath* was to be tendred to ; and whether it was not for the *Discovery* of *Popish Recusants*. At length he brought forth a *little Book* : but we called for the *Statute-Book*. He would not shew us that ; but caused a *Mittimus* to be made, which mentioned, *That we were to have had a Meeting* : And with this *Mittimus* he delivered us to the *Constables* to Convey us to *Leicester-Jail*. But when the *Constables* had brought us back to *Swanington*, it being *Harvest-time*, it was hard to get any body to go with us ; for the People were loth to go with their *Neighbours* to *Prison*, especially in such a busie time. They would have given us our *Mittimus*, to have carried it our selves to the *Jail* ; for it had been usual for *Constables*, to give *Friends* their own *Mittimus*, (for they durst trust *Friends*;) and they have gone themselves with their *Mittimus* to the *Jailer*. But we told them, though our *Friends* had sometimes done so, yet we would not take this *Mittimus* ; but some of them should go with us to the *Jail*. At last they hired a *poor, labouring Man* to go with us ; who yet was loth to have gone, though *hired*. So we rid through the Country to *Leicester*, being *Five* of us in number ; some carried their *Bibles* open in their hands, declaring the *Truth* to the People, as we rode, in the *Fields* and through the *Towns*, and telling them ; We were the *Prisoners of the Lord Jesus Christ, going to suffer Bonds for his Name and Truth-sake* : and one *Woman's Friend* carried her *Wheel* on her *Lap*, to spin on in *Prison* : and the People were mightily affected. At *Leicester* we went to an *Inn* ; and the *Master of the House* seemed to be troubled, that we should go to *Prison* : and being himself in *Commission*, he sent for *Lawyers* in the *Town* to advise with ; and would have taken up the *Mittimus*, and kept us in his own *House*, and not have let us gone into the *Jail*. But I told *Friends*, it would be great *Charge* to lie at an *Inn*, and many *Friends* and People would be coming to *Visit* us ; and it might be hard for him to bear our having *Meetings* in his *House* : and besides, we had many *Friends* in the *Prison* already ; and we had rather be with them. So we let the *Man* know, that we were sensible of his *Kindness* : and to *Prison* we went ; the *Poor Man*, that brought us thither, delivering both the *Mittimus* and us to the *Jailer*. This *Jailer* had been a very wicked, cruel *Man* : and there being *Six* or *Seven Friends* in *Prison*, before we came, he had taken some occasion to quarrel with them, and had thrust them into the *Dungeon* amongst the *Fellons* ; where was hardly room for them to lie down, they were so thronged. We stay'd all that day in the *Prison-Tard*, and desired the *Jailer* to let us have some *Straw* : He surlily answered, *You do not look like Men that would lie on Straw*. After a while *William Smith*, a *Friend*, came to me ; and he being acquainted in the *House*, I asked him, What *Rooms* there were in the *House*, and what *Rooms Friends* usually had been put into, before they were put into the *Dungeon* ? I asked him also, Whether the *Jailer* or his *Wife* was *Master* ? He said, The *Wife* was *Master* ; and that, though she was *Lame*, and sat mostly in her *Chair*, not being able to go but on *Crutches* ; yet she would beat her *Husband*, when he came within her reach, if he did not do as she would have him do. Now I considered, that probably many *Friends* might

waning-  
on.

Leicester

Leicester-  
Prison.



might come to Visit us; and that, if we had a *Room* to our selves, it 1662.  
 would be better for them to speak to me, and for me to speak to   
 them, as there should be occasion. Wherefore I desired *William* Leicester-  
Prison.  
*Smith* to go speak with the *Woman*, and let her know, if she would  
 let us have a *Room*, and let our *Friends* come up out of the *Dungeon*;  
 and leave it to us and them, to give her what we would, it might  
 be better for her. He went: and after some reasoning with her, she  
 consented; and we were had into a *Room*. Then we were told, that  
 the *Jailer* would not suffer us to fetch any *Drink* out of the *Town* into  
 the *Prison*; but that what *Beer* we drank, we must take of him. I  
 told them, I would remedy that, if they would: for we would get  
 a *Pale* of *Water*, and a little *Wormwood* once a day; and that might  
 serve us: So we should have none of his *Beer*; and the *Water* he  
 could not deny us.

Before we came there, when those few *Friends*, that were *Prisoners*  
 there, did *Meet* together on the *First-Days*, if any of them was  
 moved to pray to the *Lord*, the *Jailer* would come up with his  
 great *Quarter-Staff* in his Hand, and his *Mastiff-Dog* at his Heels, and  
 would pluck them down by the *Hair* of the *Head*, and strike them  
 with his *Staff*: but when he struck *Friends*, the *Mastiff-Dog*, instead  
 of falling upon *Friends*, would take the *Staff* out of his Hand. Now  
 when the *First-Day* came, after we came in, I spake to one of my  
*Fellow-Prisoners*, to carry down a *Stool*, and set it in the *Tard*; and  
 give notice to the *Debtors* and *Fellons*, that there would be a *Meeting*  
 in the *Tard*; and they that would hear the *Word* of the *Lord* declar-  
 ed, might come thither. So the *Debtors* and *Prisoners* went into the  
*Tard*, and we went down, and had a very precious *Meeting*; the  
*Jailer* not meddling. Thus every *First-Day* we had a *Meeting* there,  
 as long as we stay'd in *Prison*: and several came in out of the *City*  
 and *Country*, and many were *Convinced*; and some received the *Lord's*  
*Truth* there, who stood faithful *Witnesses* for it ever since.

When the *Sessions* came, we were had up before the *Justices*; with Leicester-  
Sessions.  
 many more *Friends*, that were sent to *Prison*, whilst we were there,  
 to the number of about *Twenty*. Being brought into the Court, the  
*Jailer* put us into the Place, where the *Thieves* were put; and then  
 some of the *Justices* began to tender the *Oaths* of *Allegiance* and *Supremacy*  
 to us. I told them: I never took any *Oath* in my Life; and they knew,  
 we could not *Swear*, because *Christ* and his *Apostle* forbid it: and  
 therefore they put it but as a *Snare* to us. But we told them, if they  
 could prove, that after *Christ* and the *Apostle* had forbid *Swearing*,  
 they did ever command *Christians* to *Swear*, then we would take  
 these *Oaths*; otherwise we were resolved, to obey *Christ's* *Command*,  
 and the *Apostle's* *Exhortation*. They said, *We must take the Oath,*  
*that we might manifest our Allegiance to the King.* I told them,  
 I had been formerly sent up a *Prisoner* by *Col. Hacker*, from that  
*Town* to *London*, under pretence, that I held *Meetings* to plot to  
 bring in *King Charles*. I also desired them to read our *Mittimus*,  
 which set forth the Cause of our Commitment to be, that we were  
*To have a Meeting*; and I said, he that was called *Lord Beaumont*,  
 could not by that *Act* send us to *Jail*, unless we had been taken at a  
*Meeting*, and found to be such *Persons*, as the *Act* speaks of: therefore  
 we desired, they

1662. they would read the *Mittimus*, and see, how wrongfully we were imprisoned. They would not take notice of the *Mittimus*; but called a Jury, and indicted us for *Refusing to take the Oaths of Allegiance and Supremacy*. When the Jury was Sworn and Instructed, as they were going out, one, that had been an Alderman of the City, spake to them, and bid them *Have a good Conscience*: and one of the Jury, being a peevish Man, told the Justices, *There was One affronted the Jury*: Whereupon they called him up, and tendred him the Oath also; and he took it.

Leicester-  
Sessions.

While we were standing in the Place, where the Thieves used to stand, there was a Cut-Purse had his Hand in several Friends Pockets; and Friends declared it to the Justices, and shewed them the Man: They called him up before them; and upon Examination he could not deny it: yet they set him at Liberty.

It was not long, before the Jury Returned, and brought us in Guilty: and then, after some Words, the Justices Whispered together, and bid the Jailer take us down to Prison again: But the Lord's Power was over them, and his Everlasting Truth, which we declared boldly amongst them. And there being a great Concourse of People, most of them followed us; so that the Cryer, and Bayliffs were fain to call the People back again to the Court: We declared the Truth, as we went down the Streets all along, till we came to the Jail, the Streets being full of People. When we were in our Chamber again, after some time the Jailer came to us, and desired all to go forth, that were not Prisoners. And when they were gone, he said, *Gentlemen, it is the Court's Pleasure, that ye should all be set at Liberty, except those that are in for Tithes: and you know, there are Fees due to me; but I shall leave it to you, to give me what you will.*

Leicester-  
Jail.

Thus were we all set at Liberty on a sudden. And being thus set at Liberty, the rest passed every one into their Services; only Leonard Fell (being come thither) stay'd with me, and we two went again to Swanington. I had a Letter from him they called the Lord Hastings; who hearing of my Imprisonment, had written from London to the Justices at the Sessions, to set me at Liberty. Now I had not delivered this Letter to the Justices; but whether they had any knowledge of his Mind from any other hand, which made them discharge us so suddenly, I know not. But this Letter I carried to him called the Lord Beaumont, who had sent us to Prison; and when he had broken it open, and read it, he seemed much troubled: but at last came a little lower; yet threatned us, if we had any more Meetings at Swanington, he would break them up, and send us to Prison again. But notwithstanding his Threats, we went to Swanington, and had a Meeting with Friends there: and he came not, nor sent not to break it up.

Swaning-  
ton.

From Swanington we passed through the Country, and came to a Place called Twy-Crofs; where that Great Man formerly mentioned, whom the Lord God had raised up from his Sickness in the Year 1649, (and whose Serving-man came at me with a Drawn Sword, to have done me a Mischief) He and his Wife came to see me. From thence we travelled through Warwickshire, where we had brave Meetings; and

Warwick-  
shire.

and so into Northamptonshire and Bedfordshire, visiting Friends, till 1662. we came to London.

I stay'd not long at this time in London, but went into Essex, and so into the East, and to Norfolk; having great Meetings. At Norwich, when I came to Capt. Lawrence's, there was great Threatning of Disturbance; but the Meeting was quiet. Passing from thence to Sutton, and so into Cambridgeshire, there I heard of Edward Burrough's Decease. And being sensible, how great a Grief and Exercise it would be to Friends to part with him, I writ the following Lines to Friends, for the staying and settling of their Minds.

Friends,

'**B**E still and quiet in your own Conditions, and settled in the Seed of God, that doth not Change; that in that ye may feel Dear E. B. among you in the Seed, in which and by which he begat you to God, with whom he is: and that in the Seed ye may all see and feel him, in which is the Unity with him in the Life. And so Enjoy him in the Life, that doth not Change, which is Invisibile.

G. F.

From thence I passed to Little-Port, and the Isle of Ely; where he, that had been the Major, with his Wife, and the Wife of the then present Major of Cambridge came to the Meeting. So travelling on into Lincolnshire and Huntingdonshire, I came to Thomas Parnell's, where the Major of Huntingdon came to see me, and was very loving. From thence passing on, I came into the Fen-Country, where we had large and quiet Meetings. While I was in that Country, there came so great a Flood, that it was dangerous to get out; yet we did get out, and went to Lyn, where we had a blessed Meeting. Next Morning I went to visit some Prisoners there; and then went back to the Inn, and took Horse: And as I was riding out of the Tard, the Officers (it seems) came to search the Inn for me. I knew nothing of it then; only I felt a great Burden come upon me, as I rid out of the Town, till I was got without their Gates: and when some Friends, that came after, overtook me, they told me, that the Officers had been searching for me in the Inn, as soon as I was gone out of the Tard. So, by the good Hand of the Lord, I escaped their Cruel Hands. After this we passed through the Countries, visiting Friends in their Meetings. And the Lord's Power carried us over the Persecuting Spirits, and through many Dangers; and his Truth spread and grew, and Friends were established therein: Praises and Glory to his Name for ever!

And so having pass'd through Norfolk, Suffolk, Essex and Hertfordshire, we came to London again; where I staid a while, visiting Friends in their Meetings, which were very large, and the Lord's Power was over all. After some time I left the City again, and travelled into Kent, having Thomas Briggs with me; and we went to Ashford, where we had a quiet and a very blessed Meeting: and on the First-Day we had a very good and peaceable Meeting at Cranbrook. Then we went to Tenterden, and had



1663. had a Meeting there, to which many Friends came from several parts ; and many of the World's People came in, and were reached by Truth. When the Meeting was done, I walked with Thomas Briggs into a Close, while our Horses were got ready ; and turning my Head, I spied a Captain coming, and a great Company of Souldiers with lighted Matches and Muskets. Some of the Souldiers came to Thomas and me, and said ; *We must go to their Captain : and when they had brought us before him, he asked, Where was George Fox ? Which was he ? I said, I am the Man.* Then he came to me, and was somewhat struck, and said ; *I will secure you among the Souldiers.* So he called for the Souldiers to take me ; and then he took Thomas Briggs, and the Man of the House, and many more : but the Power of the Lord was mightily over him and them all. Then he came to me again, and said ; *I must go along with him to the Town ; and he carried himself pretty civilly, bidding the Souldiers, bring the rest after.* As we walked, I asked him ; *Why they did thus ? for I had not seen so much ado a great while : and I bid him be Civil to his Neighbours, who were peaceable.* When we were come to the Town, they had us to an Inn, that was the Jailers House ; and after a while the Major of the Town, and this Captain, and the Lieutenant, who were Justices, came together, and Examined me ; *Why I came thither to make a Disturbance ? I told them, I did not come to make a Disturbance ; neither had I made any Disturbance, since I came.* They said, *There was a Law, which was against the Quakers Meetings, made only against them.* I told them, I knew no such Law. Then they brought forth the Act, that was made against Quakers and others : I told them ; That was against such, as were a Terror to the King's Subjects, and were Enemies, and held dangerous Principles to the Government ; and therefore that was not against us : for we held Truth, and our Principles were not dangerous to the Government, and our Meetings were peaceable, as they knew, who knew their Neighbours were a peaceable People. They told me, *I was an Enemy to the King :* I told them, We loved all People, and were Enemies to none : and that I, for my own part, had been cast into Darby-Dungeon many years ago, about the time of Worcester-Fight, because I would not take up Arms against him ; and that I was afterward brought up by Col. Hacker to London, as a Plotter to bring in King Charles ; and was kept Prisoner at London, till I was set at liberty by Oliver. They asked me, *Whether I was Imprisoned in the time of the Insurrection ?* I said, *Yes, I had been Imprisoned then, and since that also ; and had been set at Liberty by the King's own Command.* So I opened the Act to them, and shewed them the King's late Declaration, and gave them the Examples of other Justices ; and told them also, what the House of Lords had said of it. I spake also to them concerning their own Conditions ; Exhorting them to live in the Fear of God, and to be tender towards their Neighbours, that feared God ; and to mind God's Wisdom, by which all things were made and created, that they might come to receive it, and be ordered by it ; and by it order all things to God's Glory. They demanded Bond of us for our Appearance at the Sessions ; but we pleading our Innocency, refused to give Bonds. Then they would have had us promise to come no more there : But we kept clear of that also. When they saw, they could not bring

us to their *Terms*; they told us, *We should see, they were civil to us*: 1663.  
for it was the Mayor's Pleasure, we should all be set at liberty. I told  
them, Their *Civility* was Noble: and so we parted. Tenterden

Then leaving *Tenterden*, we went into *Sussex*, and came to *Ne-* Sussex.  
Newick.  
*wick*, where were some *Friends*, whom we visited; and from thence  
passed on through the Country, visiting *Friends*, and having great  
*Meetings*; and all quiet and free from Disturbance (except by some  
*Jangling Baptists*) till we came into *Hampshire*: Where after we had Hampshire.  
had a good *Meeting* at *Southampton*, we went to a place called *Ph-* Southam-  
pton.  
*ner* in the *Parish* of *Ringwood*, where there was to be a *Monthly Meet-* Ringwood.  
*ing* next day, to which many *Friends* came from *Southampton*, *Pool*, Pool.  
and other places; and the *Weather* being very hot, some of them Parish.  
Pulner Mo.  
Meeting  
came pretty early in the Morning. I took a *Friend*, and walked out  
with him into the *Orchard*, inquiring of him, how the *Affairs* of  
*Truth* stood amongst them? (For many of them had been *Convinced*  
by me, before I was *Prisoner* in *Cornwall*.) While we were discoursing,  
another *Young-Man* came to us, and told us, the *Trained Bands* were  
raising; and he heard, they would come, and break up the *Meeting*.  
It was not yet *Meeting-time* by about *three hours*; and there being  
other *Friends* walking in the *Orchard* also, the *Friend* that I was dis-  
coursing with before, desired me to walk into a *Corn-Field* adjoining  
to the *Orchard*; and so we did. After a while the *Young-Man*, that  
spake of the *Trained Bands*, left us, and went away: and when he  
was gone a pretty way, he stood, and waved his *Hat*. Whereupon I  
spake to the other *Young-Man*, that was with me, to go see, what he ailed;  
and he went, but came not to me again: for the *Souldiers*, it seems,  
were come, and were in the *Orchard*. And as I kept walking, I could  
see the *Souldiers*; and some of them (as I heard afterwards) did see  
me but had no mind to meddle. So the *Souldiers* coming so long  
before the *Meeting-time*, they did not Tarry; but took, what *Friends*  
they found at the *House*, and some that they met in the *Lane* coming,  
and had them away. After they were gone, and it grew towards the  
*Eventh Hour*, *Friends* began to come in apace; and a large and  
glorious *Meeting* we had: for the Everlasting *Seed of God* was set  
over all, and the People were settled in the *New-Covenant of Life*, up-  
on the Foundation *Christ Jesus*. Toward the latter part of the *Meet-*  
*ing* there came a *Man* in gay *Apparel*, and looked into the *Meeting*,  
while I was declaring; and went away again presently. This *Man*  
came with an evil *Intent*: for he went forthwith to *Ringwood*, and  
told the *Magistrates*; They had taken two or three *Men* at *Pulner*, and  
had left *George Fox* there preaching to two or three hundred *People*.  
Upon this the *Magistrates* sent the *Officers* and *Souldiers* again: but  
the *Meeting* being near ended, when that *Man* lookt in; and he ha-  
ving about a  *Mile* and an *half* to go with his *Information* to *Ringwood*,  
to fetch the *Souldiers*, and they as much to come back, after they had  
received their *Orders*; before they could come, our *Meeting* was  
over: ending about the *third hour* peaceably and orderly. After the  
*Meeting* I spake to the *Friends* of the *House*, where this *Meeting* was;  
(the *Woman* of the *House* lying then dead in the *House*) and then some  
*Friends* had me to another *Friend's House* at a little distance from the  
*Meeting-place*: where, after we had refresh'd our selves, I took

1663. Horse, having about *Twenty Miles* to ride that *Afternoon*, to one  
 Wiltshire at Frye's House in *Wiltshire*, where a *Meeting* was appointed to be  
 next day.

After we were gone, the *Officers* and *Souldiers* came in a great *Heat*; and when they found, they were come too late, and had missed their *Prey*, they were much *Enraged*: and the *Officers* were offended with the *Souldiers*, that they had not seized my *Horse* in the *Stable*, the first time they came. But the *Lord* by his good *Providence* did deliver me, and prevented them of their *Mischievous Design*. For the *Officers* were envious Men, and had an evil *Mind* against *Friends*: but the *Lord* brought his *Judgments* upon them; so that it was taken notice of by their *Neighbours*. For 'whereas before they were *Wealthy Men*; after this their *Estates* wasted away: and *John Line*, who was 'the *Constable*, (and who was not only very forward in putting on the ' *Souldiers* to take *Friends*; but also carried those that were taken, to ' *Prison*, and took a *False Oath* against them at the *Affize*, upon which ' they were *Fined*, and continued *Prisoners*) he was a *sad Spectacle* to ' behold. For his *Flesh* rotting away, while he lived, he died in a very miserable Condition, withing, he had never medled with the ' *Quakers*; and confessing, that he never prospered, since he had an ' hand in *persecuting* them: and that he thought, the *Hand* of the ' *Lord* was against him for it.

Example.

At ----- *Frye's* in *Wiltshire* we had a very blessed *Meeting*, and quiet; though the *Officers* had a purpose to have broken it up, and were coming on their way in order thereunto. But before they were got to the *Meeting*, Word was brought after them, *that there was an House newly broken up by Thieves*; and they were required to go back again with speed, to search after and pursue the *Thieves*: by which means our *Meeting* scaped Disturbance, and we were delivered out of their Hands.

Dorsetshire. We passed through *Wiltshire* into *Dorsetshire*, having large and good *Meetings*, and the *Lord's* Everlasting *Power* was with us, and carried us over all; in which we sounded forth his saving *Truth*, and *Word of Life*, which many gladly received. Thus travelling through the *Countries*, we visited *Friends*, till we came to *Topsham* in *Devonshire*, travelling some *Weeks Eight* or *Ninescore Miles* a *Week*, and had *Meetings* every day. At *Topsham* we met with *Margaret Fell*, and two of her *Daughters*, *Sarah* and *Mary*, and with *Leonard Fell* and *Thomas Saltbouse*. From thence we passed to *Totness*, where we visited some *Friends*; and then on to *Kingsbridge*, and so to old *Henry Pollexfen's*, who had been an *Ancient Justice of Peace*. There we had a large *Meeting*. And from thence this old *Justice* passed with us to *Plymouth* and so into *Cornwall*, to one *Justice Porters*; and from thence to *Thomas Mount's*, where we had another large *Meeting*. After which we went to *Humphrey Lower's*, where also we had a large *Meeting*; and from thence to *Loveday Hamblye's*, where we had a *General Meeting* for the whole *Country*: and all was quiet.

Devonshire.  
Topsham.

Totness.  
Kings-  
bridge. To  
H. Pollex-  
fen's.  
Plymouth.  
Cornwall.

A little before this, there had been in those parts *Joseph Hellen* and *G. Bewly*, and they had been at *Loo*, to visit one *Blanch Pope*, a *Ranting Woman*, under pretence to *Convince* and *Convert* her; but before they came from her, she had so darkned them with her *Principles*, that they



they seemed to be like her *Disciples*, especially *Joseph Hellen*. For 1663. she had asked them, *Who made the Devil? Did not God?* This Idle Question so puzzled them, that they could not Answer her. They afterwards asked me that Question; and I told them, *No*: for all that God made, was good, and was blest; so was not the Devil. And he was called a *Serpent*, before he was called a *Devil* and an *Adversary*; and then he had the Title of *Devil* given to him: And afterward he was called a *Dragon*, because he was a *Destroyer*. The Devil abode not in the *Truth*; and by departing from the *Truth*, he became a *Devil*: and so the *Jews*, when they went out of the *Truth*, were said to be of the *Devil*; and were called *Serpents*. Now, there is no *Promise* of God to the *Devil*, that ever he shall return into *Truth* again: but to *Man* and *Woman*, who have been deceived by him, the *Promise* of God is, that *The Seed of the Woman shall bruise the Serpent's Head*; shall break his *Power* and *Strength* to pieces. Now, when these things were opened more at large to the satisfaction of *Friends*; those *Two*, who had let up the *Spirit* of that *Ranting Woman*, were judged by the *Truth*: and one of them, viz. *Joseph Hellen*, run quite out from *Truth*, and was denied by *Friends*: But *George Bewly* was recovered; and came afterwards to be serviceable to *Truth*. Cornwal.

We passed from *Loveday Hambley's* to *Francis Hodges*, near *Falmouth* and *Penryn*, where we had a large *Meeting*; and from thence we went to *Helstone* that Night, where some *Friends* came to visit us: and the next day we passed to *Thomas Teage's*, where we had another large *Meeting*, at which many were *Convinced*: for I was led to open 'the state of the *Church* in the *Primitive Times*, and the state of 'the *Church* in the *Wilderness*, and the state of the *False Church*, 'that was got up since; and to shew, that now the *Everlasting Gospel* 'was preached again over the Head of the *Whore*, *Beast* and false 'Prophets, and *Antichrists*, which had got up since the *Apostles days*: 'and now the *Everlasting Gospel* was received and receiving, which 'brought *Life* and *Immortality* to *Light*; that they might see over the 'Devil, that had darkened them. And the People received the *Gospel* and the *Word* of *Life* gladly, and a glorious, blessed *Meeting* we had for the exalting the *Lord's* everlasting *Truth*, and his *Name*. After the *Meeting* was done, I walked out; and as I was coming in again, I heard a Noise in the *Court*: and coming nearer, I found the *Man* of the *House* speaking to the *Tinners*, and others of the *World's People*, and telling them; It was the *Everlasting Truth*, that had been declared there that day: and the People generally confessed to it. Falmouth.  
Penryn.  
Helstone.

From thence we passed to the *Land's End*, to *John Ellis's* house, where we had a precious *Meeting*: and there was a *Fisherman*, one *Nicholas Jose*, that was *Convinced*; and he spake in *Meetings*, and declared the *Truth* amongst the People: and the *Lord's* Power was over all. I was glad, that the *Lord* had raised up his *Standard* in those dark parts of the Nation, where since there is a fine *Meeting* of honest-hearted *Friends*; and many there are come to sit under *Christ's Teaching*: and a great People the *Lord* will have in that Country. Lands End

From thence we returned to *Redruth*; and the next day to *Truro*, where we had a *Meeting*. Next Morning some of the *Chief* of the *Town* desired to speak with me, and I went to them; amongst whom was Redruth.  
Truro.

1663. Col. Rouse. A great deal of Discourse I had with them concerning the things of God; and in their Reasoning they said, *The Gospel was the Four Books of Matthew, Mark, Luke and John*; and they called it *Natural*. But I told them, the *Gospel* was the *Power of God*; which was preached, before *Matthew, Mark, Luke and John* or any of them were printed or written: And it was preached to *Every Creature*, (of which a great part might never see nor hear of those *Four Books*;) so that *Every Creature* was to obey the *Power of God*: for *Christ*, the *Spiritual Man*, would Judge the World according to the *Gospel*, that is, according to his *Invisible Power*. When they heard this, they could not gain-say; for the *Truth* came over them. So I directed them to their *Teacher*, the *Grace of God*, and shewed them the Sufficiency of it; which would teach them how to *live*, and what to *deny*; and being obeyed, would bring them their Salvation. And so to that *Grace* I recommended them, and left them.

Stoke. Then returned we through the Country, visiting *Friends*, and had *Meetings* at *Humphrey Lower's* again, and at *Thomas Mount's*. And afterwards at *George Hawkins* at *Stoke* we had a large *Meeting*, to which *Friends* came from *Lanceston*, and several other places; and a living, precious *Meeting* it was, in which the Lord's Presence and Power was richly manifested amongst us: and I left *Friends* there under the Lord *Jesus Christ's Teaching*.

Example. 'In *Cornwall* I was Informed, that there was one *Col. Robinson*, a 'very wicked Man, who after the *King* came in, was made a *Justice* of 'the *Peace*, and became a *Cruel Persecutor* of our *Friends*; of whom 'he sent many to *Prison*. And hearing, that they had some little *Liberty*, through the Favour of the *Jailer*, to come home sometimes, 'to visit their *Wives* and *Children*, he made a great *Complaint* thereof 'to the *Judge* at the *Affize* against the *Jailer*: Whereupon the *Jailer* 'was fined an *Hundred Marks*, and *Friends* were kept very *strictly* up 'for a while. After he was come home from the *Affize*, he sent to a 'Neighbouring *Justice*, to desire them to go a *Fanatick-hunting* with 'him. So on the Day, that he intended and was prepared to go 'a *Fanatick-hunting*, he sent his *Man* about with his *Horses*, and walk- 'ed himself on *Foot* from his *Dwelling-House* to a *Tenement*, that he 'had, where his *Cows* and *Dairy* were kept, and where his *Servants* 'were then *milking*. When he came there, he asked for his *Bull*; 'and the *Maid-Servants* said, They had shut him into the *Field*, be- 'cause he was *Unruly* amongst the *Kine*, and hindred their *Milking*. 'Then went he into the *Field* to his *Bull*; and having formerly ac- 'customed himself to *play* with the *Bull*, he began to *fence* at 'him with his *Staff*, as he used to do. But the *Bull* *snufft* at 'him, and passed a little back; and then turning upon him again, 'ran *fiercely* at him, and *struck* his *Horn* into his *Thigh*, and heaving 'him upon his *Horn*, threw him over his *Back*, and so tore up his 'Thigh to his *Belly*. And when he came to the *Ground* again, he 'gored him with his *Horns*, and would run them into the *Ground* in 'his *Rage* and *Violence*; and *roared*, and *licked* up his *Master's Blood*. 'The *Maid-Servant* hearing her *Master Cry* out, came running into 'the *Field*, and came to the *Bull*, and took him by the *Horns*, to pull 'him off from her *Master*. The *Bull*, without hurting her, put her 'gently

\* gently by with his *Horns* ; but still fell to *goring* of him, and *licking* 1653.  
 \* up his *Blood*. Then she ran, and got some *Work-men*, that were at  
 \* Work not far off, to come in and rescue her *Master* : but they could  
 \* not at all *beat off* the *Bull*, till they brought *Mastiff-Dogs* to set on  
 \* him ; and then the *Bull* fled in a great *Rage* and *Fury*. Upon no-  
 \* rice of it his *Sister* came, and said to him ; *Alack* Brother, *what a*  
 \* *heavy Judgment is this*, that is befallen you ! And he Answered, *Ah*,  
 \* *Sister*, *It is an heavy Judgment indeed* : Pray let the *Bull* be killed,  
 \* and the *Flesh* given to the *Poor*, said he. So they carried him home ;  
 \* but he *died* soon after. And the *Bull* was grown so *fierce*, that they  
 \* were forced to *shoot* him with *Guns* : for no Man durst come near  
 \* him, to *kill* him. Thus does the *Lord* sometimes make some *Exam-*  
 \* *ples* of his *just Judgment* upon the *Persecutors* of his *People*, that  
 \* others may *fear*, and learn to *beware*.

Cornwal.

Now after I had cleared my self of *Cornwall*, and *Thomas Lower*  
 (who had rid with us from *Meeting* to *Meeting* through that *County*)  
 had brought us over *Horse-bridge* into *Devonshire* again, we took our  
 leave of him. And *Thomas Briggs*, *Robert Widders* and I came through  
 the *Country* to *Tiverton* : and it being their *Fair*, and many *Friends*  
 there, we had a *Meeting* amongst them ; and the *Magistrates* gather-  
 ed in the *Street*, but the *Lord's Power* stopt them : I saw them in the  
*Street* over against the *Door* ; but they had not *Power* to come in to  
 meddle with us, though they had *Will* enough to have done it.

Horse-  
bridge.  
Devonshire  
Tiverton.

After the *Meeting* was done, we passed to *Collumpton* and to *Welling-*  
*ton* : For we had appointed a *Meeting* *Five Miles* off ; where we had a  
 large *Meeting* at a *Butcher's House*, and a blessed *Meeting* it was : for  
 the *People* were directed to their *Teacher*, the *Grace of God*, which  
 would bring them *Salvation* ; and many were settled under it's *Teach-*  
*ing* : and the *Lord's Prefence* was amongst us, and we were refreshed  
 in him, in whom we laboured and travelled ; and the *Meeting* was  
 quiet. There had been very great *Persecution* in that *Country*, and in  
 that *Town* a little before, insomuch that some *Friends* questioned the  
*Peaceableness* of our *Meeting* ; but the *Lord's Power* chained all, and  
 his *Glory* shined over all. The *Friends* told us, how they had broken  
 up their *Meetings* by *Warrants* from the *Justices*, and how by their  
*Warrants* they were required to carry *Friends* before the *Justices* ; and  
*Friends* bid them, *Carry them then*. The *Officers* told *Friends*, they  
 must *Go* : but *Friends* said *Nay*, that was not according to their *War-*  
*rants*, which required them to *Carry them*. Then they were fain to  
 hire *Carts* and *Wagons*, and *Horses*, and to lift *Friends* up into their  
*Wagons* and *Carts*, to carry them before a *Justice*. And when they  
 came to a *Justice's House*, sometimes he happened to be *from home* :  
 and if he were a *Moderate Man*, he would get out of the way ; and  
 then they were forced to *Carry them* before another : So that they  
 were *Many Days* *Carting* and *Carrying Friends* up and down from place  
 to place. And when alterward the *Officers* came to lay their *Charges*  
 for this upon the *Town*, the *Town's People* would not *pay* it ; but made  
 them bear it themselves : and that brake the *Neck* of their *Persecution*  
 there for that time. The like was done in several other places, till the  
*Officers* had *shamed* and *tired* themselves ; and then were fain to give  
 over.

Collum-  
pton.  
Welling-  
ton.

At



1663. At one place they warned *Friends* to come to the *Steeple house*; and the *Friends* met together to consider of it; and had freedom to go to the *Steeple-house*, and *Meet together* there. Accordingly when they came thither, they sat down together, to *Wait upon the Lord in his Power and Spirit*, and minded the Lord Jesus Christ, *their Teacher and Saviour*; but did not mind the *Priest*. When the *Officers* saw that, they came to them to put them out of the *Steeple-house* again; but the *Friends* told them, it was not time for them to *break up* their *Meeting* yet. A while after, when the *Priest* had done his *Stuff*, they came to the *Friends* again, and would have had them go home to *Dinner*; but the *Friends* told them: They did not use to go to *Dinner*; but were feeding upon the *Bread of Life*. So there they sat, *Waiting upon the Lord*, and enjoying his *Power and Presence*, till they found *Freedom* in themselves to depart. Thus the *Priest's People* were *offended*, because they could not get them to the *Steeple-house*; and when they were there, they were *offended*, because they could not get them out again.

Taunton. From the *Meeting* near *Collumpton* we went to *Taunton*, where we had a large *Meeting*; and the next day we came to a *General Meeting* in *Somersetshire*, which was very large; and the *Lord's* everlasting Word of *Life and Truth* was largely declared, and the *People* were refreshed thereby, and settled upon *Christ* their *Rock and Foundation*, and brought to sit under his *Teaching*: and the *Meeting* was peaceable. But about the *Second Hour* in the *Night* there came a *Company* of *Men* about the *House*, and knocked at the *Door*, and bid, *Open the Door, or they would break it open*; for they wanted a *Man*, that they came to search the *House* for. I heard the *Noise*, and got up; and at the *Window* saw a *Man* at the *Door* with his *Sword* by his *Side*. When they had let him in, he came into the *Chamber*, where I was, and looked on me, and said; *You are not the Man I look for*: and so went his way.

Street. We came from thence to *Street*, and so to *Puddimore* to *William Beaton's*, where we had a very large *General Meeting*; wherein the *Lord's* everlasting *Truth* was declared, and the *People* refreshed thereby, and all quiet. From thence we went to *John Dandy's*, where we had another large and very precious *Meeting*; and then passed on to *Bristol*, where we had good *Service* for the *Lord*, and all quiet. Here we met with *Margaret Fell* and her *Daughters* again. And after some time we went to *Slattenford* in *Wiltshire*, where was a very large *Meeting* in a great *Barn*; and good *Service* we had there: for the *Truth*, as it is in *Jesus*, was published amongst them, and many were gathered by it into the *Name* of the *Lord*.

Gloucestershire. After this I passed into *Gloucestershire* and *Herefordshire*, having large *Meetings* in each. In *Hereford* I had a *Meeting* in the *Inn*; and after the *Meeting* was over, and I was gone, the *Magistrates* hearing, there had been a *Meeting*, came to search the *Inn* for me; and were vexed, that they had missed of me. But the *Lord* so ordered it, that I escaped their *Snares*; and *Friends* were established upon *Christ* their *Foundation*, and the *Rock of Ages*.

Then

Then went I into *Wales*, into *Radnorshire*, and had several precious *Meetings* there: and the *Lord's Name* and *Standard* was set up, and many were gathered to it; and are settled under the *Teaching* of *Christ Jesus*, their Saviour, who hath bought them.

After I was clear of *Wales*, I turned towards *England* again, and came to a *Market-Town* betwixt *England* and *Wales*, where was a great *Fair* that day: and several *Friends* being at the *Fair*, we went to an *Inn*, and *Friends* came to us. And after we had had a fine Opportunity with *Friends*, we parted from them, and went on our way. The *Officers* of the *Town* took notice (it seems) of our being there, and *Friends* gathering together to us; and they began also to get together to Consult among themselves, how to ensnare us, though it was the *Fair-time*: but before they could do any thing, we were gone on our Journey, and so escaped them.

From thence we came into *Shropshire*, where we had a large and precious *Meeting*: And after we had had many *Meetings* in those parts, we came into *Warwickshire*, and visited *Friends* there: and so came into *Darbyshire* and *Staffordshire*, visiting *Friends Meetings* as we went. At a place called *White-Haugh* we had a large blessed *Meeting*, and quiet: And after the *Meeting* was done, we took *Horse*, and rode about *Twenty Miles* that Night to one *Captain Lingard's*. We heard afterwards, that when we were gone, the *Officers* came to have seized on us; and were much disturbed, that they mist us: but the *Lord* disappointed them, and delivered us out of their wicked Hands; and *Friends* were joyful in the *Lord*, that we escaped them.

At *Captain Lingard's* we had a blessed *Meeting*, the *Lord's Presence* being wonderfully amongst us. After this *Meeting* we passed through the *Peak-Country* in *Darbyshire*; and after we had been at a *Friend's House* there, we went on to *Sunderhill-Green*, where we had a large *Meeting*. Here *John Whitehead* came to me, and several other *Friends*; and then I passed through the *Country*, visiting *Friends*, till I came into *Holdernefs*. We went to the farther End of *Holdernefs*, and so passed down by *Scarborough* and *Whitby*, and near *Malton*, and then to *Tork*, having many *Meetings* in the way, and the *Lord's* everlasting *Power* was over all.

At *Tork* I heard of a *Plot*: whereupon I was moved to declare against all *Plots* and *Plotters*, both in publick and private; and also to give forth a *Paper* against *Plotting*; of which a *Copy* here followeth:

‘ **A**LL *Friends* every where: Keep out of *Plots* and *Bustlings*, and the *Arm of Flesh*; for all that is among *Adam's Sons* in the *Fall*, where they are destroying Mens *Lives* like *Dogs* and *Beasts*, and *Swine*; *Goring*, *rending*, *biting* and *destroying* one another, and wrestling with *Flesh* and *Blood*. From whence riseth *Wars* and *Killings*, but from the *Lusts*? And all this is in *Adam* in the *Fall*, out of *Adam*, that never fell; in whom there is *Peace* and *Life*. And ye are called to *Peace*, therefore follow it; and *Christ* is that *Peace*: for all that pretend to *Fight* for *Christ*, they are deceived; and are in *Adam*, in the *Fall*; for *Christ's Kingdom* is not of this World, therefore his *Servants* do not *Fight*. Therefore *Fighters* are not of *Christ's Kingdom*, and are without *Christ's Kingdom*; for his *Kingdom* stands

‘ in

1663.

York.

in Peace and Righteousness. And so *Fighters* are in the *Lust*: and all that would destroy Mens *Lives*, are not of *Christ's* Mind, who comes to *save Men's Lives*. *Christ's Kingdom* is not of this World, it is peaceable; and all that be in *Strifes*, are not of his *Kingdom*; nor any such, as pretend to *Fight* for the *Gospel*. The *Gospel* is the *Power* of *God*, which was, before the *Devil* or *Fall* of *Man* was, or *Fighters* either; which is the *Gospel* of *Peace*: and they that pretend to *Fighting*, and talk so for *Fighting*, are Ignorant of the *Gospel* of *Peace*. And all that talk of *Fighting* for *Sion*, are in *Darkness*; for *Sion* needs no such *Helpers*: And all such as profess themselves to be *Ministers* of *Christ* and *Christians*, and to beat down the *Whore* with outward *Carnal Weapons*; the *Flesh* and the *Whore* are got up in themselves, in a *blind Zeal*. That which *beats down* the *Whore*, which got up by the *Inward Ravening* from the *Spirit* of *God*, the *Beating down* of the *Whore*, must be by the *Inward Rising* of the *Sword* of the *Spirit* within. All such, as pretend *Christ Jesus*, and Confess him, and run into *Carnal Weapons*, wrestling with *Flesh* and *Blood*, throw away the *Spiritual*: That are *Wrestlers* with *Flesh* and *Blood*, they throw away *Christ's Doctrine*, and *Flesh* is got up in them; and they are weary of their *Sufferings*. And such as would *Revenge* themselves, be out of *Christ's Doctrine*: and such as would be *stricken* on the one *Cheek*, and would not turn the *other*, be out of *Christ's Doctrine*: and such as do not *love one another*, and *Love Enemies*, be out of *Christ's Doctrine*. And therefore you, that be *Heirs* of the *Blessings* of *God*; (which was before the *Curse* and the *Fall* was) come to Inherit your *Portions*. And you that be *Heirs* of the *Gospel* of *Peace*, before the *Devil* was, live in the *Gospel* of *Peace*, seeking the *Peace* of all Men, and the *Good* of all Men. And Live in *Christ*, which comes to *save Men's Lives*, out of *Adam* in the *Fall*, where they *destroy Men's Lives*, and live not in him. For the *Jews* *Sword* outwardly, by which they *cut down the Heathen*, was a *Type* of the *Spirit* of *God* within, which *Cuts down the Heathenish Nature* within: So live in the *Peaceable Kingdom* of *Christ Jesus*, and in the *Peace* of *God*; and not in the *Lusts*, from whence *Wars* arise. And Live in *Christ* the *Way* of *God*, who is the *Second Adam*, who never fell; and live not in *Adam* in the *Fall*, in the *Destruction*, where they *destroy one another*: Therefore come out of *Adam* in the *Fall*, in to that *Adam* that never fell; and so live in *Love* and *Peace* with all Men. And keep out of all the *Bustlings* in the *World*, and meddle not with the *Powers* of the *Earth*; but mind the *Kingdom*, and the way of *Peace*. You that be *Heirs* of *Grace*, and *Heirs* of the *Kingdom*, and *Heirs* of the *Gospel*, and *Heirs* of *Salvation*, and *Saints* of the *Most-High*, and *Children* of *God*, whose *Conversations* are in *Heaven*, that is above the *Combustions* of the *Earth*, let your *Conversations* preach to all Men, and your *Innocent Lives*; that they beholding your *Godly Conversation*, may glorify your *Father*, which is in *Heaven*. And all *Friends* every where, this I charge you, which is the *Word* of the *Lord God* unto you all, Live in *Peace* in *Christ*, the way of *Peace*, in which seek the *Peace* of all Men, and no Man's *Hurt*; as I said before. In *Adam* in the *Fall* is no *Peace*; but in *Adam* out of the *Fall*, in him is the *Peace*: So you being in *Adam*, that



that never fell; it's Love, that overcomes the Evil, and not Hatred 1663.  
 with Hatred, nor Strife with Strife. And therefore Live in the  
 Peaceable Life, doing Good to all Men, and seeking the Good and  
 Welfare of all Men. York.

Let this go among Friends  
 every where.

G. F.

We went from *Tork* to *Burrowbridge*, where I had a glorious Meeting. Thence we passed into the *Bishoprick*, to one *Richmond's*, where there was a General Meeting: and the Lord's Power was over all; tho' People were grown exceeding Rude about this time. After the Meeting we went to *Henry Draper's*, where we stay'd all Night: and the next Morning a Friend came to me, as I was passing away, and told me; If the Priests and Justices (for many Priests were made Justices in that Country at that time) could light on me, they would Destroy me.

But I being clear of the *Bishoprick*, went over *Stainmoore* into part of *Torkshire*, and to *Sedberg*; where having visited Friends, I went into *Westmorland*, visiting Friends there also. From thence I passed into *Lancashire*, and came to *Swarthmore*, where I staid but a little while, before I went over the *Sands* to *Arnside*; where I had a General Meeting. After that Meeting was ended, there came some Men to have broken it up; but understanding, before they got thither, that the Meeting was over, they turned back. I went to *Robert Winder's*, and from thence to *Underbarrow*, where I had a glorious Meeting; and the Lord's Power was set over all. From thence I passed to *Grayrigge*: and having visited Friends there, I went to *Ann Audland's*, where they would have had me to have staid their Meeting the next day: but I felt a stop in my Spirit, and it was upon me to go to *John Blaykling's* in *Sedberg*, and to be next day at the Meeting there; which is large, and a precious People there is. So we had a very good Meeting next day at *Sedberg*; but the Constables went to *Ann Audland's* to their Meeting, to look for me. Thus by the good Hand and Disposing Providence of the Lord I escaped their Snare.

I went from *John Blaykling's* with *Leonard Fell* to *Strickland-head*, where on the First-Day we had a very precious Meeting on the Common. That Night we staid amongst Friends there; and the next day passed into *Northumberland*. After the Justices had heard of this Meeting at *Strickland-head*, they made Search for me: but by the good hand of the Lord I escaped them again; though there were some very wicked Justices. We went to *Hugh Hutchinson's* House in *Northumberland* (a Friend in the Ministry) from whence we visited Friends thereabouts; and then went to *Darwin-Water*, where we had a very glorious Meeting. There came an Ancient Woman to me, and told me, her Husband remembered his Love to me; and she said, I might call him to mind by this Token, that I used to call him, the Tall White Old Man. She said, he was Six score and two Tears old; and that he would have come to the Meeting, but that his Horses were all employed upon some urgent Occasion. I heard, he lived some Tears after.

1663. Now when I had visited *Friends* in those parts, and they were settled upon *Christ*, their Foundation, their Rock and their Teacher; I passed through *Northumberland*, and came into *Cumberland* to old *Thomas Bewley's*. And *Friends* came about me, and said, *Would I come there, to go into Prison!* For there was great Persecution in that Country at that time: Yet I had a *General Meeting* at *Thomas Bewley's*, which was large and precious: and the *Lord's Power* was over all.

Darwin-  
water.  
Cumber-  
land.

Wigton.

Pardsey-  
Crag.

One *Musgrave* was at that time *Deputy Governour* of *Carlisle*, and I passing along the Country, came to a Man's House, that had been *Convinced*, whose Name was *Fletcher*; and he told me, *If Musgrave knew, that I was there, he would be sure to send me to Prison; he was such a severe Man.* But I staid not there; only called on the way to see this Man: and then went on to one *William Pearson's* near *Wigton*, where the Meeting was; which was very large and precious. Some *Friends* were then *Prisoners* at *Carlisle*; whom I visited by a Letter, which *Leonard Fell* carried. From *William Pearson's* I passed through the Countries, visiting *Friends*, till I came to *Pardsey-Crag*, where we had a *General Meeting*, which was large; and all was quiet and peaceable, and the glorious, powerful Presence of the Everlasting God was with us.

So eager were the *Magistrates* about this time to stir up *Persecution* in those parts, that they offered some *Five Shillings*, some a *Noble* a day, to any that could apprehend the *Speakers* amongst the *Quakers*: but it being now the time of the *Quarter-Sessions* in that County, the Men, who were so hired, were gone to the *Sessions*, to see to get their *Wages*; and so all our *Meetings* were at that time quiet.

Westmore-  
land.  
Kewick.

At Fr. Ben-  
son's.

From *Pardsey-Crag* we went into *Westmorland*; calling in the way upon *Hugh Tickell* near *Kewick*, and upon *Thomas Laythes*, where *Friends* came to visit us: and we had a fine opportunity to be refreshed together. We went that Night to one *Francis Benson's* in *Westmorland*, near Justice *Fleming's* House. This Justice *Fleming* was at that time in a great Rage against *Friends*, and me in particular; insomuch that in the open *Sessions* at *Kendal* just before, he had bid *Five Pounds* to any Man, that should take me; that Friend *Francis Benson* told me. And it seems, as I went to this Friend's House, I met one Man coming from the *Sessions*, that had this *Five Pounds* offered him to take me, and he knew me; for as I passed by him, he said to his Companion, *That is George Fox*: Yet he had not Power to touch me; for the *Lord's Power* preserved me over them all. And the *Justices* being so eager to have me; and I being so often nigh them, and yet they missing me, it tormented them the more.

Lancashire.  
Cartmel.

I went from thence to *James Taylor's* at *Cartmel* in *Lancashire*, where I staid the *First-Day*, and had a precious Meeting; and after the Meeting was done, I came over the *Sands* to *Swarthmore*.

Swarth-  
more.

Kirby-Hall

When I came there, they told me, *Col. Kirby* had sent his *Lieutenant* thither to search for me; and that he had searched *Trunks* and *Chests* for me. That Night, as I was in *Bed*, I was moved of the *Lord* to go next day to *Kirby-Hall*, which was *Col. Kirby's* House, about *Five Miles* off, to speak with him; and I did so. When I came thither, I found there the *Flemmings*, and several others of the *Gentry* (so called) of the Country, who were come to take their Leave of *Col.*

Col. Kirby, he being then to go up to London to the Parliament. I 1663. was had into the Parlour amongst them; but Col. Kirby was not then within, being gone forth a little way: So they said little to me, nor I much to them. But after a little while Col. Kirby came in; and then I spake to him, and told him; 'I came to Visit him, understanding, that he would have seen me; and to know, what he had to say to me, and whether he had any thing against me? He said before all the Company; *As he was a Gentleman, he had nothing against me. But,* said he, *Mistress Fell must not keep great Meetings at her House; for they meet contrary to the Act.* I told him; 'That Act did not take hold on us, but on such as did *Meet to Plot and Contrive, and to raise Insurrections against the King;* whereas we were no such People: for he knew, that they, that met at Margaret Fell's House, were his Neighbours, and a Peaceable People. After many Words had passed, he shook me by the hand, and said again, *He had nothing against me;* and others of them said, *I was a deserving Man.* So we parted, and I returned to Swarthmore.

Shortly after, when Col. Kirby was gone to London, there was a private Meeting of the Justices and Deputy Lieutenants at Houlker-Hall, where Justice Preston lived; and there they granted forth a Warrant to Apprehend me. I heard over Night both of their Meeting, and of the Warrant; and so could have gone away, and got out of their reach, if I would: for I had not appointed any Meeting at that time; and I had cleared my self of the North; and the Lord's Power was over all. But I considered, there being a Noise of a Plot in the North, if I should go away, they might fall upon poor Friends; but if I gave up my self to be Taken, it might stop them, and Friends should escape the better. So I gave up my self to be Taken, and prepared my self against they came. Next Day an Officer came with his Sword and Pistols, to Take me: I told him, 'I knew his Errand before, and had given up my self to be Taken; for if I would have escaped their Imprisonment, I could have been gone Forty Miles off, before he came: but I was an Innocent Man, and so mattered not, what they could do to me. He asked me, *How I heard of it, seeing the Order was made privately in a Parlour?* I said, it was no matter for that; it was sufficient, that I heard of it. Then I asked him to let me see his Order; whereupon He laid his Hand on his Sword, and said, *I must go with him before the Lieutenants, to answer such Questions, as they should propound to me.* I told him, It was but civil and reasonable for him to let me see his Order; but he would not. Then said I, I am ready. So I went along with him; and Margaret Fell went with us to Houlker-Hall. And when we came thither, there was one Rawlinson, called a Justice, and one called Sir George Middleton, and many more, that I did not know; besides Old Justice Preston, who lived there. They brought one Thomas Atkinson, a Friend of Cartmel, as a Witness against me, for some Words which he had told to one Knipe, who had Informed them; which Words were; *That I had written against the Plotters, and had knockt them down:* Which Words they could not make much of; for I told them, I had heard of a Plot, and had written against it. Then Old Preston asked me, *Whether I had an hand in that Script?* I asked him what he



1663  
meant? He said, in the *Battledoor*? I answered, *Tes*. Then he asked me, *Whether I did understand Languages*? I said, '*Sufficient for my self*'; and that I knew no *Law*, that was transgressed by it. I told them also, That to understand those outward *Languages*, was *no matter of Salvation*: for the many *Tongues* began but at the *Confusion of Babel*: And if I did understand any thing of them, I *Judged* and *knockt* them down again, for any *matter of Salvation*, that was in them. Thereupon he turned away, and said, *George Fox knocks down all the Languages*: Come, said he, we will examin you of higher matters.

Then said *George Middleton*, You deny *God*, and the *Church*, and the *Faith*. I replied, 'Nay: I own *God*, and the true *Church*, and the true *Faith*. But what *Church* dost thou own, said I? (for I understood, he was a *Papist*.) Then he turned again, and said, *You are a Rebel, and a Traytor*. I asked him, Whom he spake to? or whom did he call *Rebel*? He was so full of *Envy*, that for a while he could not speak; but at last he said, *He spake it to me*. With that I struck my *Hand* on the *Table*, and told him; I had suffered more than *Twenty* such as he, or than any that was there: for I had been cast into *Darby-Dungeon* for *Six Months* together; and had suffered much, because I would not take up *Arms* against this *King* before *Worcester-Fight*: And I had been sent up *Prisoner* out of my own Country by *Col. Hacker* to *O. Cromwell*, as a *Plotter* to bring in *King Charles*, in the Year 1654; and I had nothing but *Love* and *Good Will* to the *King*, and desired the *Eternal Good* and *Welfare* of him and all his *Subjects*. Did you ever hear the like, said *Middleton*? 'Nay, said I, ye may hear it again, if ye will. For ye talk of the *King*, a *Companion* of you; but where were ye in *Oliver's days*? and what did ye do then for him? But I have more *Love* to the *King* for his *Eternal Good* and *Welfare*, than any of you have.

Then they asked me, *Whether I had heard of the Plot*? And I said, *Tes*, I had heard of it. They asked me, *How I had heard of it? and whom I knew in it?* I told them, 'I had heard of it through the *High-Sheriff* of *Torkshire*, who had told *Dr. Hodgson*, That there was a *Plot* in the *North*; and that was the way I heard of it: But I never heard of any such thing in the *South*; nor till I came into the *North*. And as for knowing any in the *Plot*, I was as a *Child* in that; for I knew none of them. Then said they; *Why would you Write against it, if you did not know some, that were in it?* I said, 'My Reason was, Because you are so forward to mash the *Innocent* and *Guilty* together; therefore I writ against it to clear the *Truth* from such things, and to stop all forward, foolish *Spirits*, from running into such things. And I sent *Copies* of it into *Westmorland*, *Cumberland*, *Bishoprick* and *Torkshire*, and to you here: And I sent another *Copy* of it to the *King*, and his *Council*; and it is like, it may be in *Print* by this time. One of them said, *O! this Man hath great Power!* I said, *Tes*, I had *Power* to write against *Plotters*. Then said one of them: *You are against the Laws of the Land*. I answered, 'Nay; for I and my *Friends* direct all the *People* to the *Spirit* of *God* in them, to mortifie the *Deeds* of the *Flesh*: This brings them into the *Well-doing*, and from that which the *Magistrate's Sword* is against; which eases the *Magistrates*, who are for the *Punishment* of the *Evil-Doers*. So  
'People

' People being turned to the *Spirit of God*, which brings them to 1663.  
' mortifie the *Deeds of the Flesh*, this brings them from under the  
' occasion of the *Magistrate's Sword*; and this must needs be one with <sup>Houlker-  
Hall.</sup>  
' *Magistracy*, and one with the *Law*, which was added, because of  
' *Transgression*, and is for the *Praise* of them that do well. So in this  
' we *establissh* the *Law*, and are an *Ease* to the *Magistrates*; and are  
' not against, but stand for all *Good Government*.

Then Geo Middleton cried, *Bring the Book, and put the Oaths of  
Allegiance and Supremacy to him.* Now he himself being a *Papist*, I  
asked him, 'Whether he had taken the Oath of Supremacy, who was  
' a Swearer? But as for us, we could not Swear at all, because  
' *Christ* and the *Apostle* had forbidden it. Some of them would not  
have had the Oath put to me; but have let me have my *Liberty*:  
but the rest would not agree to that: For this was their last *Suare*,  
and they had no other way to get me into *Prison*; for all other things  
had been cleared to them. But this was like the *Papists Sacrament*  
of the *Altar*, by which they ensnared the *Martyrs*. So they tendered  
me the Oath, and I could not take it: Whereupon they were about to  
make my *Mittimus*, to send me to *Lancaster-Jail*: But considering to-  
gether of it, they only engaged me to *Appear* at the *Sessions*; and so  
for that time dismissed me. Then I went back with *Margaret Fell* to  
*Swarthmore*: and soon after there came *Col. West* to see me; who was <sup>Swarth-  
more.</sup>  
at that time a *Justice of the Peace*. He told us, *He told some of the*  
*rest of the Justices, that he would come over to see me and Margaret*  
*Fell; but it may be, said he to them, some of you will take Offence at it.*  
I asked him, What he thought, they would do with me at the *Sessions*?  
And he said, *They would tender the Oath to me again.*

Now whilst I was at *Swarthmore*, there came *William Kirby* into  
*Swarthmore-Meeting*, and brought the *Constables* with him. I was sit-  
ting with *Friends* in the *Meeting*, and he said to me; *How now,*  
*Mr. Fox! you have a fine Company here.* Yes, said I, *we do meet to*  
*Wait upon the Lord.* So he began to take the *Names of Friends*;  
and them that did not readily tell him their *Names*, he committed  
to the *Constables* hands, and sent some to *Prison*. The *Constables* were  
unwilling to take them without a *Warrant*; whereupon he threatned  
to *set them by the Heels*: But the *Constable* told him; *He could keep*  
*them in his Presence*; but after he was gone, he could not keep them  
without a *Warrant*.

The *Sessions* now coming on, I went to *Lancaster*, and *Appeared ac-* <sup>Lancaster.</sup>  
cording to my *Engagement*. There was upon the *Bench* that *Justice*  
*Flemming*, that had bidden *Five Pounds* in *Westmorland* to any *Man*, that  
would apprehend me: for he was a *Justice* both in *Westmorland* and  
*Lancashire*. There was also *Justice Spencer* and *Col. West*, and *Old*  
*Justice Rawlinson* the *Lawyer*; who gave the *Charge*, and was very  
*Sharp* against *Truth* and *Friends*: but the *Lord's Power* stopt them.  
The *Session* was large, and the *Concourse of People* great: and way  
being made, for me, I came up to the *Bar*, and stood there with my  
*Hat* on; they looking earnestly upon me, and I upon them for a  
pretty space. Then *Proclamation* being made for all to keep *Silence*  
upon pain of *Imprisonment*: And all being quiet, I said twice, *Peace be*  
*among you.* Then spake the *Chair-man*, and asked; *If I knew, where*  
*I was* <sup>Lancaster-  
Sessions.</sup>

1663. I was ? I said, 'Yes, I do; but it may be, said I, my *Hat* offends  
 you: that's a low thing, that's not the *Honour*, that I give to *Magi-*  
 Lancaster-*strates*; for the true *Honour* is from *Above*, which, said I, I have re-  
 Sessions. ceived; and I hope, it is not the *Hat*, which ye look upon to be  
 'the *Honour*. The *Chair-man* said, *They looked for the Hat too*; and  
 asked, *Wherein I shewed my Respect to Magistrates, if I did not put off*  
*my Hat*? I replied; 'In coming, when they called me. Then they  
 bid one, *Take off my Hat*. After which it was some time, before they  
 spake to me; and I felt the Power of the Lord to arise. After some  
 pause, old *Justice Rawlinson* (the *Chair-man*) asked me, *If I did know*  
*of the Plot*? I told him, 'I had heard of it in *Torkshire* by a *Friend*,  
 'that had it from the *High-Sheriff*. Then they asked me, *Whether I*  
*had declared it to the Magistrates*? I said, 'I had sent *Papers* abroad  
 'against *Plots* and *Plotters*; and also to you, as soon as I came into  
 'the *Country*, to take all *Jealousies* out of your *Minds* concerning me  
 'and my *Friends*: For it was and is our Principle, to declare against  
 'such things. They asked me then, *If I knew not of an Act against*  
*Meetings*? I said, 'I knew, there was an *Act*, that took hold of  
 'such as met to the terrifying of the *King's Subjects*, and were *Enemies*  
 'to the *King*, and held dangerous Principles; but I hoped, they did  
 'not look upon us to be such Men: for our *Meetings* were not to ter-  
 'rify the *King's Subjects*, neither are we *Enemies* to him, or any Man.  
 Then they tendered me the *Oaths* of *Allegiance* and *Supremacy*. I told  
 them, 'I could not take any *Oath* at all, because *Christ* and his *Apo-*  
 'stle had forbid it: And they had had sufficient Experience of *Swear-*  
 'ers, (I told them) first one way, then another; but I had never taken  
 'any *Oath* in my Life. Then *Rawlinson* the *Lawyer* asked me, *Whether*  
*I held, it was unlawful to Swear*? This Question he put on purpose to  
 ensnare me; for by an *Act* that was made, such were liable to *Banish-*  
 ment, or a great *Fine*, that should say, it was *Unlawful to Swear*. But  
 I seeing the *Snare*, avoided it; and told him, 'That in the time of  
 'the *Law*, amongst the *Jews*, before *Christ* came, the *Law* command-  
 'ed them to *Swear*: but *Christ*, who doth fulfil the *Law*, in his *Go-*  
 'spel-time commands, *not to swear at all*; and the *Apostle James*  
 'forbids *Swearing*, even to them that were *Jews*, and that had the  
 'Law of *God*. So after much other Discourse had passed, they called  
 for the *Failer*, and committed me to *Prison*. I had about me that  
 Paper, which I had written as a *Testimony* against *Plots*, which I de-  
 sired they would read, or suffer to be read in open *Court*; but they  
 would not. So I being *Committed for refusing to Swear*, 'I bid them  
 'and all the People take notice, that I suffered for the *Doctrine* of  
 'Christ, and for my Obedience to his Command. Afterwards I  
 understood, the *Justices* did say, that they had private Instructions  
 from *Col. Kirby* to prosecute me, notwithstanding his fair *Carriage* and  
 seeming Kindness to me before, when he declared before many of them,  
 That he had nothing against me. There were several *Friends* besides  
 Committed to *Prison*, some for *Meeting to Worship God*, and some for  
 not *Swearing*; so that the *Prison* was very full. And many of them  
 being poor Men, that had nothing to maintain their *Families* by, but  
 their *Labour*, which now they were taken off from; several of their  
*Wives* went to the *Justices*, that had committed their *Husbands* to  
 Jail,

G. F. com-  
 mitted to  
 Prison.



1663.  
*fail, and told them, If they kept their Husband's in Jail for nothing but the Truth of Christ, and for good Conscience-sake, they would bring their Childrent them, to be maintained.* A mighty Power of the Lord rose in Friends, and gave them great Boldness; so that they spake much to the Justices: Friends also, that were Prisoners, writ unto the Justices, laying 'the Weight of their Sufferings upon them; and shewing them both their Injustice, and want of Pity and Compassion towards their poor Neighbours, whom they knew to be honest, conscientious and peaceable People, that in tenderness of Conscience could not take any Oath; yet they sent them to Prison, for refusing to take the Oath of Allegiance. Though several of them, who were Imprisoned on that Account, were known to be Men, that had served the King in his Wars, and had hazarded their Lives in the Field in his Cause, and had suffered great Hardships, with the loss of much Blood for him; and had always stood faithful to him from First to Last, and had never received any Pay for their Service: and to be thus required for all their Faithful Services and Sufferings, and that by them, that pretended to be the King's Friends, was hard, unkind and ungrateful Dealing. At length the Justices, being continually attended with Complaints of Grievances, released some of the Friends, that were Prisoners, but kept divers of them still in Prison.

Lancaster-  
 Prison.

Amongst those that were then in Prison, there were Four Friends Prisoners for Tithes, who were sent to Prison at the Suit of the Countess of Derby (so called) and had lain there then near Two Years and an half. One of these, whose Name was Oliver Atherton, being a Man of a Weakly Constitution, was through his long and hard Imprisonment in a cold, raw, unwholsom place, brought so low and weak in his Body, that there appeared no hopes of his Recovery, or Life, unless he might be removed from thence. Wherefore a Letter was written on behalf of the said Oliver Atherton to the said Countess, and sent by his Son Godfrey Atherton, wherein was laid before her 'the Reasons, why he, and the rest, could not pay Tithes; because if they did, they should deny Christ come in the Flesh, who by his coming had put an end to Tithes, and to the Priesthood, to which they had been given, and to the Commandment, by which they had been paid under the Law. And his Weak Condition of Body was also laid before her, and the apparent likelihood of his Death, if she did continue to hold him there: that she might be moved to Pity and Compassion; and also warned, not to draw the Guilt of his Innocent Blood upon her self. But when his Son went to her with his Father's Letter, a Servant of hers abused him; and pluck'd off his Cap, and threw it away, and put him out of the Gate. Nevertheless the Letter was delivered into her own hand; but she shut out all Pity and Tenderness, and continued him in Prison, till Death. So when his Son came back to his Father in Prison, and told him, as he lay on his Dying-Bed, that the Countess denied his Liberty, he only said: *She hath been the Cause of shedding much Blood; but this will be the heaviest Blood, that ever she spilt:* and soon after he died. Then Friends having his Body delivered to them to bury, as they carried it from the Prison to Ormskirk, the Parish, wherein he had lived, they stuck up

Papers

1663. Papers upon the Crosses at Garstang, Preston, and other Towns, through which they passed, with this Inscription:

Lancaster-  
Prison.

This is *Oliver Atherton* of *Ormskirk-Parish*, persecuted to Death by the Countess of *Derby* for good Conscience sake towards *God* and *Christ*, because he could not give her Tithes, &c.

Setting forth at large the Reasons of his refusing to pay Tithes, the Length of his Imprisonment, the Hardships he underwent, her hard-heartedness towards him, and the manner of his Death. After his Death, *Richard Cubban*, another of the said Countess her Prisoners for Tithe, writ a large Letter to her, on behalf of himself, and his other Fellow-Prisoners at her Suit; laying their Innocency before her: And that it was not out of Wilfulness, Stubbornness or Covetousness, that they refused to pay her Tithes; but purely in good Conscience towards *God* and *Christ*: and letting her know, that if she should be suffered to keep them there, till they every one died there, as she had done their Fellow-Sufferer, *Oliver Atherton*; yet they could not yield to pay her. And therefore desired her to consider their Case in a Christian Spirit, and not bring their Blood upon her self also. But she would not shew any Pity or Compassion towards them, who had now suffered hard Imprisonment about two Tears and an half under her; but instead thereof she sent to the Town of *Garstang*, and threatened to complain to the King and Council, and bring them into trouble, for suffering the Paper concerning *Oliver Atherton's* Death to be stuck upon their Cross. The Rage, that she expres'd, made the People take the more notice of it; and some of them said, *The Quakers had given her a Bone to pick*. But she, that regarded not the Life of an Innocent Sufferer for *Christ*, lived not long after her self: For That day three Weeks, that *Oliver Atherton's* Body was carried through *Ormskirk* to be buried, she died; and her Body was carried dead that day Seven Weeks through the same Town to her Burying Place. And thus the Lord pursued the hard-hearted Persecutor.

Lancaster-  
Assize.

As for me, I was kept to the Assize: and then Judge *Turner* and Judge *Twisden* coming that Circuit, I was brought before Judge *Twisden*, on the 14th day of the Month called *March*, in the latter end of the Year 1663. When I was set up to the Bar, I said, *Peace be amongst you all*. The Judge lookt upon me, and said; *What! do you come into the Court with your Hat on!* Upon which Words the Jailer taking it off, I said, 'The Hat is not the Honour, that comes from *God*. Then said the Judge to me, *Will you take the Oath of Allegiance, George Fox?* I said, 'I never took any Oath in my Life, nor any Covenant or Engagement. Well, said he, *will you Swear, or no?* I answered, 'I am a Christian: and *Christ* commands me not to swear; and so does the Apostle *James* likewise: and whether I should obey *God* or *Man*, do thou Judge. I ask you again, said he, *Whether you will Swear, or no?* I answered again, 'I am neither Turk, Jew nor Heathen, but a Christian, and should shew forth Christianity. And I asked him, 'If he did not know, that Christians in the Primitive times

times, under the *Ten Persecutions*, and some also of the *Martyrs* in 1663.  
*Queen Mary's* days refused *Swearing*, because *Christ* and the *Apostle* had forbidden it? I told him also; They had had Experience enough, how many Men had first sworn for the King, and then against the King. But as for me, I had never taken an Oath in all my Life: and my Allegiance did not lie in *Swearing*, but in *Truth* and *Faithfulness*; for I honour all Men, much more the King. But *Christ*, who is the Great Prophet, who is the King of Kings, who is the Saviour of the World, and the great Judge of the whole World, he saith, I must not Swear: Now, whether must I obey *Christ*, or *Thee*? For it is in tenderness of Conscience, and in Obedience to the Commands of *Christ*, that I do not Swear: And we have the Word of a King for tender Consciences. Then I asked the Judge, If he did own the King? Tes, said he, I do own the King. Why then, said I, dost thou not observe his Declaration from Breda, and his Promises made, since he came into England, That no man should be called in question for matters of Religion, so long as they lived peaceably? Now, if thou ownest the King, said I, why dost thou call me into question, and put me upon taking an Oath, which is a matter of Religion; seeing thou nor none else can charge me with unpeaceable living? Then he was moved; and looking angrily at me, said: Sirrah, Will you Swear. I told him, I was none of his Sirrahs; I was a Christian: and for him, that was an Old Man and a Judge, to sit there, and give Nick-names to Prisoners; it did not become either his Gray Hairs, or his Office. Well, said he, I am a Christian too. Then do Christians Works, said I. Sirrah! said he, Thou thinkest to frighten me with thy Words. Then catching himself, and looking aside, he said; Hearn! I am using the word [Sirrah] again; and so check'd himself. I said, I spake to thee in love; for that Language did not become thee, a Judge: Thou oughtest to Instruct a Prisoner in the Law, if he were Ignorant, and out of the way. And I speak in Love to thee too, said he. But, said I, Love gives no Nick-names. Then he roused himself up, and said; I will not be afraid of thee, George Fox: Thou speakest so loud, thy Voice drowns mine and the Court's; I must call for three or four Criers, to drown thy Voice: Thou hast good Lungs. I am a Prisoner here, said I, for the Lord Jesus Christ's sake; for his sake do I suffer, and for him do I stand this day: and if my Voice were five times louder, yet I should lift it up, and sound it out for Christ's sake, for whose Cause I stand this day before your Judgment-Seat, in Obedience to Christ, who commands not to Swear; before whose Judgment-Seat you must all be brought, and must give an Account. Well, said the Judge, George Fox say, Whether thou wilt take the Oath, Tea or Nay? I replied, I say, as I said before, Whether ought I to obey God or Man, Judge thou? If I could take any Oath at all, I should take this: for I do not deny some Oaths only, or on some Occasion; but all Oaths, according to Christ's Doctrine, who hath commanded his, Not to swear at all. Now if thou, or any of you, or any of your Ministers or Priests here will prove, that ever Christ or his Apostle, after they had forbidden all Swearing, commanded Christians to Swear, then I will Swear. I saw several Priests there; but never an one of them offered to speak. Then said the Judge, I am



1663. a *Servant to the King, and the King sent me not to dispute with you, but to put the Laws in Execution: Therefore tender him the Oath of*  
 Lancaster-*Allegiance.* 'If thou love the King, said I, why dost thou break his  
 Assize. *Word, and not keep his Declarations and Speeches, wherein he pro-*  
*mised Liberty to Tender Consciences? I am a Man of a tender Con-*  
*science; and in obedience to Christ's Command I cannot Swear. Then*  
*you will not Swear, said the Judge: Take him away, Jailer. I said,*  
*It is for Christ's sake, that I cannot Swear, and for Obedience to his*  
*Command I Suffer; and so the Lord forgive you all. So the Jailer*  
*took me away: but I felt, the mighty Power of the Lord was over*  
*them all.*

Upon the Sixteenth Day of the same Month I was brought before  
 Judge Twisden again, and he was somewhat offended at my *Hat*; but  
 it being the last Morning of the *Assize*, before he was to go out of  
 Town, and not many People there, he made the less of it. He asked  
 me, *Whether I would Traverse, or stand Mute, or Submit?* But he  
 spake so fast, and in such haste, that it was hard to know, what he  
 said. However, I told him, 'I desired, I might have Liberty to *Tr-*  
*averse the Indictment, and Try it.* Then said he, *Take him away, I will*  
*have nothing to do with him, take him away.* I said, 'Well, live in the  
*Fear of God, and do Justice.'* Why, said he, *have not I done you Ju-*  
*stice?* I replied, 'That which thou hast done, hath been against the  
 Lancaster-*Command of Christ.* So I was taken away, and had to the Jail  
 Prison. again; and there kept Prisoner, till the next Assizes.

Sometime before this Assize, Margaret Fell was sent Prisoner to  
 Lancaster-Jail by Flemming, Kirby and Preston Justices; and at the  
 Assize the Oath was tendered to her also, and she was committed  
 again to Prison, to lie till the next Assize.

Now Justice Flemming being one of the fiercest and most-violent  
 Justices in Persecuting Friends, and sending his honest Neighbours to  
 Prison for Religion's sake; and there being many Friends at this time  
 in Lancaster-Jail committed thither by him, and some having died in  
 Prison; we that were then Prisoners, had it upon us to write to him,  
 as followeth.

O Justice Fleming!

'**M**ercy, and Compassion, and Love, and Kindness adorns and graces  
 Men and Magistrates. Oh! dost thou not hear the Cry of  
 the Widows, and the Cry of the Fatherless, who were made so through  
 Persecution! Were they not driven, like Sheep, from Constable to  
 Constable, as though they had been the greatest Transgressors, or  
 Malefactors in the Land? Which grieved and tendered the Hearts of  
 many sober People, to see, how their Innocent Neighbours and Coun-  
 trymen (who were of a peaceable Carriage, and honest in their Lives  
 and Conversations amongst Men) were used and served! One more  
 is dead, whom thou sentest to Prison, having left Five Children,  
 both Fatherless and Motherless. Now, how canst thou do other-  
 wise, than take Care of these Fatherless Infants, and also of the  
 other's Wife and Family? Is it not thy place? Consider Job, (c. 29th.)  
 how he was a Father to the Poor; he delivered the Poor that cried,  
 and

and the *Fatherless*, that had none to help : how he brake the *Jaws* 1663.  
of the *Wicked*; and plucked the *Spoil* out of his Teeth. But Oh!  
measure thy *Life* and *his*, and take heed of the day of God's Eter-  
nal Judgment, which will come; and the Sentence and Decree from Lancaster-  
Prison.  
Christ, when every Man must give an Account, and receive a Re-  
ward according to his *Deeds* : and then it will be said, Oh, where are  
the Months, that are past! Again, Justice Fleming, consider; when  
John Stubbs was brought before thee, having a Wife and four small  
Children, and little to live on, but what they honestly got by their  
own Diligence; as soon as he appeared, thou cried'st out, Put the  
Oath to that Man. And when he confessed, he was but a poor Man;  
yet then thou hadst no regard: but cast away Pity, not hearing,  
what he would say. And now he is kept up in Prison, because he  
could not Swear, and break the Command of Christ and the Apo-  
stle: It is to be hoped, thou wilt take Care for his Family, that his  
Children do not starve; and see, that they do not want Bread. Can  
this be Allegiance to the King, to do that, which Christ and his Apo-  
stle say, is Evil, and brings into Condemnation? And would not you  
have cast Christ and the Apostle into Prison, who command not to  
Swear, if they had been in your days? Consider also thy poor Neigh-  
bour William Wilson, who was known to all the Parish and Neighbours  
to be an Industrious Man, and careful to maintain his Wife and Chil-  
dren; but had little, but what he got with his Hands in Diligence  
and Travels, to supply himself: How should his Wife maintain her  
Children, when thou hast cast her Husband into Prison, and thereby  
made him incapable of working for them? Therefore it may be ex-  
pected, thou wilt have a care of his Wife and Children, and see, they  
do not want: for how should they live, having no other way to  
be sustained, but by the little that he got? Surely, the noise of this  
is in the very Markets; and the Death of thy two Neighbours, and  
the Cry of the Widows, and the Cry of the Fatherless is heard: And  
all those Fatherless, and those Widows are made so for Righteousness  
sake. For might not John Stubbs and William Wilson have had their  
Liberty still, if they would have Sworn; though they had been such  
as go after Mountebanks and Stage-Plays, or run a hunting? O con-  
sider! for the Lord's Mind is otherwise; for he is tender: And the  
King hath declared his Mind to be, that there should be no Cruelty  
inflicted upon his peaceable Subjects. Besides, several poor, honest Peo-  
ple were Fined, who had need to have something given them: And  
it had been more honourable, to have given them something; than to  
Fine them, and send them to Prison: some of whom live upon the  
Charity of other People. Now, what Honour or Grace can it be to  
thee, to cast thy poor Neighbours into Prison, who be peaceable; see-  
ing thou knowest, these People cannot do that, which thou requi-  
rest of them, if it were to save their Lives, or all that they have?  
because in tenderness they cannot take any Oath. Thou makest that  
a Snare to them. What, thinkest thou, do the People say concern-  
ing this? We know (say they) the Quakers Principle, that keep to  
Tea and Nay; but we see others Swear and Forswear: For many of  
you have Sworn first one way, and then another. So we leave it to  
the Spirit of God in thy Conscience, Justice Fleming, who was't so eager

1663. *for the taking of George Fox, and so offended with them, that had not taken him; and now hast fallen upon thy poor Neighbours. But Oh! where's thy Pity for their poor, Fatherless Children, and Motherless Infants? O take heed of Herod's Hard-heartedness, and casting away all Pity! Esau did so, not Jacob. Here is also Thomas Walters of Boulton cast into Prison, and the Oath Imposed on him through Thee; and for denying to Swear at all, in Obedience to Christ's Command, he is continued in Prison: who hath Five small Children, and his Wife near down-lying. Surely, thou should take Care for them also; and see, that his Wife and small Children do not want: who are as Fatherless, and she as a Widow through Thee. Dost thou not hear in thy Ears the Cry of the Fatherless, and the Cry of the Widows, and the Blood of the Innocent speak, who through thee have been persecuted to Prison, and now dead? Oh! heavy Sentence at the Day of Judgment! How wilt thou Answer, when Thou and thy Works come to be Judged, when thou shalt be brought before the Judgment-Seat and Bar of the Almighty, who in thy Prosperity hast made Widows and Fatherless for Righteousness sake, and for Tenderness of Conscience towards God? The Lord knows and sees it! O Man! Consider in thy Life-time, how thou hast stained thy self with the Blood of the Innocent! When thou hadst Power, and mightst have done Good amongst thy peaceable Neighbours, thou wouldest not; but usedst thy Power not to a good Intent, but contrary to the Lord's Mind, and to the King's. The King's Favour, and his Mercy and Clemency to sober People, and to tender Consciences hath been manifested by Declarations and Proclamations; which thou hast abused and slighted, by persecuting his peaceable Subjects. For at London, and in other parts the Quakers Meetings are peaceable: and if thou look but as far as Torkshire, where the Plot hath been, Friends Innocency hath cleared it self in the Hearts of sober Justices; and for you here to fall upon your peaceable Neighbours and People, and to be rigorous and violent against them, that are tender, godly and righteous, it is no Honour to you. How many Drunkards, and Swearers, and Fighters, and such as are subject to Vice, have you caused to be brought before you to your Courts? It were more honourable for you to look after such: for the Law was not made for the Righteous, but for Sinners and Transgressors. Therefore Consider, and be humbled for these things; for the Lord may do to thee, as thou hast done to others: and thou dost not know, how soon there may be a Cry in thy own Family, as the Cry is amongst thy Neighbours, of the Fatherless and Widows, that are made so through thee. But the Quakers can and do say; The Lord forgive thee, and lay not these things to thy Charge, if it be his Will.*

Besides this, which went in the Name of Many, I sent him also a Line or two, subscribed by my self only, and directed—



## To Daniel Fleming.

1664.

Lancaster-  
Prison.

Friend,

‘ **T**hou hast *Imprisoned* the *Servants* of the *Lord*, without the  
 ‘ *Breach* of any *Law*: Therefore take heed, what thou dost,  
 ‘ (for in the *Light* of the *Lord God* thou art seen) lest the *Hand* of  
 ‘ the *Lord* be turned against thee!

G. F.

It was not long after this, e’re *Fleming’s Wife* died, and left him  
*Thirteen* or *Fourteen* *Motherless* Children.

When I was *Prisoner* at *Lancaster*, there was *Prisoner* also one *Ma-  
 jor Wiggan*, a *Baptist-Preacher*. He boasted much before-hand, what  
 he would say at the *Affize*, if the *Oath* should be put to him; and  
 that he would *refuse* to *Swear*. But when the *Affize* came, and the  
*Oath* was tendered him, he desired *Time* to consider of it: and that  
 being granted him, till the next *Affize*; he got leave to go to *Lon-  
 don*, before the *Affize* came again; and came no more back, but staid  
 at *London*, till the *Plague* brake forth: and there both he and his  
*Wife* were *Cut off*. He was a very *Wicked Man*, and the *Judgments*  
 of *God* came upon him: For he had published a very wicked *Book*  
 against *Friends*, full of *Lies* and *Blasphemies*; the *Occasion* of which  
 was this. Whilst he was in *Lancaster-Castle*, he challenged *Friends* to  
 have a *Dispute* with them: Whereupon I got leave of the *Jailer* to go  
 up to them. And entering into *Discourse* with him, he affirmed: *That*  
*some Men* never had the *Spirit* of *God*; and that the true *Light*, which  
 enlightneth every one, that cometh into the world, is natural. For  
*Proof* of his first *Affertion*, he instanced *Balaam*, affirming; *That* *Ba-  
 laam* had not the *Spirit* of *God*. I affirmed and proved, ‘*That* *Bala-  
 am* had the *Spirit* of *God*; and that *Wicked Men* have the *Spirit* of  
 ‘ *God*, else how could they quench it, and vex it, and grieve it, and  
 ‘ resist the *Holy Ghost*, like the stiff-necked *Jews*? To his *Second* *Af-  
 fertion* I answered; ‘*That* the true *Light*, which enlightneth every  
 ‘ *Man*, that cometh into the World, was the *Life* in the *Word*; and  
 ‘ that was *Divine* and *Eternal*, and not *Natural*. And he might as  
 ‘ well say, that the *Word* was *Natural*, as that the *Life* in the *Word*  
 ‘ was *Natural*. And *Wicked Men* were enlightned by this *Light*, else  
 ‘ how could they hate it? Now it is expressly said, that they did  
 ‘ hate it: And the Reason given, why they did hate it, was,  
 ‘ because their *Deeds* were evil; and they would not come to  
 ‘ it, because it reproveth them: and that must needs be in them, that  
 ‘ reproveth them. Besides, that *Light* could not be the *Scriptures* of  
 ‘ the *New-Testament*; for it was testified of, before any part of the  
 ‘ *New-Testament* was written: So it must be the *Divine Light*, which  
 ‘ is the *Life* in *Christ* the *Word*, before *Scriptures* were. And the  
 ‘ *Grace* of *God*, which brought *Salvation*, had appeared unto all  
 ‘ *Men*; and taught the *Saints*: but they that turned it into Wan-  
 ‘ tonness, and walked despitefully against the *Spirit* of *Grace*, were  
 ‘ the *Wicked*. Again, the *Spirit* of *Truth*, the *Holy Ghost*, the  
 ‘ *Comforter*, which leads the *Disciples* of *Christ* into all *Truth*;  
 ‘ the

1664. *the same should Reprove the World of Sin, of Righteousness, and of Judgment, and of their Unbelief.* So the *Wicked World* had it to *reprove* them; and the true *Disciples* and *Learners* of *Christ*, that *believed* in the *Light*, as *Christ* commands, they had it to *lead* them. But the *World*, that did not believe in the *Light*, though they were lighted; but *hated* the *Light*, which they should have believed in, and loved the *Darkness* rather than it, this *World* had a *Righteousness* and a *Judgment*, which the *Holy Ghost* *reproved* them for, as well as for their *Unbelief*. So having proved, that the *Good* and the *Bad* were enlightened, and that the *Grace* of *God* had appeared unto them all, and that all had the *Spirit* of *God*, else they could not vex and grieve it; I told *Major Wiggan*, The least *Babe* there might see him: and presently stood up one *Richard Cubbam*, and proved him an *Anti-christ*, and a *Deceiver*, by *Scripture*. Then the *Jailer* had me away to my *Prison* again. And afterwards *Wiggan* wrote a *Book* of this *Dispute*, and put in abundance of abominable *Lies*: But his *Book* was soon *Answered* in *Print*; and he himself not long after was cut off, as afore is said.

Lancaster-  
Prison.

This *Wiggan* was poor; and while he was a *Prisoner* at *Lancaster*, he sent into the *Country*, and got *Money* gathered for *Relief* of the *Poor People* of *God* in *Prison*: and many *People* gave freely, thinking it had been for *Us*; when-as indeed it was for himself. But when we heard of it, we laid it upon him: and writ also into the *Country*, that *Friends* might let the *People* know the *Truth* of the *Matter*; that it was not our manner to have *Collections* made for us: and that those *Collections* were only for *Wiggan* and another, a drunken *Preacher* of his *Society*; who would be so drunk, that once he lost his *Britches*.

After this it came upon me to write a *Paper* to the *Judges*, and other *Magistrates*, concerning their *Giving Evil Words* and *Nick-names* to such, as were brought before them. And that which I writ, was after this manner, and thus directed:

To all you, that be *Judges*, or other *Officers* whatsoever, in the whole *World*, who profess your selves to be *Christians*.

*Friends,*

Herein and by reading the *Scriptures*, ye may see both your own *Words* and *Carriage*, and the *Words*, *Carriage*, and *Practice* of both *Jews* and *Heathens*; and of the great *King* of *Kings*, the great *Law-giver*, and *Judge* of the whole *World*. First, For the *Words* and *Carriage* of the *Jews*, when such as were worthy of *Death*, were brought before such as were *Rulers* amongst them. When *Achan* had taken the *Babylonish* *Garment*, and the two hundred *Shekels* of *Silver*, and the *Wedge* of *Gold* of *Fifty* *Shekels* weight, and *Joshua*, who was then *Judge* of *Israel*, had by the *Lot* found him out; he did not say unto him, *Sirrah*, nor, *Ton Rascal*, *Knave*, *Rogue*, as some, that are called *Christian Magistrates*, are too apt to do. But *Joshua* said unto *Achan*, *My Son*; Mark his clean *Language* and *Savoury*

'voury Expression, and gracious Words, *My Son*, said he, *give, I* 1664.  
 'pray thee, *Glory to the Lord God of Israel, and make Confession unto*  
 'him; and tell me now, what thou hast done; *hide it not from me.* Lancaster's Prison.  
 'Then *Achan* confessed, that he had *sinned against the Lord God of*  
 'Israel; and *thus and thus* he had done. And then *Joshua*, the Judge,  
 'said; *Why hast thou troubled Israel? The Lord shall trouble thee this*  
 'day: and they stoned him and his with Stones, and burnt his Goods  
 'with Fire. But there was no unfavoury Word given to him, that  
 'we read of; though he was worthy of Death. *Josh. 7.*

'So when the Man, that gathered Sticks upon the Sabbath-day, was  
 'taken, and brought before *Moses*, the Judge in Israel, and put in  
 'Ward, until the Mind of the Lord was known concerning him; We  
 'read not of any reviling Language given him: but the Lord said to  
 'Moses, and Moses to the People; *The Man shall surely be put to Death,*  
 'Numb. 15. 35.

'So likewise in the Rebellion of *Corah*, *Dathan* and *Abiram*, where  
 'Moses called them to Trial, he did not *Sirrah* them, or mis-call them;  
 'but said to *Corah* and the rest, *Hear, I pray you, ye Sons of Levi,*  
 'Numb. 16. 8. And when he gave the Sentence against them, he  
 'said; *If these Men die the common Death of all Men, &c.* He did  
 'not say, *If these Rascals, or Knaves, ----- as many, that profess them-*  
 'selves *Christians*, will now do.

'When *Elihu* spake to *Job*, who was a Judge, and to his Friends,  
 'and said, *Let me not, I pray you, accept any man's Person, neither let*  
 'me give flattering Titles unto Man; for I know not to give flattering  
 'Titles: in so doing my Maker would soon take me away, *Job 32.* *Job*  
 'did not say, *Sirrah, hold thy Tongue*; nor gave him any unfavoury  
 'Expression. Then for the Words of *David* and *Solomon*, and other  
 'Kings and Officers, see in the Books of the Kings and Chronicles the  
 'Savoury Language, that they gave to them, that were brought before  
 'them. Nay, though *Shimei* cursed *David the King*, yet neither did  
 'David then, or afterward, nor *Solomon*, when he caused him to be  
 'put to Death, give him any reproachful Language, or so much as  
 'call him *Sirrah*, 2 Sam. 16. and 1 Kings 2.

'Read the Prophecies of *Isaiah* and *Micha*, *Jeremiah*, *Ezekiel*, and  
 'the rest of the Prophets, who Prophefied to several Peoples, and  
 'against Rulers, Kings and Magistrates; yet where can it be found,  
 'that they had any bad Language given them, as *Sirrah*, or the like,  
 'by any Ruler either of the Jews or Heathens? Nay, though *Jeremiah*  
 'was cast into the Prison, and into the Dungeon; yet there was no such  
 'Word, as *Sirrah*, or *Knave*, given to him, *Jer. 37.*

'Then for the Words and Carriage of the Heathens: When *Abra-*  
 'ham was brought before *Abimelech*, who was a King, he gave *Abraham*  
 'no unfavoury Expressions, Gen. 20. And when *Isaac* came before  
 'Abimelech, he gave him no taunting Language neither, Gen. 26. When  
 'Joseph was cast into Prison, and that in Egypt, we do not read, that he  
 'had any railing Language given him, Gen. 39. Neither did *Pharaoh*,  
 'when *Moses* and *Aaron* went before him, give them bad Language, as  
 'Sirrah, Knave, or the like.

When



1664. 'When *Nebuchadnezzar* Sentenced the *Three Children* to the *Fiery*  
 ' *Furnace*, there was no such *Language* given them, as *Sirrah*, *Knave*,  
 ' *Rascal*; but called them by the Names, they were known by, *Dan. 3.*  
 Lancaster. 'And when *Daniel* was brought before *King Darius*, and sentenced to  
 Prison. 'be cast into the *Lions Den*, he had no such *Ill Names* given him, as  
 ' many give now; who call those, *Heathen Rulers*, but themselves  
 ' *Christians*.

' If ye look into the *New Testament*, there in the *Parable* of the  
 ' *Wedding-Supper*, the *King*, that came to view his *Guests*, did not  
 ' say unto him, that was found without a *Wedding-Garment*, *Sirrah*,  
 ' how camest thou in hither? but, *Friend*, how camest thou in bi-  
 ' ther? &c. though he was one, that was to be bound hand and  
 ' foot, and cast into utter *Darkness*, *Matth. 22.* Nay, when *Judas*  
 ' had betrayed his *Master*, *Christ Jesus* the *Lord of Life*, and had  
 ' sold him to the *Priests*, *Christ* did not call him *Sirrah*, when he came  
 ' to apprehend him; but *Friend*: *Matth. 26. 50.* *Stephen* in his *Ex-*  
 ' *amination*, *Sentence* and *Death* had no such reproachful Word giv-  
 ' en him, as *Sirrah*, or *Knave*, *Acts 6. & 7. Chapt.* When the *Apo-*  
 ' *stles Peter* and *John* were brought before the *High-Priest*, and *Rulers*  
 ' of the *Jews*, and commanded not to preach in the *Name* of *Jesus*,  
 ' *Acts 4.* they were not called *Sirrah*, or *Knaves*, nor had any such *Ill*  
 ' *Names* given them. And when *Paul* and *Silas* were cast into *Pri-*  
 ' *son* by the *Magistrates*, there was no such Word given them in their  
 ' *Examination*, nor in their *Sentence*, *Acts 16.* They called them *Men*,  
 ' not *Rogues*, *Sirrahs*, nor *Knaves*. And when the *Magistrates* had  
 ' done contrary to *Law*, they feared: So ye may see, how short of  
 ' this Example many are, that call themselves *Christian Rulers*; who  
 ' are not afraid to cast *Innocent People* into *Prison*, and give them  
 ' *Ill Names* besides, below both *Jews* and *Heathens*.

' When the *Uproar* was at *Ephesus* about *Diana's Shrine*, *Demetrius*,  
 ' who bore great *Sway* among the *Crafts-men*, did not call *Paul Sir-*  
 ' *rah*; but called him by his Right Name *Paul*, *Acts 19.* And when  
 ' *Paul* was brought *Prisoner* before the *High-Priest Ananias*, and the  
 ' *Council* of the *Jews*, and told them, *He had lived in all good Con-*  
 ' *science towards God, until that day*; though they (who professed the  
 ' *Scriptures*, but lived out of the *Life* of them) could not abide to  
 ' hear of *Living in a good Conscience* (as *Professors* of the *Scriptures*  
 ' now, that live not in the *Life*, cannot abide to hear of *living in a good*  
 ' *Conscience* now-a-days:) But *Ananias* caused *Paul* to be smitten on the  
 ' *Mouth*; yet he did not call him *Knave*, nor *Sirrah*, *Acts 23.* The  
 ' *Apostate-Jews* indeed, (who, though they professed *Scripture*, were  
 ' out of the *Life* thereof, and had rejected *Christ*) in their accusing  
 ' *Paul* before the *Roman Magistrates*, did once call him a *Pestilent*  
 ' *Fellow*, *Acts 24.* as the *Accusing Professors*, who live out of the *Life*,  
 ' will sometimes call us now. But *Felix* gave *Paul* no such *Lang-*  
 ' *uage*; neither did *Festus*, nor *King Agrippa* in all their *Examina-*  
 ' *tions* of him, give *Paul* any such Words, as *Sirrah*, *Rascal*, *Knave*,  
 ' or the like: but heard him patiently. So now *Christians* may see  
 ' through all the *Scriptures*, that when any Persons were brought  
 ' before *Rulers*, *Kings*, or *Magistrates*, whether *Jews* or *Heathen*, they  
 ' did not use to call them *Evil Names*, as *Sirrah*, *Rascal*, *Knave*, and  
 ' the

' the like; they had no such *foul-mouth'd Language* in their Courts: 1664.  
 ' Nor did they use to say to them, *Sirrah, put off your Hat*. Now  
 ' ye, that profess *Christianity*, and say, the *Scripture is your Rule*, may  
 ' see, that more *Corrupt Words* proceed out of your Mouths, than ei- Lancaster-  
Prison.  
 ' ther out of the *Jews or Heathens*; if ye will *Try your Practice* by  
 ' the *Scriptures*: And doth not the *Apostle* tell you, that no *Corrupt*  
 ' *Communication* should proceed out of your Mouths? and that your  
 ' *Words* should be *gracious*? Now I query, Where and whence ye, that  
 ' call your selves *Christians*, have got all these *bad Words and Names*,  
 ' seeing, neither *God*, nor *Christ*, nor the *Prophets*, nor the *Judges*,  
 ' nor *Kings*, nor *Rulers* ever gave any such Names, so far as appears  
 ' by *Scripture*, either amongst the *Heathens, Jews or Christians*?

G. F.

Before the next *Affizes* came, there was a *Quarter-Sessions* holden at *Lancaster* by the *Justices*: To which though we were not brought; yet I put *Friends* upon drawing up an *Account* of their *Sufferings*, and laying them before the *Justices* in their open *Sessions*. For *Friends* had suffered deeply by *Fines and Distresses*; the *Bayliffs* and *Officers* making great *Havock* and *Spoil* of their Goods: But no *Redress* was made.

And because some *Evil-minded Magistrates* would be telling us sometimes of the late *Plot* in the *North*; we gave forth the following *Paper* to stop their Mouths, and to clear *Truth* and *Friends* therefrom: Which was as followeth:

' A *Testimony from us, the People of God, whom the World*  
 ' *call Quakers, To all the Magistrates and Officers of*  
 ' *what sort soever, from the Highest to the Lowest.*

' **W**E are *peaceable*, and seek the *Peace*, and *Good*, and *Welfare*  
 ' of all Men and Women upon the Earth; as in our *Lives* and  
 ' *peaceable Carriages* is manifested: and we desire the *Eternal Good*  
 ' and *Welfare* of all, and their *Souls* everlasting *Peace*. We are *Heirs*  
 ' of the *Blessing*, before the *Curse* was; and of the *Power of God*, be-  
 ' fore the *Devil* was, and before the *Fall of Man*. We are *Heirs* of the  
 ' *Gospel of Peace*, which is the *Power of God*; and we are *Heirs* of  
 ' *Christ*, who have inherited him and his *Everlasting Kingdom*, and do  
 ' possess the *Power* of an *Endless Life*. Knowing this our *Portion* and  
 ' *Inheritance*, this is to take off all *Jealousies* out of your *Minds*, and  
 ' out of the *Minds* of all *People* concerning us, That all *Plots* and *Con-*  
 ' *spiracies*, *Plotters* and *Conspirators* against the *King*, and all *Aiders*  
 ' or *Assisters* thereunto we always did, and do utterly deny to be any of  
 ' us, or to be of the *Fellowship* of the *Gospel*, or to be of *Christ's*  
 ' *Kingdom*, or to be his *Servants*. For *Christ* said; *His Kingdom was*  
 ' *not of this World*; if it were, his *Servants* would fight. And there-  
 ' fore he bid *Peter*, *Put up his Sword*: for, said he, *he that taketh the*  
 ' *Sword, shall perish by the Sword*. Here is the *Faith* and *Patience* of  
 ' the *Saints*, to bear and suffer all things; knowing (as we know) that  
 ' *Vengeance is the Lord's, and he will repay it* to them that hurt his *Peo-*  
 ' *ple*, and that do wrong to the *Innocent*: Therefore cannot we *avenge*,

N n

but

1664. but suffer for his Name's sake. And we do know, that the Lord will  
 ~~~~~ judge the World in Righteousness, according to their *Deeds* : and  
 Lancaster- that, when every one shall give an Account to him of the *Deeds*
 Prison. *done in the Body*, then will the Lord give every Man according to his
Works, whether they be *Good*, or whether they be *Evil*. Christ saith,
 'he came not to *destroy Men's Lives* : And when his Disciples would
 'have had *Fire to come down from Heaven*, to have consumed them that
 'did not receive him, he told them ; *They knew not, what Spirit they were*
 'of, that would have *Mens Lives* destroyed : and therefore he rebuked
 'them, and told them ; *That he came not to destroy Men's Lives, but to save*
 'them. Now we are of *Christ's Mind*, who is the great Prophet, whom all
 'ought to hear in all things, who saith to his ; *If they strike thee on one*
 '*Cheek, turn the other; and render to no Man Evil for Evil.* This Doctrine of
 'his have we learned; and do not only confess him in *Words*, but follow
 'his *Doctrine* : and therefore have and do we suffer all manner of *Re-*
 '*proaches, Scandals and Slanders*, and *spoiling of Goods, Bufferings and*
 '*Whippings. Stripes and Imprisonments* for these many years; and can
 'say : *The Lord forgive them, that have thus served us ; and lay not*
 '*these things to their Charge !* And we know, that the *Jews* outward
 '*Sword*, by which they cut down the *Heathen* outwardly, was a *Type*
 'of the inward *Sword* of the *Spirit*, which cuts down the inward *Hea-*
 '*then*, the raging Nature in People. And the *Blood of Bulls, Lambs,*
 '*Rams*, and other *Offerings*, and that *Priesthood* that offered them, to-
 'gether with other things in the *Law*, were *Types* of *Christ*, the one
 '*Offering*, and of his *Blood* : who is the Everlasting *Priest* and Cove-
 'nant, *Christ*, our Life and Way to God, and who is the great *Pro-*
 '*phet*, and *Shepherd* that looks to his *Flock*, and the Head of his Church;
 'and the great *Bishop* of our *Souls*, whom we witness come ; and he
 'doth oversee and keep his *Flock*. For in *Adam* in the *Fall* we know,
 'the *striving, quarrelling, unpeaceable Spirits* are in the *Enmity* one
 'with another, and not in *Peace* : But in *Christ Jesus*, the *Second*
 '*Adam*, that never fell, is *Peace, Rest and Life*. And the Doctrine of
 'Christ, who never sinned, is to *love one another*; and who be in this
 'Doctrine, hurt no man : in which we are, in *Christ*, who is our Life.
 'Therefore it is well for you to distinguish betwixt the *Precious* and the
 '*Vile*, between them that *fear God*, and serve him, and them that
 '*do not* ; and to put a difference between the *Innocent* and the *Guilty*,
 'and between him that is Holy and Pure, and the Ungodly and Pro-
 'phane : for they that do not so, bring *Troubles, Burdens and Sorrows*
 'upon themselves. And this we write in *Love* to your *Souls*, that ye
 'may consider these things : for they that *hate Enemies*, and *hate one*
 '*another*, we cannot say, they are of *God*, nor in *Christ's* Doctrine ;
 'but are *Opposers* of it. And such, as wrestle with *Flesh and Blood*,
 'with *Carnal Weapons*, are gone into the *Flesh*, out of the *Spirit* : They
 'are not in our Fellowship in the *Spirit*, in which is the *Bond of Peace* ;
 'neither are they of *Us*, nor have we *Unity* with them in their fleshly
 'state, and with their *Carnal Weapons*. For our *Unity and Fellowship*
 'stands in the *Gospel*, which is the *Power of God*, before the *Devil*
 'was, the *Liar*, and the *Murderer*, the *Man-slayer* and the *Envious*
 '*Man* : Now *Christ's Mind*, and his Doctrine being to *save Men's*
 '*Lives*, we, who are of *Christ's Mind*, are out of, and above these
 things.

* things. And our desire is, that in the *Fear* of the Lord ye may all 1664.
 * *Live*; that in that ye may all receive *God's Wisdom*, by which all
 * things were created; that by it all may be ordered to *God's Glory*. Lancaster-
Castle.

*This is from them that love all your Souls,
 and seek your Eternal Good.*

Being now a Prisoner in *Lancaster Castle*, a deep sense came upon me of a Day of *fore Trial* and *Exercise*, that was *come and coming upon all*, that had been high in *Profession of Religion*: And I was moved to give forth the following Paper, as a *Warning* unto such:

* **N**OW is the Day, that every one's *Faith* and *Love* to God and
 * Christ will be *Tried*; and who are *Redeemed* out of the Earth,
 * and who are in the Earth, will be manifested; and who is their
 * Master they serve: and whether they will run to the *Mountains*, to
 * Cover them. Now will it appear, who are the *Stony Ground*, who
 * are the *Thorny Ground*, and who are the *High-way-Ground*, in whom
 * the *Fowls* of the *Air* take away the *Seed*, and the *Thorns* and *Cares*
 * of the World Choke, and the *Heat* of *Persecution* scorches, and
 * burns up your *green Blade*: For the Day trieth all things. There-
 * fore let not such, as *forsake Truth*, for *saving the Earth*, say, that
 * your *Brother Priest* only *serveth not the Lord Jesus Christ*, but his
 * own *Belly*, and *mindeth Earthly things*; for such *themselves* also do
 * the same, and do hug and embrace *Self*, and not the *Lord*. Now
 * it will be made manifest, who is every ones *God*, and *Christ*, and *Sa-*
 * *viour*; and their *Love* will be manifest, whether it be of the *World*,
 * or the *Love* of *God*: for if it be the *Love* of the *World*, it is *En-*
 * *mity*; and the *Enmity* will manifest it self, what it is: and the Day
 * will Try every *Spirit* and his *Fruits*. Therefore, all my dear
 * *Friends*, In the Everlasting *Seed* of *God* live, that is over all the
 * House of *Adam* and his Works in the *Fall*: and so dwelling in the
 * *Seed*, *Christ*, that never fell, in him you all have *Vertue*, and *Life*,
 * and *Peace*; and through him ye will overcome all, that is in the
 * *Fall*.

G. F.

I writ also another *Short Epistle* to *Friends*, to *Warn them* to keep out of that *Spirit*, that wrought in *John Perrot* and his *Company* against the *Truth*.

Dear Friends,

* **D**Well in the *Love* of *God*, and in his *Righteousness*, that will
 * preserve you above all *Changeable Spirits*, that be *foul* and
 * *unclean*, and that dwell not in the *Truth*, but in *Quarrels*. Avoid
 * such, and keep your *Habitations* in the *Truth*, and dwell in the
 * *Truth*, and in the *Word* of *God*, by which ye are reconciled to *God*.
 * And keep your *Meetings* in the Name of *Jesus Christ*, that never fell;

N n n 2

and

1664. 'and then ye will see over all the Gatherings of *Adam's Sons* and
 ~~~~~ ' *Daughters*, you being *Met* in the *Life* over them all; in which is  
 Lancaster- ' your *Unity*, and *Peace*, and *Fellowship* with God, and one with an-  
 castle. ' other, in the *Life*, in which ye may enjoy God's Presence among  
 ' you. So remember me to all *Friends* in the everlasting Seed of  
 ' God. And all they, that are gotten into *Fellowship* in outward  
 ' things, their *Fellowship* will corrupt, and rot, and wither away.  
 ' Therefore live in the Gospel, the Power of God, which Power of God,  
 ' the Gospel was, before the Devil was. And this *Fellowship* in the Go-  
 ' spel, the Power of God, is a *Mystery* to all the *Fellowships* in the  
 ' World. So look over all outward *Sufferings*, and look at the Lord,  
 ' and the *Lamb*, who is the *First* and *Last*, the *Amen*; in whom fare-  
 ' well.

G. F.

Lancaster-  
Assizes.

In the *Sixth Month* the *Affizes* were held again at *Lancaster*, and the  
 same *Judges*, *Twisden* and *Turner*, came that *Circuit* again: but *Judge*  
*Turner* then sat on the *Crown-Bench*; and so I was brought before  
 him. But before I was called to the *Bar*, I was put among the *Mur-*  
*derers* and *Fellons* for about the space of *two hours*; the *People*, the  
*Justices*, and the *Judge* also gazing upon me. After they had *Tried*  
 several others, they called me to the *Bar*; and impaneled a *Jury*:  
 And then the *Judge* asked the *Justices*, *Whether they had tendered me*  
*the Oath at the Sessions?* And they said, *They had*. Then he bid,  
*Give them the Book, that they might swear, they had tendered me the*  
*Oath according to the Indictment*. Some of the *Justices* refused to be  
*Sworn*: but the *Judge* said, he would have it done to take away all  
*Occasion of Exception*. Now when the *Jury* were sworn, and the *Ju-*  
*stices* had sworn, *That they had tendered me the Oath, according to the*  
*Indictment*; then the *Judge* asked me, *Whether I had not refused the*  
*Oath at the last Affizes?* I said, 'I never took *Oath* in my *Life*; and  
 ' *Christ*, the *Saviour* and *Judge* of the *World*, said, *Swear not at all*.  
 The *Judge* seemed not to take notice of my Answer; but asked me:  
*Whether or no I had not refused to take the Oath at the last Affize?*  
 I said: 'The *Words*, that I then spake to them, were, That if they  
 ' could prove, either *Judge*, *Justices*, *Priest* or *Teacher*, that after  
 ' *Christ* and the *Apostle* had forbidden *Swearing*, they commanded,  
 ' that *Christians* should *Swear*, I would *Swear*. The *Judge* said, *He*  
*was not at that time to dispute, whether it was lawful to Swear; but to*  
*Inquire, whether I had refused to take the Oath, or no*. I told him,  
 ' Those things mentioned in the *Oath*, as *Plotting against the King*,  
 ' and owning the *Pope's*, or any other *Forreign Power*, I utterly deny.  
*Well*, said he, *You say well in that: but did you deny to take the Oath?*  
*What say you?* 'What wouldst thou have me to say, said I? for I  
 ' have told thee before, what I did say. Then he asked me, *If I would*  
*have these Men to Swear, that I had taken the Oath?* I asked him,  
 ' *If he would have those Men to Swear, that I had refused the Oath?*  
 At which the *Court* burst out into *Laughter*. I was grieved, to see so  
 much *Lightness* in a *Court*, where such *Solemn Matters* are handled;  
 and thereupon asked them: 'If this *Court* was a *Play-house*? Where  
 ' is

'is Gravity and Sobriety, said I : for this Behaviour doth not become 1664.  
 'you. Then the Clerk read the Indictment ; and I told the Judge, 'I  
 'had something to speak to it, ( for I had Informed my self of the <sup>Lancaster-  
 Assizes.</sup>  
 'Errors, that were in it.) He told me, He would hear me after-  
 ward any Reasons, that I could alledge, why he should not give Judg-  
 ment. Then I spake to the Jury, and told them, ' That they could  
 'not bring me in Guilty, according to that Indictment ; for the In-  
 'dictment was wrong laid, and had many gross Errors in it. The  
 Judge said, I must not speak to the Jury, but he would speak to them :  
 and he told them, I had denied to take the Oath at the last Assizes ;  
 and, said he, I can tender the Oath to any Man now, and Premunire  
 him for not taking it : And he said, They must bring me in Guilty,  
 seeing I refused to take the Oath. ' Then, said I, what do ye do with  
 'a Form ? Ye may throw away your Form then. And I told the Ju-  
 'ry, it lay upon their Consciences, as they would answer it to the Lord  
 'God before his Judgment-Seat. Then the Judge spake again to the  
 'Jury ; and I bid him, do me Justice. So the Jury brought me in  
 Guilty. Whereupon I told them, ' That both the Justices, and they  
 'too had forsworn themselves ; and therefore they had small cause to  
 'laugh, as they did a little before. Oh the Envy, and Rage, and Ma-  
 lice, that was there against me, and the Lightness ! But the Lord con-  
 founded them, and they were wonderfully stopt. So they set me  
 aside ; and called up Margaret Fell, who had a great deal of good Ser-  
 vice amongst them : and then the Court brake up near the Second  
 Hour.

In the Afternoon we were brought up again, to have Sentence pas-  
 sed upon us : And Margaret Fell desired, that Sentence might  
 be deferred, till the next Morning. 'I desired nothing, but Law and  
 'Justice at his hands ; for the Thieves had Mercy : Only I desired the  
 'Judge, to send some to see my Prison ; which was so bad, they would  
 'put no Creature they had, in it : and I told him, that Col. Kirby, who  
 'was then on the Bench, said, I should be locked up, and no Flesh alive  
 'should come to me. The Judge shook his Head, and said ; When the  
 Sentence was given, he would leave me to the favour of the Jailer. Now  
 most of the Gentry of the Country were gathered together, expecting  
 to hear the Sentence ; and the Noise among the People was, That I  
 should be Transported. But they were all crossed at that time : for the  
 Sentence being deferred, till next Morning ; I was had back, as I came,  
 to Prison again. Upon my complaining of the badness of my Prison,  
 some of the Justices, with Col. Kirby went up to see it : But when  
 they came to it, they durst hardly go into it ; the Floor was so bad and  
 dangerous, and the place so open to Wind and Rain : and some that  
 came up, said ; Sure, it was a Jakes-house. When Col. Kirby saw it,  
 and heard, what others said of it, he excused the matter as well as he  
 could, and said ; I should be removed from that place, ere it was long,  
 to some more convenient place.

Next day, towards the Eleventh Hour, we were called forth again  
 to hear the Sentence : And Margaret Fell being called first to the Bar,  
 she had some Counsels to plead ; who found many Errors in her In-  
 dictment : Whereupon, after the Judge had acknowledged them, she  
 was set by. Then the Judge asked, What they could say to mine ? Now

I was



1664. I was not willing to let any Man plead for me; but to speak to it my self: And indeed, though Margaret had some, that pleaded for her; yet she spake as much for self, as she would. But before I came to the Bar, I was moved in my Spirit to pray, 'That God would confound their Wickedness and Envy, and set his Truth over all; and exalt his Seed. And the Lord heard and answered, and did Confound them in their Proceedings against me. And though they had most Envy against me; yet the most-gross Errors were found in my Indictment.

Lancaster-  
Assizes.

Now, I having put by others from pleading for me, the Judge asked me; *What I had to say, why he should not pass Sentence upon me.* I told him, 'I was no Lawyer; but I had much to say, if he would but have Patience to hear. At that he laughed, and others laughed also, and said; *Come, what have you to say? He can say nothing.* 'Yes, said I, I have much to say: have but the Patience to hear me.

'Then I asked him, *Whether the Oath was to be tendered to the King's Subjects, or to the Subjects of Forreign Princes?* He said, *To the Subjects of this Realm.* Then said I, 'Look the Indictment, and ye may see, that ye have left out the Word Subject: so not having named me in the Indictment, as a Subject, ye cannot Premunire me for not taking the Oath. Then they looked the Statute, and the Indictment, and saw, that it was, as I said: and the Judge confessed, it was an Error. I told him, 'I had something else to stop his Judgment. And I desired him to look, *What day the Indictment said the Oath was tendered to me at the Sessions there?* They lookt, and said, *It was the Eleventh day of January.* 'What Day of the Week was that Session held on, said I? On a Tuesday, said they. Then said I, 'Look your Almanacks, and see, whether there was any Sessions held at Lancaster on the Eleventh Day of January, so called? So they looked, and found, that the Eleventh day was the Day called Monday, and that the Sessions was on the day called Tuesday, which was the Twelfth day of that Month. 'Look ye now, said I; ye have Indicted me for refusing the Oath in the Quarter-Sessions held at Lancaster on the Eleventh Day of January last, and the Justices have Sworn, that they tendered me the Oath in open Sessions here that day; and the Jury upon their Oaths have found me Guilty thereupon: and yet ye see, there was no Session held in Lancaster that day. Then the Judge, to have covered the matter, asked, *Whether the Sessions did not begin on the Eleventh day?* But some in the Court Answered, *No; The Session held but one day, and that was the Twelfth.* Then the Judge said, *This was a great Mistake, and an Error.* Some of the Justices were in a great Rage at this, and were ready to have gone off the Bench, and stamp, and said; *Who hath done this? Some body hath done it on purpose:* and a great Heat was amongst them. Then said I, 'Are not the Justices here, that have Sworn to this Indictment, forsworn Men in the face of the Country? But this is not all, said I; 'I have more yet to offer, why Sentence should not be given against me. Then I asked; 'In what Year of the King the last Assize here was holden, which was in the Month called March last? And the Judge said, *It was in the Sixteenth Year of the King.* 'But, said I, 'the Indictment says, *It was in the Fifteenth Year:* and they looked,

and

and found it so. This also was acknowledged to be another Error. 1664. But then they were all in a Fret again, both Judge and Justices, and could not tell, what to say: For the Judge had sworn the Officers of the Court, that the Oath was tendered to me at the Assize mentioned in the Indictment. 'Now, said I, is not the Court here forsworn also, who have sworn, that the Oath was tendered to me at the Assize holden here in the Fifteenth Year of the King, when-as it was in his Sixteenth Year; and so they have sworn a whole Year false? The Judge bid them Look, whether Margaret Fell's Indictment was so, or no? And they lookt; and found, it was not so. I told the Judge, 'I had more yet to offer, to stop Sentence: And I asked him; 'Whether All the Oath ought to be put into the Indictment, or no? Yes, said he, it ought to be All put in. Then said I, 'Compare the Indictment with the Oath, and there thou may'st see these Words, viz. [or by any Authority derived, or pretended to be derived from him, or his Sea] left out of the Indictment; which is a principal part of the Oath: And in another place the Words [Heirs and Successors] are left out. The Judge did acknowledge these also to be great Errors. But said I, I have not yet done; I have yet something further to alledge. Nay, said the Judge, I have enough; you need say no more. 'If (said I) thou hast enough, I desire nothing but Law and Justice at thy hands: for I don't look for Mercy. You must have Justice, said he, and you shall have Law. Then I asked, 'Am I at Liberty, and free from all, that ever hath been done against me in this matter? Yes, said the Judge, You are free from all that hath been done against you. But then, starting up in a Rage, he said; I can put the Oath to any man here: and I will tender you the Oath again. I told him, 'He had Examples enough yesterday of Swearing and False-swearing, both in the Justices and in the Jury: For I saw before mine Eyes, that both Justices and Jury had forsworn themselves. The Judge asked me, If I would take the Oath? I bid him, 'Do me Justice for my false Imprisonment all this while: For what had I been Imprisoned so long for? And I told him, I ought to be set at Liberty. You are at Liberty, said he; but I will put the Oath to you again. Then I turned me about, and said; 'All People, take notice, this is a Snare: for I ought to be set free from the Jailor, and from this Court. But the Judge cried, Give him the Book: and the Sheriff, and the Justices, cried, Give him the Book. Then the Power of Darknes rose up in them, like a Mountain: and a Clerk lift up a Book to me. I stood still, and said, 'If it be a Bible, give it me into my hand. Yes, yes, said the Judge and Justices, give it him into his hand. So I took it, and lookt in it, and said, 'I see, it is a Bible; I am glad of it. Now he had caused the Jury to be called, and they stood by (for after they had brought in their former Verdict, he would not dismiss them, though they desired it; but told them, He could not dismiss them yet; for he should have business for them: and therefore they must attend, and be ready, when they were called. And when he said so, I felt his Intent, that if I was freed, he would come on again.) So I looked him in the Face; and the Witness of God started up in him, and made him blush, when he looked at me again: for he saw, that I saw him. Nevertheless hardening himself, he caused the Oath to be read to me, the Jury standing by:

Lancaster-  
Assizes.

1664. by : And when it was read, he asked me, *Whether I would take the Oath, or no ?* Then said I, 'Ye have given me a *Book* here to *kiss*, and to *swear* on; and this *Book*, which ye have given me to *kiss*, says, *Kiss the Son*; and the *Son* says in this *Book*, *Swear not at all*: and so says also the *Apostle James*. Now (said I) I say as the *Book* says; and yet ye *Imprison* me: How chance, ye do not *Imprison* the *Book* for saying so? How comes it, that the *Book* is at *Liberty* amongst you, which bids me *not swear*; and yet ye *Imprison* me, for doing as the *Book* bids me? Why don't ye *Imprison* the *Book*? Now as I was speaking this to them, and held up the *Bible* open in my hand, to shew them the place in the *Book*, where *Christ forbid swearing*, they pluckt the *Book* out of my hand again; and the *Judge* said, *Nay, but we will Imprison George Fox*. Yet this got abroad over all the *Country*, as a *By word*, *That they gave me a Book to swear on, that commanded me, Not to swear at all; and that the Bible was at Liberty, and I in Prison, for doing as the Bible said*. Now when the *Judge* still urged me to *Swear*, I told him, 'I never took *Oath, Covenant* nor *Engagement* in my *Life*; but my *Tea* or *Nay* was more binding to me, than an *Oath* was to many others: For had they not had *Experience*, how little Men regarded an *Oath*? and how they had *Sworn* one way, and then *another*? and how the *Justices* and *Court* had *sworn* themselves now? And I told him, I was a Man of a tender *Conscience*; and if they had any sense of a *tender Conscience*, they would consider, that it was in *Obedience to Christ's Command*, that I could not *Swear*. But, said I, if any of you can *Convince* me, that after *Christ* and the *Apostle* had commanded *not to swear*, they did alter that *Command*, and commanded *Christians to swear*, then ye shall see, I will *swear*. And there being many *Priests* by, I said; If ye cannot do it, let your *Priests* stand up, and do it: But not one of the *Priests* made any Answer. O, said the *Judge*, *all the World cannot Convince you*. 'No, said I, how is it like, the *World* should *Convince* me? for the *whole World lies in Wickedness*: but bring out your *Spiritual Men* (as ye call them) to *Convince* me. Then the *Sheriff* said, and the *Judge* said the same, *That the Angel swore in the Revelations*. I replied, 'When God bringeth in his *First-begotten Son* into the *World*, he saith, *Let all the Angels of God Worship him*; and he saith, *Swear not at all*. *Nay*, said the *Judge*, *I will not dispute*. Then I spake to the *Jury*, telling them, 'It was for *Christ's* sake, that I could not *swear*; and therefore I warned them, not to act contrary to that of *God* in their *Consciences*: for before his *Judgment-seat* they must all be brought. And I told them, that as for *Plots*, and *Persecution* for *Religion*, and *Poper*y, I do deny them in my *Heart*; for I am a *Christian*, and shall shew forth *Christianity* amongst you this day: And it is for *Christ's Doctrine* I stand. More Words I had both with the *Judge* and *Jury*, before the *Jailer* took me away.

In the *Afternoon* I was brought up again, and put among the *Thieves* a pretty while; where I stood with my *Hat* on, till at length the *Jailer* took it off. Then the *Jury*, having found this *New Indictment* against me for *not taking the Oath*, I was called to the *Bar*: And the *Judge* asked me, *What I would say for my self*? I bid them,

Read



Read the Indictment : for I would not Answer to that, which I did 1664. not hear. The Clerk read it, (and as he read, the Judge said, *Take heed, it be not false again :*) but he read it but in such a manner, that I could hardly understand, what he read. But when he had done, the Judge asked me, *What I said to the Indictment ?* I told him, ' At once hearing so large a Writing read, and that at such a distance, that I could not distinctly hear all the parts of it; I could not well tell, what to say to it : but if he would let me have a Copy of it, and give me time to consider of it, I should Answer it. This put them to a little stand : but after a while the Judge asked me, *What time I would have ?* I said, ' Till the next Assize. But, said he, *What Plea will ye now make ? Are you Guilty, or Not Guilty ?* I said, ' I am Not Guilty at all of denying Swearing obstinately and wilfully : and as for those things mentioned in the Oath, as *Jesuitical Plots*, and *Forreign Powers*, I utterly deny them in my Heart : and if I could take any Oath, I should take that ; but I never took any Oath in all my Life. The Judge said, *I said well :* But, said he, *The King is sworn, the Parliament is sworn, I am sworn, and the Justices are sworn, and the Law is preserved by Oaths.* I told him, ' They had had sufficient Experience of Men's Swearing ; and he had seen, how the Justices and Jury had sworn wrong the other day : And if he had read in the Book of Martyrs, how many of the Martyrs had refused to Swear, both within the time of the Ten Persecutions, and in Bishop Bonner's days, he might see, that to deny Swearing in Obedience to Christ's Command, was no new thing. Then he said ; *He wisht, the Laws were otherwise.* I said, ' Our Tea is Tea, and our Nay is Nay : and if we transgress our Tea, and our Nay, let us suffer, as they do, or should do, that Swear falsely : And this, I told him, we had offered to the King ; and the King said, *It was reasonable.*

So, after some further Discourse had passed, they committed me to Prison again ; there to lie till the next Assize : and Col. Kirby gave order to the Jailor, *To keep me Close, and suffer no Flesh alive to come at me ; for I was not fit,* he said, *to be discoursed with by Men.* Then was I put up into a smoky Tower, where the Smoke of the other Prisoners came up so thick, that it stood as Dew upon the Walls ; and sometimes the Smoke would be so thick, that I could hardly see the Candle, when it burned : and I being locked under Three Locks, the Under-Jailer, when the Smoke was great, would hardly be persuaded to come up, to unlock one of the upper-most Doors, for fear of the Smoke : so that I was almost smothered. Besides it Rained in upon my Bed ; and many times, when I went to stop out the Rain in the Cold Winter-Season, my Shirt would be as wet as Muck with the Rain, that came in upon me, while I was labouring to stop it out. And (the place being high, and open to the Wind) sometimes as fast, as I stop it, the Wind being high and fierce, would blow it out again. In this manner did I lie all that long, cold Winter, till the next Assize : In which time I was so starved with Cold and Rain, that my Body was greatly swelled, and my Limbs much benumbed.

The Assize began on the 16th day of the Month called March, 1664. And the same Judges, Twisden and Turner, coming that Circuit again, Judge Twisden sat this time on the Crown-Bench ; and before

1664. fore him I was brought. Now I had *Informed* my self again of the *Errors*, that were in this *Indictment* also: For though at the *Affize* before, Judge Turner had said to the *Officers in Court*, *Pray see, that all the Oath be in the Indictment, and that the word, Subject, be in; and that the Day of the Month, and Year of the King be put in right: For it is a shame, that so many Errors should be seen, and found in the face of the Country; yet there were many Errors, and those great ones, in this Indictment, as well as in the former. And surely, the Hand of the Lord was in it, to confound their mischievous Work against me, and to blind them therein: Inasmuch, that although, after the Indictment was drawn at the former Affize, the Judge Examined it himself, and tried it with the Clerks; yet the Word, Subject, was left out of this Indictment also, and the Day of the Month was put in wrong, and several Material Words of the Oath were left out: Yet they went on confidently against me, thinking, all was safe and well. And when I was set to the Bar, and the Jury called over to be sworn, the Clerk asked me, First; Whether I had any Objection to make against any of the Jury? I told him, 'I knew none of them. Then having sworn the Jury, they swore three of the Officers of the Court, to prove, That the Oath was tendred to me at the last Affizes, according to the Indictment. Come, come, said the Judge, It was not done in a Corner. Then he asked me, What I had said to it? or, Whether I had taken the Oath at the last Affize? I told him, what I had said, viz. 'That the Book they gave me to Swear on, saith, Swear not at all: And I repeated more, of what I had formerly said to them, as it now came to my remembrance. Whereupon the Judge said; I will not dispute with you, but in point of Law. 'Then, said I, I have something to speak to the Jury concerning the Indictment. He told me, I must not speak to the Jury: but if I had any thing to say, I must speak to him. Then I asked him, 'Whether the Oath was to be tendred to the King's Subjects only, or to the Subjects of Forreign Princes? He replied, To the Subjects of this Realm: for I will speak nothing to you, said he, but in point of Law. 'Then, said I, Look the Indictment, and thou may'st see, that the Word, Subject, is left out of this Indictment also. And therefore, seeing the Oath is not to be tendred to any, but the Subjects of this Realm, and ye have not put me in as a Subject; the Court is to take no notice of this Indictment. I had no sooner spoke thus, but the Judge cried; Take him away, Failer, take him away: So I was presently hurried away. And the Failer and People looked, when I should be called for again; but I was never brought forth to the Court any more, though I had many other great Errors to assign in the Indictment. But after I was gone, the Judge asked the Jury, If they were agreed? And they said, Yes; and found for the King against me: as I was told. But I was never called to hear Sentence given; nor was any Sentence given against me, that I could hear of. For I heard, that when they had looked more narrowly into the Indictment, they saw, and were sensible themselves, that the Indictment was not good: and the Judge having sworn the Officers of the Court, that the Oath was tendred me at the Affize before, such a day, according as was set in the Indictment, and that proving to be the wrong day, I should have proved the Officers of the Court forsworn Men again, if the Judge would have suffered me to go on to plead to the*

the *Indictment* : which was thought to be the *Reason*, why he hurried me away so soon. The *Judge* had passed *Sentence* of *Premunire* upon *Margaret Fell*, before I was brought before him : and it seems, when I was hurried away so, they recorded me, as a *Premunired Person* ; though I was never brought to hear the *Sentence*, nor knew of it : Which was very *Illegal*. For they ought to have not only had me present, to hear the *Sentence* given ; but also to have asked me first, *What I could say, why Sentence should not be given against me ?* But they knew, I had so much to say, that they could not give *Sentence*, if they heard it.

While I was a *Prisoner* in *Lancaster-Castle*, there was a great *Noise* and *Talk* of the *Turk's overspreading Christendom* ; and great *Fears* entered many. But one day, as I was walking in my *Prison-Chamber*, 'I saw the *Lord's Power* turn against him ; and that he was turning back again. And I declared to some, what the *Lord* had let me see, when there were such *Fears* of his over-running *Christendom* ; and within a *Month* after the *News-Books* came down, wherein it was mentioned, that *They had given him a Defeat*.

Another time, as I was walking in my *Chamber*, with my *Eye* to the *Lord*, 'I saw the *Angel* of the *Lord* with a glittering, drawn *Sword* stretched *Southward*, as though the *Court* had been all on a *Fire*. Not long after, the *Wars* brake out with *Holland*, and the *Sickness* brake forth ; and afterwards the *Fire* of *London* : So the *Lord's Sword* was drawn indeed.

Now by reason of my long and close *Imprisonment* in so bad a place, I was grown very weak of *Body* : but the *Lord's Power* was over all, and supported me through all, and enabled me to do *Service* for him, and for his *Truth* and *People*, as the place would admit. For while I was in *Lancaster-Prison*, I Answered several *Books*, as the *Mass*, and the *Common-Prayer*, and the *Director*, and the *Church-Faith* ; which are the *Four Chief Religions*, that are got up since the *Apostles* days. And there being several *Friends* in *Prison* at *Lancaster*, and other *Prisons*, for not paying *Tithes*, I was moved to give forth the following *Lines* to the *World* concerning *Tithes* :

' **I** N the time of the *Law*, they that did not bring their *Tithes* into the *Store-house*, they robbed *God* ; and then there was not *Meat* in their *House* : Therefore the *Lord* commanded them *To bring them into his House, that there might be Meat in the Store-house ; which was to fill the Fatherless, Stranger and Widow*. But these *Priests*, who are *Counterfeits*, who take *Peoples Tithes* now by a *Law*, are from the *Beast* ; and if any will not pay them, they *Prison* them, or make them pay *Treble*. So these *Rob the Poor People*, and *Rob the Fatherless* ; and the *Stranger*, and the *Widow* is not filled : So their *Cry* is gone up to *Heaven* against these. And many are made almost *Beggars* by these *Oppressing Priests* ; their *Cattle* and their *Corn* being taken away from them, and they cast into *Prison*. Others are *Sued* at the *Law* by these *Priests*, and have *Treble Damage* taken from them ; and yet such *Priests* are cried up to be *Ministers* of the *Gospel*. Though when the *Unchangeable Priest* was come, the *Priest-hood*,



1665. *hood*, that was *Changeable*, was *denied*, as we now *deny* these. But  
 ~~~~~  
 Lancaster-
 Prison. if any be moved now to *Cry* against them, they are *stocked*, or *beat*,
 or *imprison'd*; as there are many now in *Prison* at *Lancaster*, and in
 other places, by a *National Law*: the like whereof was never done
 by the *Law of God*, which was delivered to *Moses*. For we do not
 read, that under *Moses* his *Law* any *suffered Imprisonment*, or *spoiling*
 of their *Goods* for not paying *Tithes*; or was to pay *Treble Damage*.
 Surely, surely, the *Cry* for *Vengeance* will be heard, which arises from
 the *Oppressed Souls*, that lie under the *Altar*. And there are many,
 which be *Prisoners* at *Kendal*, because they cannot pay *Tithes*; as
Capt. Ward, and *Thomas Robertson*, and the *Widow Garland*, who hath
 many *small Children*; and these *suffer*, because they cannot pay
Tithes. Others there be in *Kendal-Prison*, who were moved of the
 Lord to *speak* to the *Priests*; whereof one was moved to go in
Sack-cloth, and of late with *Ashes* upon her *Head*. And others have
 been moved to go in *Sack-cloth*, as a *Lamentation* for the *miserable*
Estate of this *Nation*; seeing so much *Crying up* of the *Preach-*
ing of the *Gospel*, and yet so much *Strife*, *Debate*, and *Oaths*,
 and *Dissenfion* among *People*: But where the *Gospel* is received indeed,
Strife and *Contention* is ended, and *Oppression* is taken off. But Oh!
 The *Land* mourns, because of the *Oppression* of them called *Ministers*!
 And though the *Cry* of the *Oppressed* hath not entred into the *Ears*
 of the *Magistrates*: Yet is the *Cry* of the *poor, oppressed People* of
God entred into the *Ears* of the *Lord of Sabaoth*; who now will be
 avenged of all his *Adversaries*. And all you *Unjust Law-givers*, and
Unjust Judges, to that in all your *Consciences* I speak, to be *Clear'd*,
 when ye are *Judged* by the *Just Judge* of *Heaven* and *Earth*; whose
Terror is gone out, and is gone forth against all the *Ungodly*, and
 all the *Oppressors* of *God's People* whatsoever, whether ye will hear
 or forbear.

G. F.

After the *Affize* at *Lancaster* was over, *Col. Kirby*, and some others
 of the *Justices* were very uneasie with my being at *Lancaster*, (for I
 had *gauled* them *sore* at my *Trials* there) and they laboured much to
 get me removed from thence to some *Remote Place*. *Col. Kirby* threat-
 ned, that I should be sent far enough; and sometimes he said, *I should*
be sent beyond the Seas. So about *Six Weeks* after the *Affizes* they
 got an *Order* from the *King* and *Council*, to remove me from *Lanca-*
ster; and with it they brought a *Letter* from the *Earl of Anglesey*,
 wherein was written; *That if those things were found true against me,*
which I was charged withal, I deserved no Clemency nor Mercy: And yet
 the *greatest Matter* they had against me was, because I could not diso-
 bey the *Command of Christ*, and *Swear*.

When they had prepared for my *Removal*, the *Under-Sheriff*, and
 the *Head-Sheriff's Man*, with some *Bayliffs* came, and fetched me out
 of the *Castle*; when I was so *weak* with *lying* in that *cold, wet, and*
smoky Prison, that I could hardly go or stand. They had me down in-
 to the *Jailer's House*, where was *William Kirby*, a *Justice*, and several
 others; and they called for *Wine* to give me. I told them, 'I would
 have

have none of their *Wine*. Then they cried; *Bring out the Horses*. 'I 1665.
 desired them first to shew me their *Order*, or a *Copy* of it, if they in-
 tended to *Remove* me: But they would shew me none, but their *Swords*. Then I told them; 'There was no *Sentence* passed upon me, Lancaster-
Prison.
 nor was I *Premunired*, that I knew of; and therefore I was not made
 the *King's Prisoner*, but was the *Sheriff's*: For they and all the Country
 knew, that I was not fully heard at the last *Affize*, nor suffered to shew
 forth the *Errors*, that were in the *Indictment*; which were sufficient to
 quash it, though they had kept me from one *Affize* to another, to the
 end they might *Try* me. But they all knew, there was no *Sentence*
 of *Premunire* passed upon me: And therefore I not being the *King's*
Prisoner, but the *Sheriff's*, did desire to see their *Order*. Instead of
 shewing me their *Order*, they haled me out, and lifted me up upon
 one of the *Sheriff's Horses*. And when I was on *Horseback* in the
Street, the *Town's People* being gathered to gaze upon me, I told the
Officers; I had received neither *Christianity*, *Civility*, nor *Humanity*
 from them. So they hurried me away about *Fourteen Miles* to *Ben-*
tham; and I was so very *weak*, that I was hardly able to sit on *Horse-*
back: and my *Cloaths* smelt so of *Smoke*, that they were loathsome to
 my self. And the *Wicked Failer*, one *Hunter*, a young Fellow, would
 come behind, and give the *Horse* a Lash with his *Whip*, and make
 him skip and leap; that I, being *weak*, had much a-do to sit him:
 and then he would come and look me in the Face, and say; *How do*
you, Mr. Fox? I told him, 'It was not *Civil* in him to do so: but
 the *Lord cut him off soon after*.

When we were come to *Bentham* in *Torkshire*, there met us many *Troopers*, and a *Marshal*; and many of the *Gentry* of the *Country* were Torkshire.
Bentham.
 come in, and abundance of *People* to stare at me. I being very *Weak*
 and *Weary*, desired them to let me lie down on a *Bed*; which the
Souldiers permitted me: for they, that brought me thither, gave
 their *Order* to the *Marshal*; and he set a *Guard* of his *Souldiers* upon me.
 When they had stayed there a while, they press'd *Horses*, and raised
 the *Bayliff* of the *Hundred*, and the *Constables*, and others, and had me
 to *Giggleswick* that Night: but an exceeding *Weak Man* I was. There Giggles-
wick.
 they raised the *Constables*, with their *Clog-Shoes*, who sat drinking all
 Night in the *Room* by me; so that I could not get much Rest. The
 next day we came to a *Market Town*, where several *Friends* came
 to see me; and *Robert Widders*, and divers *Friends*, came to me up-
 on the *Road*. The next Night I asked the *Souldiers*, 'Whither they
 intended to carry me, and whither I was to be sent? Some of them
 said, *Beyond Sea*; others said, *To Tinnmouth-Castle*. And a great *Fear*
 there was amongst them, lest some should *Rescue* me out of their
 hands: but that *Fear* was needless. Next Night we came to *Tork*, York
 where the *Marshal* put me up into a great *Chamber*, where there came
 most part of *Two Troops* to see me. One of those *Troopers*, being an
 envious Man, and hearing, that I was *Premunired*, asked me, *What*
Estate I had? and whether it was *Copy-hold*, or *Free-Land*? I took
 no notice of his *Question*; but was moved to declare the *Word* of
Life to the *Souldiers*; and many of them were very loving. At night
 the *Lord Frecheville* (so called) who commanded those *Horse*, came
 to me, and was very *Civil* and *Loving*; and I gave him an *Account*
 of

1665. of my Imprisonment, and declared many things to him relating to
 York. *Truth*. They kept me at *Tork* two days ; and then the *Marshal* and
 Malton. *Four or Five Souldiers* were sent to convey me to *Scarborough-Castle*.
 Scarborough. Indeed, these were very Civil Men, and carried themselves civilly and
 lovingly to me. On the way we baited at *Malton* ; and they per-
 mitted *Friends* to come and visit me. When we were come to *Scar-*
 borough. *borough*, they had me to an *Inn*, and gave notice to the *Governour* ;
 and he sent *half a dozen Souldiers* to be my *Guard* that *Night*. Next
 Scarborough-Castle. day they conducted me up into the *Castle*, and there put me into a
 Room, and set a *Centry* on me : and I being so very *weak*, and sub-
 ject to *fainting*, they for a while let me go out sometimes into the
Air with the *Centry*. They soon removed me out of this *Room*, and
 put me into an *Open Room*, where the *Rain* came in : and the *Room*
smoked exceedingly ; which was very offensive to me. One day the
Governour, who was called *Sir Jo. Crosland*, came to see me ; and
 brought with him one called *Sir Francis Cobb*. I desired the *Gover-*
nour to go into my *Room*, and see, what a *Room* I had. Now I had got
 a little *Fire* made in it, and the *Room* was so filled with *Smoke*, that
 when they were in, they could hardly find their way out again : And
 he being a *Papist*, I told him, That was his *Purgatory*, which they
 had put me into. I was forced to lay out a matter of *Fifty Shillings*,
 to stop out the *Rain*, and keep the *Room* from *smoking* so much. But
 when I had been at that Charge, and made the *Room* somewhat *tole-*
erable ; they removed me out of it, and put me into a worse *Room*,
 where I had neither *Chimney*, nor *Fire-Hearth*. And the *Room* being
 to the *Sea-side*, and lying much *open*, the *Wind* drove in the *Rain* for-
 cible ; so that the *Water* came over my *Bed*, and ran about the *Room*,
 that I was fain to skim it up with a *Platter*. And when my *Cloaths*
 were wet, I had no *Fire* to dry them ; so that my *Body* was *nummed*
 with *Cold*, and my *Fingers swell'd*, that one was grown as *big* as *two* :
 and though I was at some Charge on this *Room* also ; yet I could not
 keep out the *Wind* and *Rain*. Besides, they would suffer few *Friends*
 to come at me, and many times not any ; no, not so much as to bring
 me a little *Food* ; but I was forced, for the *First-Quarter*, to hire one
 of the *World* to bring me *Necessaries* : and sometimes the *Souldiers*
 would take it from her, and then she would *scuffle* with them for it.
 Afterwards I hired a *Souldier* to fetch me *Water* and *Bread*, and some-
 thing to make a *Fire* of, when I was in a *Room*, where a *Fire* could
 be made. Commonly a *Three-penny-Loaf* served me *Three Weeks*,
 and sometimes *longer* : and most of my *Drink* was *Water*, that had
Wormwood steeped or bruised in it. But one time, when the *Weather*
 was very *sharp*, and I had taken great *Cold*, I got a little *Elicampane-*
Beer : and I heard one of the *Souldiers* say to the other, *That they*
would play me a pretty Trick : for they would send for me up to the *Deputy-*
Governour, and in the mean time they would drink my *Strong-Beer*
out ; and so they did. When I came back, one of the *Souldiers* came
 to me in a *Jeer*, and asked me for some *Strong Beer*. I told him,
 they had play'd their pretty *Trick* : and so I took no further notice
 of it. But inasmuch as they kept me so very *strait*, not giving *Li-*
*ber*ty for *Friends* to come to me ; I spake to the *Keepers* of the *Castle*
 to this effect ; ' I did not know, till I was removed from *Lancaster-*
Castle,

Castle, and brought Prisoner to this Castle of Scarborough, that I was 1665.
 ' Convicted of a *Premunire* ; for the Judge did not give Sentence up-
 ' on me at the *Affizes*, in open Court. But seeing, I am now a Prisoner Scarbo-
rough-ca-
stle.
 ' here, if I may not have my *Liberty* and *Enlargement*, let my Friends
 ' and *Acquaintance* have their *Liberty* to come and visit me ; as Paul's
 ' Friends had among the Romans, who were not Christians, but *Hea-*
 ' *thens*. For Paul's Friends had their *Liberty*, and all that would,
 ' might come to him ; and he had his *Liberty* to preach to them in his
 ' hired House : But I cannot have *Liberty* to go into the Town, nor for
 ' my Friends to come to me here. So you, that go under the Name
 ' of Christians, are worse in this respect, than those *Heathens* were.

But though they would not let Friends come to me ; they would
 often bring others, either to Gaze upon me, or to Contend with me.
 One time there came a great Company of Papists to discourse with
 me : and they affirmed ; *The Pope was Infallible, and had stood Infal-*
lible ever since Peter's time. But I shewed them the contrary by Hi-
 story : ' For one of the Bishops of Rome (*Marcellinus* by Name) de-
 ' nied the Faith, and Sacrificed to Idols ; and therefore he was not
 ' Infallible. And I told them ; If they were in the *Infallible Spirit*,
 ' they need not have Fails, Swords and Staves, Racks and Tortures,
 ' Fires and Faggots, Whips and Gallows, to hold up their Religion by,
 ' and to destroy Men's Lives about Religion : for if they were in the
 ' Infallible Spirit, they would preserve Men's Lives, and use none but
 ' Spiritual Weapons about Religion. I told them also, what one, that
 ' had been of their Society, told me. It was a Woman, who lived in
 ' Kent, and had not only been a Papist her self, but had brought over
 ' several to that Religion : but she coming to be Convinced of God's
 ' Truth, and turned by it to Christ her Saviour, exhorted the Papists
 ' to the same. And one time having one of them, a Tailor, at work at
 ' her House ; while she opened to him the Falseness of the Popish Reli-
 ' gion, and endeavoured to draw him from it to the Truth, he drew his
 ' Knife at her, and got between her and the Door : But she spake bold-
 ' ly to him, and bid him put up his Knife : for she knew his Principle.
 ' I asked the Woman, What she thought he would have done with his
 ' Knife ? and she said, *He would have stabbed her.* Stab thee ! said I ;
 ' what would he have Stabbed thee for ? thy Religion ? Tes, said she,
 ' *It is the Principle of the Papists, if any turn from their Religion, to*
 ' *kill them, if they can.* This Story I told those Papists : and told them,
 ' I had it from one, that had been one of them ; but had forsook their
 ' Principles, and had discovered their Practices. They did not deny
 ' this to be their Principle, but said ; *What ! would I declare this*
abroad ? I told them, ' Yes, such things ought to be declared abroad,
 ' that it might be known, how contrary their Religion was to true
 ' Christianity : Whereupon they went away in a great Rage.

Another Papist came to discourse with me, and he said ; *All the*
Patriarchs were in Hell, from the Creation, till Christ came : and that
when Christ suffered, he went into Hell, and the Devil said to him ; What
comest thou hither for, to break open our Strong Holds ? And Christ
said, To fetch them all out. And so, he said, *Christ was three days*
and three Nights in Hell, to bring them out. ' I told him, that was
 ' false : for Christ said to the Thief, *This day thou shalt be with me in*
 ' Paradise.

1665. *Paradise.* And *Enoch* and *Elijah* were translated into *Heaven*. And *Abraham* was in *Heaven*: for the *Scripture* saith, *Lazarus* was in his *Bosom*: and *Moses* and *Elias* were with *Christ* upon the *Mount*, before he suffered. These *Instances* stopt the *Papist's* Mouth, and put him to a stand.

Scarbo-
rough-Ca-
stle.

Another time there came one called *Doctor Witty*, who was esteemed a great *Doctor* of *Physick*: He came with him, that was called the *Lord Falconbridge*, with whom came also the *Governour* of *Tinmouth-Castle*, and several *Knights*. And I being called to them, this *Witty* undertook to discourse with me, and asked me; *What I was in Prison* for? I told him, 'Because I would not disobey the Command of *Christ*, and *Swear*. He said; *I ought to swear my Allegiance to the King*. Now he being a great *Presbyterian*, I asked him; 'Whether he had not *Sworn* against the *King* and *House of Lords*, and taken the *Scotch-Covenant*? And had he not since *Sworn* to the *King*? And what then was his *Swearing* good for? But my *Allegiance*, I told him, 'did not consist in *Swearing*; but in *Truth* and *Faithfulness*. So after some further Discourse, I was had away to my *Prison* again: And afterwards, this *Dr. Witty* boasted in the *Town* amongst his *Patients*, *That he had Conquered me*. When I heard of his *Boasting*, I told the *Governour*, 'It was a small *Boast* in him, to say, *He had conquered a Bond-man*: And I desired to bid him come to me again, when he came to the *Castle*. He came again a while after, with a matter of *Sixteen* or *Seventeen* great *Persons*; and then he ran himself worse on ground, than before. For in Discourse he affirmed before them all, *That Christ had not enlightned every Man, that cometh into the World*; and *That the Grace of God, that brought Salvation, had not appeared unto all Men*: and *That Christ had not died for all Men*. I asked him, 'What sort of *Men* those were, which *Christ* had not enlightned? and whom his *Grace* had not appeared to? and whom he had not died for? He said, *Christ did not die for Adulterers, and Idolaters, and Wicked Men*. Then I asked him, 'Whether *Adulterers*, and *Wicked Men* were not *Sinners*? And he said, *Yes*. 'And did not *Christ* die for *Sinners*, said I? Did he not come to call *Sinners* to *Repentance*? *Yes*, said he. Then, said I, Thou hast stopt thy own Mouth. So I proved, That the *Grace* of *God* had appeared unto *all Men*, though some turned it into *Wantonness*, and walked despightfully against it; and that *Christ* had enlightned *all Men*, though some hated the *Light*. Several of the *People*, that were present, confess'd, it was true; but he went away in a great *Rage*, and came no more at me.

Another time the *Governour* brought a *Priest*: but his Mouth was soon stopt. Not long after he brought *two* or *three* *Parliament-Men*, and they asked me, *Whether I did own Ministers and Bishops*? I told them, 'Yes, such as *Christ* sent forth, such as had *freely received*, and would *freely give*; and such as were qualified, and were in the same *Power* and *Spirit*, that they were in in the *Apostles* days. But such *Bishops* and *Teachers*, as theirs were, that would go no further, than they had a *great Benefice*, I did not own; for they were not like the *Apostles*. For *Christ* saith to his *Ministers*, *Go ye into all Nations, and preach the Gospel*: But ye *Parliament-men*, that keep your *Priests* and *Bishops* in such great, fat *Benefices*, ye have *spoiled* them all.

'For

‘for do ye think, they will go into all Nations to preach? or will go 1665.
 ‘any further, than they have a great, fat Benefice? Judge your selves,
 ‘whether they will or no.

There came another time the *Widow* of him, who was called the *Old Lord Fairfax*, and with her a great *Company*; and one of the *Company* was a *Priest*. I was moved to declare the *Truth* to them; and the *Priest* asked me, *Why we said Thou and Thee to People? for he counted us but Fools and Idiots for speaking so*. I asked him, ‘Whether they, that *Translated the Scriptures*, and that made the *Grammar* and *Accidence*, were *Fools and Idiots*, seeing they translated the *Scriptures* so, and made the *Grammar* so, *Thou* to one, and *Tou* to more than one; and left it so to us? And if they were *Fools and Idiots*, then why had not *He*, and such as he, that looked upon themselves as *Wise Men*, and that could not bear *Thou* and *Thee* to a *Singular*, alter’d the *Grammar*, *Accidence* and *Bible*, and put the *Plural* instead of the *Singular*? But if they were *Wise Men*, that had so translated the *Bible*, and had made the *Grammar* and *Accidence* so; then I wisht him to consider, Whether they were not *Fools and Idiots* themselves, that did not speak, as their *Grammars* and *Bibles* taught them; but were offended with us, and called us *Fools and Idiots*, for speaking so? Thus the *Priest’s* Mouth was stopt; and many of the *Company* did acknowledge the *Truth*, and were pretty loving and tender: and some of them would have given me *Money*; but I would not receive it.

After this came one called *Doctor Cradock*, with three *Priests* more, and the *Governour*, and his *Lady* (so called) and another, that was called a *Lady*; and a great *Company* with them. *Dr. Cradock* asked me, *What I was in Prison for?* I told him; ‘For obeying the Command of *Christ*, and the *Apostle*, in not *Swearing*. But if he, being both a *Doctor* and a *Justice of Peace*, could *Convince* me, that after *Christ* and the *Apostle* had forbidden *Swearing*, they commanded *Christians* to *Swear*, then I would *Swear*. Here was the *Bible*, I told him, He might, if he would, shew me any such Command. He said, *It is written, Ye shall Swear in Truth and Righteousness*. ‘Ay, said I, it was written so in *Jeremiah’s* time; but that was many *Ages* before *Christ* commanded not to swear at all: but where is it written so, since *Christ* forbid all *Swearing*? I could bring as many *Instances* out of the *Old Testament* for *Swearing*, as thou, and it may be, more too; but of what Force are they, to prove *Swearing* lawful in the *New Testament*, since *Christ* and the *Apostle* forbid it? Besides, said I, in that *Text*, where it is written, *Ye shall Swear*, What [*Ye*] was this? Was it *Ye Gentiles*, or *Ye Jews*? To this he would not Answer. But one of the *Priests*, that were with him, Answered, and said; *It was to the Jews, that this was spoken*: and then *Dr. Cradock* confessed, it was so. ‘Very well, said I; but where did God ever give a Command to the *Gentiles* to *Swear*? For thou knowest, that we are *Gentiles* by *Nature*. Indeed, said he, in the *Gospel-times* every thing was to be established out of the Mouths of two or three *Witnesses*: but there was to be no *Swearing* then? ‘Why then, said I, dost thou force *Oaths* upon *Christians*, contrary to thy own Knowledge, in the *Gospel-times*? And why, said I, ‘dost thou *Excommunicate* my *Friends*? (for he had *Excommunicated*

1665. 'abundance, both in *Torkshire* and *Lancashire*.) He said, *For not coming to Church*. 'Why, said I, ye left us above *Twenty Tears* ago, (when we were but young *Lads* and *Lasses*) to the *Presbyterians*, *Independents* (and *Baptists*,) many whereof made *Spoil* of our *Goods*, and *persecuted* us, because we would not follow them. Now we being but *Young*, knew little then of your *Principles*: and the *Old Men*, that did know them, if ye had intended to have *kept* them to you, and have *kept* your *Principles* alive, that we might have known them, ye should either not have *fled* from us, as ye did; or ye should have sent us your *Epistles*, and *Collects*, and *Homilies*, and *Evening-Songs*, (for *Paul* writ *Epistles* to the *Saints*, though he was in *Prison* :) But they and we might have turned *Turks* or *Jews*, for any *Collects*, *Homilies* or *Epistles* we had from you all this while. And now thou hast *Excommunicated* us, both *Young* and *Old*, and so have others of you done; that is, ye have put us out of your *Church*, before ye have got us into it, and before ye have brought us to know your *Principles*. And is not this *Madness* in you, to put us out, before we were brought in? Indeed, if ye had brought us into your *Church*; and when we had been in, if we had done some *bad thing*, that had been something like a ground for *Excommunication*, or putting out again. But, said I, What dost thou call the *Church*? Why, said he, *That which you call the Steeple-house*. Then I asked him, Whether *Christ* shed his *Blood* for the *Steeple-house*? and purchased and sanctified the *Steeple-house* with his *Blood*? And seeing, the *Church* is *Christ's Bride* and *Wife*, and that he is the *Head* of the *Church*, Dost thou think, the *Steeple-house* is *Christ's Wife* and *Bride*, and that he is the *Head* of that *Old House*, or of his *People*? No, said he, *Christ is the Head of the People, and they are the Church*. Then said I, But you have given that Title *Church* to an *Old House*, which belongs to the *People*; and you have taught *People* to believe so. I asked him also, 'Why he persecuted *Friends* for not paying *Tithes*? And whether God did ever give a Command to the *Gentiles*, that they should pay *Tithes*? And whether *Christ* had not ended *Tithes*, when he ended the *Levitical Priesthood*, that took *Tithes*? And whether *Christ*, when he sent forth his *Disciples* to *preach*, had not commanded them to *preach freely*, as he had given them *freely*? And whether all the *Ministers* of *Christ* are not bound to observe this Command of *Christ*? He said, *He would not dispute that*: Neither did I find, he was willing to stay on that *Subject*; for he presently turned to another matter, and said, *You Marry, but I know not how*. I replied, 'It may be so: but why dost thou not come and see? Then he threatened, that he would use his *Power* against us, as he had done. I bid him, 'Take heed: for he was an *Old Man*. I asked him also, 'Where he did read from *Genesis* to the *Revelations*, that ever any *Priest* did *Marry* any? And I wist him to shew me some Instance thereof, if he would have us come to them to be *Married*: For, said I, thou hast *Excommunicated* one of my *Friends* *two Tears*, after he was *dead*, about his *Marriage*. And why dost thou not *Excommunicate* *Isaac*, and *Jacob*, and *Boaz*, and *Ruth*? Why dost thou not use thy *Power* against these? For we do not read, that they were ever *Married* by the *Priests*: but they took one another in the *Assemblies* of the

' the *Righteous*, in the *Presence* of *God* and his *People* : and so do we. 1666.
 ' So that we have all the *Holy Men* and *Women*, that the *Scripture*
 ' speaks of in this *Practice*, on our side. Much Discourse we had ;
 but when he found, he could get no *Advantage* on me, he went away
 with his *Company*. Scarbo-
rough-Ca-
stle.

With such sorts of People I was much exercised, while I was there :
 for most, that came to the *Castle*, would desire to speak with me ;
 and great *Disputes* and *Reasonings* I had with them. But as to *Friends*,
 I was as a Man *buried alive* : for though many *Friends* came from far
 to see me, yet few were suffered to come at me ; and when any *Friend*
 came into the *Castle* about *Business*, if he looked but towards me, they
 would *Rage* at him. But at last the *Governour* came under some *Trou-
 ble* himself : for he having sent out a *Privateer* to *Sea*, they took some
Ships, that were not *Enemies-Ships*, but their *Friends* ; whereupon he
 was brought into some *Trouble* : after which he grew somewhat more
Friendly to me. For before, I had a *Marshal* set over me, on purpose,
 to get *Money* out of me ; but I was not to give him a *Farthing* : and
 when they found, they could get nothing of me, then he was taken
 off again. And the *Officers* would often be *threatning* me, that I should
 be hanged over the *Wall*. Nay, the *Deputy-Governour* told me one
 time, *That the King, knowing, that I had a great Interest in the People,
 had sent me thither ; that if there should be any Stirring in the Nation,
 they should hang me over the Wall, to keep the People down.* And there
 being a while after, a *Marriage* at a *Papist's* Houle, upon which occa-
 sion a great many of them were *Met together* ; they talked much
 then of *hanging* me. But I told them, ' If that was it they desired,
 ' and it was permitted them, I was *ready* : for I never feared *Death*,
 ' nor *Sufferings* in my *Life* ; but I was known to be an *Innocent*,
 ' *peaceable Man*, free from all *Stirrings* and *Plottings*, and one that
 ' sought the *Good* of all Men. But afterwards, the *Governour* grow-
 ing kinder, I spake to him, when he was to go to *London* to the *Parli-
 ament*, and desired him to speak to him, that was called *Esq; Marsh*, and
 to Sir *Francis Cob* (so called) and to some others ; and let them know,
How long I had lain in *Prison*, and *for what* : and he did so. And
 when he came down again, he told me, that *Esq; Marsh* said, *He would
 go an Hundred Miles bare-foot for my Liberty, he knew me so well.*
 And several others, he said, spake well of me. From which time the
Governour was very *Loving* to me.

There were amongst the *Prisoners*, that were there, *Two* very bad
Men, that would often sit *drinking* with the *Officers* and *Souldiers* ;
 and because I would not sit and *drink* with them too, that made them
 the worse against me. One time, when these *Two Prisoners* were
drunk, one of them (whose Name was *William Wilkinson*, who was a
Presbyterian, and had been a *Captain*) came to me, and challenged
 me to *fight* with him. I seeing, what *Condition* he was in, got out of
 his way ; and next *Morning*, when he was grown more *sober*, told
 him, ' How unmanly a thing it was in him, to challenge a Man to
 ' *fight*, whose *Principle*, he knew, it was not to *strike* ; but if he was *strick-
 ' en* on one *Ear*, to turn the other. And I told him, If he had a mind
 ' to *fight*, he should have challenged some of the *Souldiers*, that could
 ' have answered him in his own way. But however, I told him, seeing

1666. he had *challenged* me, I was now come to *Answer* him, with my *Hands* in my *Pockets*: and (reaching my *Head* towards him) Here, *Scarbo-* *rough-ca-* *stle.* I said I, here is my *Hair*, here are my *Cheeks*, here is my *Back*. With that he *skipt* away from me, and went into another *Room*: At which the *Souldiers* fell a *laughing*; and one of the *Officers* said, *You are a happy Man, that can bear such things*. Thus he was *Conquered* without a *Blow*: But after a while he took the *Oath*, and gave *Bond*, and got out of *Prison*; and not long after the *Lord* cut him off.

There were great *Imprisonments* in *this* and the *former* Years, while I was *Prisoner* at *Lancaster* and *Scarborough*. At *London* many *Friends* were crowded into *Newgate*, and other *Prisons*, where the *Sickness* was; and many *Friends* died in *Prison*: Many *Friends* also were *Banished*, and several sent on *Ship-board* by the *King's* Order. Some *Masters* of *Ships* would not carry them, but set them on *Shore* again; yet some were sent to *Barbados*, and to *Jamaica*, and to *Mevis*, and the *Lord* blessed them there. There was one *Master* of a *Ship* was very wicked and cruel to *Friends*, that were put on *Board* his *Ship*: for he kept the *Friends* down under *Decks*, though the *Sickness* was amongst them; so that many died of it. But the *Lord* plagued him for his *Wickedness*: for he lost most of his *Sea-men* by the *Plague*, and lay several *Months* crossed with *Contrary Winds*; though other *Ships* went out, and made their *Voyages*. At last he came before *Plimouth*; and there the *Governour* and *Magistrates* would not suffer him, nor any of his *Men* to come *ashore*, though he wanted many *Necessaries* for his *Voyage*: but *Thomas Lower*, and *Arthur Cotton*, and *John Light* and some other *Friends* went to the *Ship's-side*, and carried *Necessaries* for the *Friends*, that were *Prisoners* on *Board*. The *Master* being thus *crossed*, and *plagued* and *vext*, he *curst* them, that put him upon this *Freight*; and said, *He hoped he should not go far, before he was taken*. And the *Vessel* was but a little while gone out of *sight* of *Plimouth*, but he was taken by a *Dutch-man* of *War*, and carried into *Holland*. When they came into *Holland*, the *States* there sent the *Banished Friends* back to *England*, with a *Letter* of *Passport* and a *Certificate*, *That they had not made an Escape, but were sent back by them*. But in time the *Lord's* Power wrought over this *Storm*; and many of our *Persecutors* were *Confounded*, and put to *shame*.

After I had lain *Prisoner* above a *Year* in *Scarborough-Castle*, I sent a *Letter* to the *King*, in which I gave him an *Account* of my *Imprisonment*, and the *bad Usage* I had had in *Prison*; and also that I was *Informed*, no *Man* could deliver me, but he. After this, *John Whitehead* being at *London*, and having *Acquaintance* also with him, that was called *Esq; Marsh*, he went to *Visit* him, and spake to him about me: And he undertook, if *John Whitehead* would get the *State* of my *Case* drawn up, to deliver it to the *Master* of *Requests*, whom he called *Sir John Birkenhead*, he would endeavour to get a *Release* for me. So *John Whitehead* and *Ellis Hookes* drew up a *Relation* of my *Imprisonment* and *Sufferings*, and carried it to *Marsh*; and he went with it to the *Master* of *Requests*, who procured an *Order* from the *King* for my *Release*. The *Substance* of the *Order* was, *That the King* being *certainly Informed*, that I was a *Man* principled against *Plotting* and *Fighting*, and had been ready at all times to discover *Plots*, rather than to make

make any, &c. that therefore his Royal Pleasure was, that I should be discharged from my Imprisonment, &c. As soon as this Order was obtained, John Whitehead came down to Scarborough with it, and delivered it to the Governour : Who upon Receipt thereof, gathered the Officers together, and without requiring Bond or Sureties for my peaceable Living, being satisfied, that I was a Man of a peaceable Life, he discharged me freely, and gave me the following Passport.

Permit the Bearer hereof, George Fox, late a Prisoner here, and now discharged by His Majesty's Order, quietly to pass about his Lawful Occasions, without any Molestation. Given under my hand at Scarborough-Castle this First Day of September, 1666.

JORDAN CROSLANDS,

Governour of Scarborough-Castle.

After I was Released, I would have given the Governour something, for the Civility and Kindness he had of late shewed me; but he would not receive any thing: but said, *Whatever Good he could do for me and my Friends, he would do it, and never do them any hurt.* And afterwards, if at any time the Mayor of the Town sent to him for Souldiers to break up Friends Meetings, if he sent any down, he would privately give them a Charge, *Not to meddle:* and so he continued Loving to his Dying-Day. The Officers also and the Souldiers were mightily changed, and grown very Respectful to me; and when they had occasion to speak of me, they would say, *He is as stiff, as a Tree; and as pure as a Bell; for we could never bow him.*

The very next day after I was Released from Scarborough-Prison, the Fire brake out at London; and the Report of it came quickly down into the Country. Then I saw, the Lord God was true and just in his Word, which he had shewed me before in Lancaster-Jail, when I saw the Angel of the Lord with a glittering, drawn Sword Southward, as is before expressed. And the People of London were forewarned of this Fire: yet few laid it to Heart, or believed it; but rather grew more Wicked, and higher in Pride. For we had a Friend, that was moved to come out of Huntington-shire a little before the Fire, and to scatter his Money up and down the Streets, and to turn his Horse loose in the Streets, and to untie the Knees of his Britches, and let his Stockings fall down, and to unbutton his Doublet; and told the People, 'So should they run up and down, scattering their Money and their Goods, half undrest, like mad People, as he was a Sign to them: And so they did, when the Fire brake out, and the City was burning. Thus hath the Lord exercised his Prophets and Servants, by his Power, and shewed them Signs of his Judgments, and sent them to fore-warn the People: but instead of Repenting, they have beaten and cruelly entreated some; and some they have Imprisoned, both in the former Power's days, and

1666. and since. But the Lord is just; and happy are they, that obey his Word. Some have been moved to go Naked in their Streets, in the other Power's days, and since, as Signs of their Nakedness; and have declared amongst them, That God would strip them out of their Hypocritical Professions, and make them as bare and naked, as they were. But instead of considering it, they have many times whipt, or otherwise abused them, and sometimes Imprisoned them. Others have been moved to go in Sack cloth, and to denounce the Woes and Vengeance of God against the Pride and Haughtiness of the People: But few regarded it. And in the other Powers days, the Wicked, Envious, Professing Priests put up several Petitions both to Oliver and Richard called Protectors, and to the Parliaments, Judges and Justices against us, stult full of Lies, and vilifying Words and Slanders: but we got Copies of them, and through the Lord's Assistance answered them all; and cleared the Lord's Truth, and our selves of them. But oh! the Body of Darkneß, that rose against the Truth in them, that made Lies their Refuge! But the Lord swept them away; and in and with his Power, Truth, Light and Life hedged his Lambs about, and did preserve them, as on Eagle's Wings. Therefore we all had, and have great Encouragement to Trust the Lord, whom we did see by his Power and Spirit, how he did overturn and bring to nought all the Confederacies and Counsels, that were hatched in the Darkneß against his Truth and People; and by the same Truth gave his People Dominion, that in it they might serve him.

Scarbo-rough.

And indeed, I could not but take notice, how the Hand of the Lord turned against those my Persecutors, who had been the cause of my Imprisonment, or had been Abusive or Cruel to me in it. For the Officer, that fetched me to Houlker-Hall, wasted his Estate, and soon after fled into Ireland. And most of the Justices, that were upon the Bench at the Sessions, when I was sent to Prison, died in a while after; as Old Tho. Preston, Rawlinson, and Porter, and Matthew West of Borwick. And though Justice Fleming did not die, (yet his Wife died, and left him thirteen or fourteen Motherless Children) who had Imprisoned Two Friends to Death, and thereby made several Children Fatherless. Col. Kirby never prospered after: And the Chief Constable, Richard Dodgson died soon after; and Mount, the Petty-Constable, and the other Petty-Constable, John Ashburnham his Wife, who railed at me in her Houle, died soon after. And William Knipe, that was the Witneß they brought against me, died soon after also. And Hunter, the Jailer of Lancaster, who was very wicked to me, while I was his Prisoner, he was cut off in his Young Days. And the Under-Sheriff, that carried me from Lancaster-Prison towards Scarborough, he lived not long after. And one Joblin, the Jailer of Durham, who was Prisoner with me in Scarborough-Castle, and had often incensed the Governour and Souldiers against me; though he got out of Prison, yet the Lord cut him off in his Wickedness soon after. When I came into that Country again, most of these, that dwelt in Lancashire, were dead, and others ruined in their Estates: So that, though I did not seek Revenge upon them, for their actings against me contrary to the Law; yet the Lord had executed his Judgments upon many of them.

Being

Being now set free from my Imprisonment in Scarborough-Castle, I 1665. went about *three Miles* to a large, General Meeting at a Friend's House, that had been a *Chief-Constable*; and all was quiet and well. On the *Fourth Day* after I came into Scarborough again, and had a Meeting in the Town at Peter Hodgson's House. To this Meeting came one called a Lady, and several other Great Persons; also a Young-man, that was Son to the Bayliff of the Town, and had been Convinced, while I was there in Prison. That Lady (so called) came to me, and said; I spake against the Ministers, I told her; 'Such as the Prophets and 'Christ declared against formerly, I declared against now.

From hence I went to Whitby; and having visited Friends there, I passed thence to Burlington, where I had another Meeting; and from thence to Oram, where I had another Meeting; and from thence to Marmaduke Stor's, and had a large Meeting at a Constable's House, on whom the Lord had wrought a great Miracle.

Next Day Two Friends being to take each other in Marriage, there was a very great Meeting, which I was at. And I was moved to open to the People the State of our Marriages, declaring; 'How the 'People of God took one another in the Assemblies of the Elders: 'and how that it was God, that did Join Man and Woman together before the Fall. And though Men had taken upon them to Join in 'the Fall, yet in the Restoration it was God's Joining, that was the 'right and honourable Marriage: But never any Priest did Marry any, 'that we read of in the Scriptures, from Genesis to the Revelations. Then I shewed them the Duty of Man and Wife, how they should serve God, being Heirs of Life and Grace together.

After the Meeting, I passed from thence to Grace Barwick, where I had a General Meeting, which was very large: and when that was over, I came to Richard Shipton's, where I had another Meeting; and so to a Priest's House, whose Wife was Convinced, and himself grown very Loving, and glad to see me. This was that Priest, that in the Year 1651. threatned, *If ever he met with me again, he would have my Life, or I should have his*; and said, *He would lose his Head, if I were not knockt down in a Month*: But now he was partly Convinced, and become very kind. I went from his House towards the Sea, where several Friends came to visit me; and amongst others, one Philip Scarff, who had formerly been a Priest, but having received the Truth, was now become a Preacher of Christ freely, and continued so. Passing on, I called to see an Ancient Man, who was Convinced of Truth, and was above an Hundred Years old. Then came I to a Friend's House, where I had a great Meeting, and quiet. And passing on through the Country, I had a great Meeting near Malton; and another large Meeting near Hull: from which I went to a place called Holdendike. As we went into the Town, the Watch-men questioned me, and those that were with me; but they not having any Warrant to stay us, we went on by them, and they in a Rage threatned, they would search us out. I went to the House of one, that was called the Lady Mountague, and there I lodged that Night; and several Friends came thither to Visit me. Next Morning being up betimes, I walked out into the Orchard, and saw a Man about Sun-rising go into the House,

Scarborough.

Whitby.
Burlington.
Oram.

Mar. Stor.

G. Barwick

Whitby.

Near
Malton.Near Hull.
Holdendike.

in

1666. in a great *Cloak*. He stay'd not long; but came soon out again, and went away, not seeing me. I felt something *strike* at my *Life*; and went into the *House*; where I found the *Maid-Servant* affrighted and trembling: and she told me, *That Man had a Naked Rapier under his Cloak*. By which I perceived, he came with an Intent to have done *Mischief*; but the *Lord* prevented him.

L. Mount-
guc.

York

From this place passing through the Country, I visited *Friends*, till I came to *Tork*, where we had a large *Meeting*. After the *Meeting* I went to visit Justice *Robinson*, an ancient *Justice of the Peace*: who had been very loving to me and *Friends* from the beginning. There was at this time a *Priest* with him; and he told me, *It was said of us, that we loved none, but our selves*. I told him, 'We loved all Man-kind, as they were *God's Creation*, and as they were *Children of Adam and Eve* by Generation; and we loved the *Brotherhood* in the *Holy Ghost*. This stopt him: so that after some other Discourse, we parted friendly, and we passed away.

About this time I had written a *Book*, Intituled; *Fear God, and Honour the King*: In which I shewed, *That none could rightly Fear God, and Honour the King, but they, that departed from Sin and Evil*: This *Book* did much affect the *Souldiers*, and most *People*.

G Watkin-
son.

Now having visited *Friends* at *Tork*, we passed thence to a *Market-Town*, where we had a *Meeting* at one *George Watkinson's*, who formerly had been a *Justice*. A glorious, blessed *Meeting* it was, and very large, and the *Seed of Life* was set over all. But we had been troubled to have got into this *Town*, had not *Providence* made way for us; for the *Watch-men* stood ready to stop us: but there being a *Man* riding just before us, the *Watch-men* questioned him first: and perceiving, that he was a *Justice of Peace*, they let him pass; and we riding close after him, by that means we escaped.

T Taylor.

From this place we passed to *Thomas Taylor's*, who had formerly been a *Captain*, where we had a precious *Meeting*. Hard by *Thomas Taylor's*, there lived one called a *Knight*, who was much displeased, when he heard, I was like to be *Released* out of *Prison*; and threatened, *That if the King set me at Liberty, he would send me to Prison again the next day*. But though I had this *Meeting* so near him, yet the *Lord's Power* stopt him from meddling, and our *Meeting* was quiet. *Col. Kirby* also, who had been the *Chief Means* of my *Imprisonment* at *Lancaster- and Scarborough-Castles*, when he heard, I was set at *Liberty*, got another *Order* for the *Taking me up*; and said, *He would ride his Horse Forty Miles to take me, and would give Forty Pounds to have me taken*. Yet a while after I came so near him, as to have a *Meeting* within *Two Miles* of him: and then was he *struck* with the *Gout*, and kept his *Bed*; so that it was thought, he would have died.

Sinderhill-
Green.

From *Thomas Taylor's* I passed through the Country, visiting *Friends*, till I came to *Synderhill-Green*, where I had a large and *General Meeting*. The *Priest* of the place hearing of it, he sent the *Constable* to the *Justices* for a *Warrant*; and they rid their *Horses* so hard, that they almost *spoiled* them: But the notice they had, being short, and the way long, the *Meeting* was ended, before they came. I heard not of them, till I was going out of the *House*, after *Meeting* was

was over; and then a *Friend* came to me, and told me, *They were* 1666.
searching another House for me; which was the *House* I was then go-
 ing to. As I went along the *Closets* towards it, I met the *Constables* Sinderhill-
Green.
 and *Wardens*, and the *Justice's Clerk* with them; so I passed through
 them: and they *looked* at me, and I went to the *House*, that they
 had been *searching*. Thus the *Devil* and the *Priest* lost their *Design*:
 for the *Lord's Power* bound them, and preserved me over them; and
Friends parted, and all escaped them. And the *Officers* went away, as
 they came; for the *Lord God* had frustrated their *Design*: praised be
 his *Name* for ever!

After this I went into *Darbyshire*, where I had a large *Meeting*: And Darbyshire.
 some *Friends* were apprehensive of the *Constables* coming in; for they
 had had a great *Persecution* in those parts: but our *Meeting* was quiet.
 There was a *Justice of Peace* in that Country, had taken away much
 of *Friend's Goods*: whereupon one *Ellen Fretwell* had made her *Ap-
 peal* to the *Sessions*; and the rest of the *Justices* granted her her *Goods*
 again, and spake to that *persecuting Justice*, That *he should not do so
 any more*. And she was moved to speak to that *Justice*, and to *Warn*
 him; whereupon he bid her, *Come and sit down on the Bench*. *Ay*,
 said she, *If I may persuade you to do Justice to the Country, I will sit
 down with you*: No, said he, *then you shall not*; and bid her *Get her
 out of the Court*. But as she was going out, she was moved of the
Lord to turn again, and say; *She should be there, when he should not*.
 After the *Sessions* were ended, he got amongst some of his *Persecuting
 Companions*, and said; *They would get some more of the Quakers Goods,
 if the Devil did not raise up that Woman to hinder them*. So he
 went home, and drove away her *Brother's Oxen* for going to *Meetings*:
 and then another *Woman*, a *Friend* of *Chesterfield*, whose Name was
Susan Frith, was moved of the *Lord* to tell him; *That, if he con-
 tinued on in his persecuting of the Innocent, the Lord would execute his
 Plagues upon him*. Soon after which, this *Justice*, whose Name was
Clark, fell *distracted*, and was bound with *Ropes*; but he gnawed the
Ropes in pieces, and had like to have spoiled his *Maid*: for he fell up-
 on her, and *bit* her; so that they were fain to put an *Iron Instrument*
 into his Mouth, to wrest his *Teeth* out of her *Flesh*: And afterwards
 he *died distracted*. This *Relation* I had from *Ellen Fretwel* her
 self.

I travelled out of *Darbyshire* into *Nottinghamshire*, and had a large Notting-
hamshire.
Meeting at *Skegby*: and from thence went to *Mansfield*; where Skegby.
 I had a *Meeting*: and thence went to another *Town*, where there was Mansfield.
 a *Fair*, at which I met with many *Friends*. Then passing through
 the *Forrest* in a mighty *thundering* and *rainy day*, I came to *Notting-
 ham*: and so great was the *Tempest* that day, that many *Trees* were
 torn up by the *Roots*, and some *People* killed; but the *Lord* preserved
 us. On the *First-Day* following I had a large *Meeting* in *Nottingham*,
 very quiet; and *Friends* were come to sit under their *Teacher*, the
Grace of God, which brought them *Salvation*, and were established
 upon the *Rock* and *Foundation Christ Jesus*. After the *Meeting* I went
 to visit the *Friend*, that had been *Sheriff* about the Year 1649, whose
Prisoner I had then been.

1666. From Nottingham I passed into Leicestershire, and came to Sy-
 leby, where we had a large, blessed Meeting. After which I went
 to Leicester, to visit the Prisoners there; and then came to John Pen-
 ford's, where we had a General Meeting, large and precious. From
 thence I passed through the Country, visiting Friends and my Relati-
 ons, till I came into Warwickshire, and to Warwick; where having vi-
 sited the Prisoners, I passed from thence to Badgley, and had a preci-
 ous Meeting there. Then I travelled through Northamptonshire, Bed-
 fordshire, Buckinghamshire, and Oxfordshire, visiting Friends in each
 County. In Oxfordshire the Devil had laid a Snare for me, but the
 Lord brake it: and his Power came over all, and his blessed Truth
 spread, and Friends were increased therein. Thus after I had passed
 through many Counties, visiting Friends, and had had many large
 and precious Meetings amongst them, I came at last to London. But
 I was so weak with lying almost Three Years in cruel and hard Impri-
 sonments, and my Joints, and my Body were so stiff and benumbed, that
 I could hardly get on my Horse, or bend my Joints, nor well bear to
 be near the Fire, or to eat Warm Meat; I had been kept so long from it.
 Being come to London, I walk't a little among the Ruins, and took
 good notice of them; and I saw the City lying, according as the Word
 of the Lord came to me concerning it, several Tears before.

Now after I had been a time in London, and had visited Friends
 Meetings through the City, I went into the Country again, and had
 large Meetings in the Countries, as I went; at Kingston, Reading, and
 in Wiltshire, till I came to Bristol. At Bristol also I had many large
 Meetings; and Thomas Lower came thither out of Cornwall to meet me:
 and Friends were there from several parts of the Nation, it being then
 the Fair-time. After I was clear of Bristol, I left that City, and went to
 Nath. Crips's: and so through the Countries, till I came back to London
 again; having large Meetings in the way, and all quiet, blessed be the
 Lord. And thus, though I was very Weak, yet I travelled up and
 down in the Service of the Lord; and the Lord enabled me to go
 through in it.

* About this time, some that had run out from Truth, and clashed
 against Friends, were reached unto by the Power of the Lord, which
 came wonderfully over; and made them Condemn and Tear their Pa-
 pers of Controversies to pieces. Several Meetings we had with them, and
 the Lord's Everlasting Power was over all, and set Judgment on the
 Head of that, that had run out. And in these Meetings which lasted
 whole Days, several, that had Run out with John Perrot and others,
 came in again, and Condemned that Spirit, that led them to Keep on
 their Hats, when Friends prayed, and when they themselves prayed;
 and some of them said, That Friends were more righteous than they:
 and that if Friends had not stood, they had been gone, and had fallen in-
 to Perdition. And thus the Lord's Power was wonderfully manifested,
 and came over all.

Then was I moved of the Lord to recommend the setting up of Five
 Monthly Meetings of Men and Women in the City of London, (besides
 the Womens-Meetings and the Quarterly Meetings) to take care of God's
 Glory, and to admonish and exhort such, as walked disorderly, or care-
 lessly, and not according to Truth. For whereas Friends had had only
 Quarterly

Leicester-
 shire.
 Sykeby.
 Leicester.

Warwick-
 shire.
 Warwick.
 Badgley.
 Northam-
 ptonshire.
 Bedford-
 shire.
 Bucking-
 hamshire.
 Oxfordshire.
 London.

Kingston.
 Reading.
 Wiltshire.
 Bristol.

N. Crips's.
 London.

Quarterly Meetings; now Truth was spread, and Friends were grown more Numerous, I was moved to Recommend the setting up of Monthly Meetings throughout the Nation. And the Lord opened to me, and let me see, What I must do, and how the Mens and Womens Monthly and Quarterly Meetings should be ordered and established in this Nation, and in other Nations; and that I should Write to them, where I came not, to do the same. So, after things were well settled at London, and the Lord's Truth, and Power, and Seed, and Life reigned and shined over all in the City, then I passed forth into the Countries again; and went down into Essex: And after the Monthly Meetings were settled in that County, I went from thence into Suffolk and Norfolk, Thomas Dry being with me. And when we had Visited Friends in their Meetings in those parts, and the Monthly Meetings were settled there, we pass'd from thence, and went into Huntingdonshire; where we had very large and blessed Meetings: and though we met with some Opposition there, yet the Lord's Power came over all; and the Monthly Meetings were established there also. When we came into Bedfordshire, we had great Opposition; but the Lord's Power came over it all. Afterwards we went into Nottinghamshire, where we had many precious Meetings; and the Monthly Meetings were settled there. Then passing into Lincolnshire, we had a Meeting of some Men-Friends of all the Meetings in the County, at his House, who had been formerly Sheriff of Lincoln; and all was quiet. After this Meeting we passed over Trent into Nottinghamshire again, (he that had been the Sheriff of Lincoln, being with me) where we had some of all the Meetings in that County together; and our Meeting was glorious and peaceable: And many precious Meetings we had in that County.

At that time William Smith was very Weak and Sick: and the Constables and others had seized upon all his Goods, to the very Bed he lay upon, for Truth's sake. These Officers threatned, to come and break up our Meeting; but the Lord's Power chained them, so that they had not power to meddle with us, blessed be his Name. After the Meeting was over, I went to visit William Smith; and there were the Constables and others watching his Corn and his Beasts, that none of them might be Removed.

From thence we passed into Leicestershire, and so into Warwickshire; where many blessed Meetings we had: and the Order of the Gospel was set up, and the Men's Monthly Meetings established in all those Counties. Then we went into Derbyshire, where we had several large and blessed Meetings: And in many places we were threatned by the Officers; but through the Power of the Lord we escaped their hands. So leaving things well settled in Derbyshire, we travelled over the Peak-Hills, (which were very cold; for it was then Frost and Snow) and so came into Staffordshire: and at Thomas Hammersley's we had a General Mens-Meeting; where things were well settled in the Gospel-Order, and the Monthly Meetings were established there also. But I was so exceeding weak, I was hardly able to get on or off my Horse's Back: But my Spirit being earnestly engaged in the Work, the Lord had concerned me in, and sent me forth about, I travelled on therein, notwithstanding the Weakness of my Body; having Confidence in the Lord, that he would carry me through: as he did by his Power.

1667. So we came into *Cheshire*, where we had several blessed *Meetings*, and a *General Mens Meeting*; wherein all the *Monthly Meetings* for that *County* were settled, according to the *Gospel-Order*, in and by the *Power of God*: And after the *Meeting* was done, I passed away. But when the *Justices* heard of it, they were very much troubled, that they had not come, and broken it up, and taken me: but the *Lord* prevented them. So after I had cleared my self there in the *Lord's Service*, I passed into *Lancashire*, to *William Barnes's*, near *Warrington*, where met some of most of the *Meetings* in that *County*; and there all the *Monthly Meetings* were established in the *Gospel-Order* also. From thence I sent *Papers* into *Westmorland* by *Leonard Fell* and *Robert Widders*, and also into *Bishoprick*, *Cleveland* and *Northumberland*, and into *Cumberland* and *Scotland*, to exhort *Friends*, to settle the *Monthly Meetings* in the *Lord's Power* in those places; which they did. And so the *Lord's Power* came over all, and the *Heirs* of it came to inherit it. For the *Authority* of our *Meetings* is the *Power of God*, the *Gospel*, which brings *Life* and *Immortality to Light*; that they may see over the *Devil*, that hath darkened them, and that all the *Heirs* of the *Gospel* might walk according to the *Gospel*, and glorify *God* with their *Bodies*, *Souls* and *Spirits*, which are the *Lord's*: For the *Order* of the *Glorious Gospel* is not of *Man*, nor by *Man*. To this *Meeting* in *Lancashire* *Margaret Fell*, being a *Prisoner*, got liberty to come, and went with me from thence to *Jane Milners* in *Cheshire*, where we parted. And I passed out of *Cheshire* into *Shropshire*, and from thence into *Wales*, and had a large *General Mens Meeting* at *Charles Floid's*, where some *Opposers* came in; but the *Lord's Power* brought them down.

Having gone through *Denbysire* and *Montgomeryshire*, we passed into *Merionethshire*; where we had several blessed *Meetings*: and then went to the *Sea side*, where also we had a precious *Meeting*. And having passed through several *Countries*, and *Friends* there being established upon *Christ* their *Foundation*, we left *Wales*, the *Monthly Meetings* being settled there in the *Power of God*; and returned into *Shropshire*, where the *Friends* of the *Country* gathering together, the *Monthly Meetings* were established there also. Then coming into *Worcestershire*, after we had had many *Meetings* up and down amongst *Friends* in that *Country*, we had a *General Mens Meeting* at *Henry Gibs's House* at *Pashur*; where also the *Monthly Meetings* were settled in the *Gospel-Order*.

The *Sessions* were held that day in that *Town*; and some *Friends* were pretty much concerned, lest they should send some *Officers* to break up our *Meeting*: but the *Lord's Power* restrained them, so that our *Meeting* was quiet; through which *Power* we had *Dominion*. After the *Meeting* I passed away, and had several *Meetings* amongst *Friends* in that *Country*, till I came to *Worcester*; and it being the *Fair-time*, we had a precious *Meeting* there. There was then in *Worcester* one *Major Wild*, a persecuting *Man*; and after I was gone out of *Town*, some of his *Souldiers* inquired after me: but I having left the *Friends* there settled in good *Order*, was passed away to *Draitwich*.

From

From thence we passed to *Shrewsbury*, where also we had a very 1667. precious *Meeting*. But the *Mayor* hearing, that I was in *Town*, got the rest of the *Officers* together to Consult, what to do against me: *Shrewsbury*. For they said, *The Great Quaker of England was come to Town*. But when they were come together, the *Lord* Confounded their *Counsels*; so that, when some were for *Imprisoning* me, others of them opposed it: and so being divided amongst themselves, I escaped their hands.

We went also into *Radnorshire*, where we had many precious *Meetings*; and the *Monthly Meetings* were settled in the *Lord's Power*. *Radnorshire*. As we came forth of that *Country*, staying a little at a *Market Town*, a *Justice's Clerk* and some other *Rude Fellows* combined together, to do us a *Mischief* upon the *Road*. Accordingly they followed us out of *Town*, and soon overtook us: but there being many *Market People* on the way, they were some-what hindered from doing, what they intended. Yet observing, that *Two* of our *Company* rid at some distance behind, they set upon them *Two*; and one of them drew his *Sword*, and cut one of those two *Friends*, whose Name was *Richard Moor*, the *Chirurgeon* of *Shrewsbury*. Mean while another of these *Rude Fellows* came galloping after me and the other *Friend*, that was with me; and we being to pass over a *Bridge*, that was somewhat of the narrowest for him to pass by us, he, in his Eagerness to get before us, rid into the *Brook*, and plunged his Horse into a deep Hole in the Water. I saw the Design, and stopt; and desired *Friends* to be patient, and give them no occasion: and in this time came *Richard Moor* up to us, with the other *Friend*, that was with him; who knew the *Men* and their *Names*. Then we rid on the *Road* again; and a little further we met another *Man* on foot, who was *Drunk*, and had a naked *Sword* in his hand. And not far beyond him, in a Bottom, we met *Two Men* and *Two Women*, one of which *Men* had his *Thumb* cut off by this *Drunken Man*, that had the *Naked Sword*: for he being in *Drink*, would have *Ravished* one of the *Women*; and this *Man* withstanding him, and rescuing the *Young-Woman* from him, he whipt out his *Sword*, and cut off the *Man's Thumb*. Now though this *Drunken Man* was then on foot, having alighted to do his *Wickedness*; yet he had a *Horse*, that, being loose, followed him a pretty way behind. Wherefore I rid after the *Horse*: and having caught him, I brought him to the *Man*, that had his *Thumb* cut off; and bid him, *Take the Horse to the next Justice of Peace, and by that means they might find out, and pursue the Man, that had wounded him*.

Upon this occasion I writ a *Letter* to the *Justices*, and to the *Judge* of the *Affize*, which was then at hand: And I employed some *Friends* to carry it to the *Justices* first. The *Justice*, to whom the *Clerk* belonged, rebuked his *Clerk* and the others also, for disturbing and abusing us upon the *High-Way*: So that those *Men* were glad to come and make *Intreaty* to *Friends*, not to appear against them at the *Affize*; which, upon their *Submission* and *Acknowledgment* of their *Fault*, *Friends* granted. And this thing was of good *Service* in the *Country*: for it stopt many rude *People*, that before had been forward to abuse *Friends*.

We

1667. We passed into *Herefordshire*, where we had several blessed Meetings: and we had a *General Mens-Meeting* also, where all the *Monthly Meetings* were settled. There was about this time a *Proclamation* against Meetings: and as we came through *Herefordshire*, we were told of a great Meeting there was of the *Presbyterians*; who had engaged themselves to stand, and give up all, rather than forsake their Meetings. But when they heard of this *Proclamation*, the People came, but the Priest was gone: and then they were at a loss. Then they met in *Lemster* privately; and provided *Bread*, and *Cheese*, and *Drink* in readiness, that if the Officers should come, they would put up their *Bibles*, and fall to *Eating*. The *Bayliff* found them out, and came in among them, and said; *Their Bread and Cheese should not cover them, but he would have their Speakers*. They cried, *What then would become of their Wives and Children?* But he took their *Speakers*, and kept them a while. This the *Bayliff* told our Friend *Peter Young*, and said; *They were the veriest Hypocrites, that ever made a Profession of Religion*.

The like *Contrivance* they had in other places. For there was one *Pocock* at *London*, that married *Abigail Darcy*, who was called a *Lady*: and she being *Convinc'd* of *Truth*, I went to his House to see her. This *Pocock* had been one of the *Triers* of the *Priests*: and being an high *Presbyterian*, and envious against us; he used to call our *Friends House-Creepers*. Now I going to visit his *Wife*, and he being present, she said to me; *I have something to speak to thee against my Husband*. 'Nay, said I, thou must not speak against thy Husband. Yes, said she, *but I must in this Case*. The last *First-Day*, said she, *He and his Priests and People, the Presbyterians, met, and they had Candles and Tobacco-Pipes, and Bread and Cheese, and Cold Meat on the Table; and they agreed before-hand, that if the Officers should come in upon them, then they would leave their Preaching and Praying, and would fall to their Cold Meat*. 'Oh, said I to him, is not this a *Shame* to you, who *Persecuted* and *Imprisoned* us, and *spoiled* our *Goods*, because we would not follow you, and be of your *Religion*, and called us *House-Creepers*; and now ye do not stand to your own *Religion* your selves! Did ye ever find our *Meetings* stufft with *Bread* and *Cheese*, and *Tobacco-pipes*? Or did ye ever read in the *Scriptures* of any such *Practice* among the *Saints*? Why, said the Old Man, *We must be as wise, as Serpents*. Then said I, *This is the Serpent's Wisdom* indeed. But who, said I, would ever have thought, that you *Presbyterians* and *Independents*, who *persecuted* and *imprisoned* others, and *spoiled* their *Goods*, and *whipped* such, as would not follow your *Religion*, should now *flinch* your selves, and not dare to stand to, and own your own *Religion*; but cover it with *Tobacco-pipes*, *Flagons of Drink*, *Cold Meat* and *Bread and Cheese*! But this, and such like *deceitful Practices*, I understood afterwards, were too *Common* amongst them in times of *Persecution*.

Now after we had travelled through *Herefordshire*, and Meetings were well settled there, we passed into *Monmouthshire*, where I had several blessed Meetings; and at *Walter Jenkins*, who had been a *Justice of the Peace*, we had a large Meeting, where were some *Convinced*: This Meeting was quiet. But at another Meeting that we had before

before this, there came the *Bayliff* of the *Hundred*, almost drunk; 1667. pretending, he was to take up the *Speakers*. There was a mighty Power of God in the *Meeting*; so that, although he *raged*, the Power of the Lord limited him, that he could not break up the *Meeting*. When the *Meeting* was over, I staid a while, and he staid also: but after some time I spake to him; and so passed quietly away. At Night some rude People came, and shot off a *Musket* against the House; but did not hurt any body. Thus the Lord's Power came over all, and chained down the unruly Spirits, so that we escaped them; and came to *Ross* that Night, and had a *Meeting* there at *James Merricks*. Monmouth-shire.

After this we came into *Gloucestershire*, and had a *General Mens-Meeting* at *Nathaniel Crips's House*, where all the *Monthly Meetings* were settled in the Lord's Everlasting Power; and the *Heirs of Salvation* were exhorted to take their Possessions of the Gospel, the Power of God, which was and is the Authority of their Meetings. Many blessed Meetings we had up and down in that Country, before we came to *Bristol*, whither also we went: And after we had had several powerful Meetings there, the *Mens- and Womens-Meetings* were settld there also. Ross. Gloucestershire.

Now as I was lying in Bed at *Bristol*, the Word of the Lord came to me, that I must go back to *London*. Next Morning *Alexander Parker*, and several others came to me, and I asked them, What they felt? They in like manner asked me, What was upon me? I told them, I felt, I must return to *London*: and they said, the same was upon them. So we gave up to return to *London*: for which Way the Lord moved and led us, thither we went in his Power. Wherefore leaving *Bristol*, we passed into *Wiltshire*, and established the *Mens-Monthly-Meetings* in the Lord's Power there; and then passed through the Countries, visiting *Friends*, till we came to *London*. Bristol. Wiltshire. London.

After we had visited *Friends* in the *City*, and had staid there a while, I was moved to exhort them, to bring all their *Marriages* to the *Mens- and Womens-Meetings*, that they might lay them before the Faithful there; that so Care might be taken to prevent those Disorders, that had been committed by some. For many had gone together in *Marriage* contrary to their *Relations minds*; and some young, raw People, that came among us, had mixed with the *World*: and *Widows* had married, and had not made provision for their *Children* by their former *Husbands*, before their *Second Marriage*. And although I had given forth a *Paper* concerning *Marriages* about the Year 1653, when *Truth* was but little spread over the Nation; Advising *Friends* who might be concerned in that Case, 'That they might lay it before the Faithful in time, before any thing were Concluded; and afterward publish it in the end of a Meeting, or in a Market (as they were moved thereto.) And when all things were found clear, they being free from all others, and their *Relations* satisfied, then they might appoint a Meeting on purpose, for the taking of each other; in the Presence of at least Twelve Faithful Witnesses. Yet these Directions not being observed, and *Truth* being now more spread over the Nation, it was therefore Ordered by the same Power and Spirit of God, 'That *Marriages* should be laid before the *Mens Monthly and Quarterly Meetings*, or as the Meetings were then established; that *Friends* might see, that the Relations of those, that proceeded to *Marriage*, were satisfied, and that

1667. ' that the *Parties* were clear from all others, and that *Widows* had made *Provision* for their *First Husband's Children*, before they Married again : and what else was needful to be inquired into ; that so all things might be kept clean and pure, and done in Righteousness to the Glory of God. And afterwards it was Ordered in the same Wisdom of God, ' That if either of the *Parties*, that intended to Marry, came out of another *Nation, County, or Monthly-Meeting*, they should bring a *Certificate* from the Monthly Meeting, to which they belong'd ; for satisfaction of the Monthly-Meeting, before which they came to lay their *Intentions of Marriage*.

Now after these things, with many other *Services for God*, were set in Order, and settled in the Churches in the City, I passed out of London, in the Leadings of the Lord's Power, into the Country again : and going into Hertfordshire, after I had visited Friends there, and the Mens-Monthly-Meetings were settled there, I passed on as far as Baldock. Baldock, where I had a great Meeting of many sorts of People. Then returning towards London by Waltham, I advised the setting up of a School there for Teaching Boys ; and also a Womens-School to be set up at Shacklewell for instructing Girls and Young Maidens, in whatsoever things were Civil and Useful in the Creation.

Thus, after I had had several precious Meetings in the Country, I came to London again, where I staid a while in the Work and Service of the Lord ; and then went down into Buckinghamshire, where I had many precious Meetings. And at John Brown's of Weston near Aylsbury, some of the Men-Friends of each Meeting being gathered together, the Mens-Monthly-Meetings for that County were established amongst them also, in the Order of the Gospel, the Power of God ; and the Power of the Lord confirmed it in all that felt it, and they came thereby to see and feel, that the Power of God was the Authority of their Meetings. Then after the Monthly-Meetings were settled there in the Order of the Gospel, and upon the Foundation Christ Jesus, I passed on into Oxfordshire, and went to Nathaniel Ball's at North-Newton near Banbury, who was a Friend in the Ministry. And there being a General Meeting, where some of all the Meetings were present, the Monthly-Meetings for that County were then settled in the Power of God ; and Friends were very glad of them : for they came into their Services in the Church, and to take Care for God's Glory. After this Meeting we passed through the Country, visiting Friends, till we came into Gloucestershire : and visiting Friends through that County also, we travelled on, till we came into Monmouthshire, to one Richard Hambery's ; where meeting with some of all the Meetings of that County, the Monthly Meetings were settled there also in the Lord's Power, that all in it might take Care of God's Glory, and Admonish and Exhort such, as did not walk, as became the Gospel. And indeed, these Meetings did make a great Reformation amongst People, inasmuch as the very Justices took notice of the Usefulness and Service thereof.

When we went from Rich. Hambery's, he and his Wife accompanied us a Day's Journey through the Country, visiting Friends ; till we came to a Widow Woman's, where we lay that Night : and from thence passed over the Hills next day, visiting Friends, and declaring the Truth to People, till we came to another Widow Woman's House ; where

we

we had a Meeting. The Woman of the House could not speak English; yet she praised the Lord for sending us over those Hills, to come and visit them. 1668.

We travelled on through the Country, till we came to Swanzey; where on the First Day we had a large and precious Meeting, the Lord's Presence being eminently amongst us. On a Week-Day afterwards we had a General Meeting beyond Swanzey, of Men-Friends, that came from Swanzey, Tenby, Haverford-West and other Places; and there the Monthly-Meetings were settled in the Gospel-Order, and received by Friends in the Power of the Lord: and the Lord's Truth was over all. — Beyond Swanzey.

From hence we endeavoured to have got over the Water into Cornwall; and in order thereunto went back to Swanzey, and so to Mumbles, thinking to have got Passage there; but the Master deceived us: For though he had promised to carry us; yet when we came, he would not. Thereupon we turned from thence, and went to another place, where there was a Passage-Boat, into which we got our Horses: but there being some Rude Men in the Boat (though called Gentlemen) that threatened to Pistol the Master, if he took us in; he being afraid of them, turned our Horses out again: which put us out of hopes of getting over that way. Wherefore turning back again into the Country, we stay'd up all Night; and about the Second Hour in the Morning took Horse, and travelled through the Country, till we came near Cardiff; where we staid one Night. And the next Day came to a place called Newport: and it being Market-day there, several Friends came to us; with whom we sate together a while: and after we had had a fine refreshing Season together, we parted from them, and went on our way. — Near Cardiff. Newport.

When we were gone beyond this Market-Town, we overtook a Man, who lingred on the Way, as if he stay'd for some body: but when we came up to him, he rid along with us, and asked us many Questions. At length meeting with Two others, who seemed to be Pages to some great Persons, he took Acquaintance with them; and I heard him tell them, he would stop us, and take us up. We rid on, being in our way; and when he came to us, and would have stopped us, I told him: None ought to stop us on the King's High-way; for it was as free for us, as for them: and I was moved to exhort him to Fear the Lord. Then galloped he away before us: and I perceived, his Intent was to stop us at Shipton in Wales; which was a Garrison-Town, through which we were to pass in our way. When we were come to Shipton, John-ap-John being with me, we walked down the Hill into the Town, leading our Horses: And it being the Market-day there, several Friends met us, and would have had us to have gone into an Inn. But we were not to go into any Inn: but walked directly through the Town over the Bridge; and then we were out of the Limits of that Town. Thus the Lord's Everlasting Arm and Power preserved us, and carried us over in his Work, Labour and Service. — Shipton.

The next First Day we had a large Meeting in the Forrest of Dean; and all was quiet. Next day we passed over the Water: and having staid a little at a Friend's House by the way, we came to Oldstone.

R r r

Where

1668. Where, after we had visited *Friends*, we passed over the *Waters* again to *William Teoman's* his House at *Irb's Court* in *Somersetshire*. From thence we went down to a *Meeting* at *Posset*; whither several *Friends* of *Bristol* came to us. After this *Meeting* we went further up into the *Country*, and had several large *Meetings*; and the *Lord's* living Prefence was with us, supporting and refreshing us in our *Labour* and *Travel* in his *Service*.

Oldstone.
Somerset-
shire.
Irb's Court.
Posset.

—Near
Mynhead.

We came to a place near *Mynhead*, where we had a *General Meeting* of the *Men-Friends* in *Somersetshire*: and there came also a *Cheat*, whom some *Friendly People* would have had me to have taken along with me. I saw, he was a *Cheat*; and therefore bid them bring him to me, and see, whether he could *Look me in the Face*. Some were ready to think, I was too *hard* towards him, because I would not let him go along with me: but when they brought him to me, he was not able to *Look me in the Face*; but looked *hither* and *thither*: for he was indeed a *Cheat*, and had *Cheated* a *Priest*, by pretending himself to be a *Minister*, and had got the *Priest's Sute*, and went away with it.

Mynhead. After the *Meeting* we passed to *Mynhead*, where we tarried that *Night*. And in the *Night* I had an *Exercise* upon me, from a *Sense* I had of a *Dark Spirit*, that was *working*, and *striving* to get up, and to *disturb* the *Church of Christ*. Whereupon next *Morning* I was moved to write a *few Lines* to *Friends*, as a *Warning* thereof; as follows:

Dear *Friends*,

I live in the *Power* of the *Lord God*, in his *Seed*, that is set over all; and is over all *Trials*, that you may have from the *dark Spirit* again, which would be owned in its *Actings*, and thrust it self amongst you; which is not come as yet: But in the *Power* of the *Lord God*, and his *Seed* keep over it, and bring it to *Condemnation*. For I felt a kind of *dark Spirit* thrusting it self up towards you, and *heaving up* last *Night*: But you may keep it down with the *Power* of *God*; that the *Witness* may arise to *Condemn* its *Actings*, so far as it hath spread its *dark Works*, before it have any *Admittance*. So no more, but my *Love* in the *Seed* of *God*, which changeth not.

Mynhead in *Somersetshire*, the 22th
of the 4th Month, 1668.

G. F.

Devonshire.
Barnstable
Appledon.

The next day several *Friends* of *Mynhead* accompanied us as far as *Barnstable* and *Appledon* in *Devonshire*, where we had a *Meeting*. *Barnstable* had been a *bloody, persecuting Town*. For there were *Two Men-Friends* of that *Town*, that had been a great while at *Sea*: And coming home to visit their *Relations*, (one of them having a *Wife* and *Children*) the *Mayor* of the *Town* sent for them, under pretence to *discourse* with them; and put the *Oaths* of *Allegiance* and *Supremacy* to them. And because they could not *Swear*, he sent them to *Exeter-Jail*, where *Judge Archer* premunired them; and kept them, till one of them died in *Prison*. When I heard of this, I was moved to write

write a Letter to Judge Archer, and another to that Mayor of Barnstable, laying their Wicked and Unchristian Actions upon their Heads; and letting them know, that the Blood of that Man would be required at their hands. 1668. Appledon

Now after we had had a precious Meeting at Appledon among some Faithful Friends there, we pass'd to Stratton; and staid there at an Inn all Night. Next Day we rid through the Country to Humphrey Lower's; where we had a very precious Meeting: and the next Day we pass'd through to Truro; and so went on visiting Friends, till we came to the Lands-End. Then coming up by the South-part of that County, we visited Friends, till we came to Tregangeeves, where at Loveday Hambley's we had a General Meeting for all the County; in which the Monthly Meetings were settled in the Lord's Power, and in the blessed Order of the Gospel: That all, who were faithful, might Admonish and Exhort such, as walked not according to the Gospel; that to the House of God might be kept Clean, and Righteousness might run down, and all Unrighteousness be swept away. And several, that had run out, were brought to Condemn, what they had done amiss; and through Repentance came in again. Cornwall. Stratton. Truro. Lands-end. Tregangeeves.

So after we had visited the Meetings in Cornwall, and were Clear of that County, we came into Devonshire, and had a Meeting amongst Friends at Plimouth. Whence passing to Richard Brown's, we came to the Widow Philips; where we had some of Men-Friends from all the Meetings together: And there the Mens-Monthly-Meetings were settled in the Heavenly Order of the Gospel, the Power of God; which answered the Witness of God in all. There was a great Noise of a Troop of Horse coming to disturb our Meeting (for the Man-Servant of the House was a wicked, envious Man:) But the Lord's Power prevented it, and preserved us in Peace and Safety. Devonshire. Plimouth.

After things were well settled, and the Meeting done, we came to King's-bridge, and visited Friends there-aways. Then (leaving Friends in those parts well settled in the Power of God) we pass'd from thence through the Country to Topsham, and so to Membury, visiting Friends, and having many Meetings in the way; till we came to Ilchester in Somersetshire. Here we had a General Mens-Meeting, and therein settled the Mens-Monthly-Meetings for that County in the Lord's everlasting Power, the Order of the Gospel, the Power of God, which was, before the Devil was. Then after the Meetings were settled, and Friends refreshed and comforted in the Lord's Power, and established upon Christ their Rock and Foundation, we pass'd to Puddimore; where at William Beaton's we had a blessed Meeting, and all was quiet: though the Con-stables had threatned before. Kings-bridge. Topsham. Membury. Somersetshire. Ilchester. Puddimore.

When we had visited most of the Meetings in Somersetshire, we pass'd into Dorsetshire to one George Harris his House; where we had a large Mens-Meeting: and there all the Mens-Monthly-Meetings for that County were settled in the Glorious Order of the Gospel; that all in the Power of God might seek that, which was lost, and bring again, that which was driven away: and might cherish the Good, and reprove the Evil. Dorsetshire.

1668. Then, having visited the *Meetings of Friends* through the *Countries*, we came to *South-hampton*; where we had a large *Meeting* on the *First-Day* of the *Week*. And from thence we went to one *Capt. Reeves*, where the *General Men's-Meeting* for *Hampshire* was appointed; to which some of all the *County* came, and a blessed *Meeting* we had. There the *Mens-Monthly-Meetings* for that *County* were settled in the *Order of the Gospel*, which had brought *Life and Immortality to Light* in them.

South-hampton.

But there came a *Rude Company*, who were run into *Ranterism*; and had opposed and disturbed our *Meetings* much. One of them had *lain* with a *Man*; and the *man*, that had *lain* with her, declared it at the *Market-Cross*, and gloried in his *Wickedness*: These *lewd People* lived, a *Company* of them together, at a *House* hard by the place, where our *Meeting* was. Wherefore I went to the *House*, and told them of their *Wickedness*: but the *Man* of the *House* said, *Why! Did I make so strange of that?* Another of them said, *It was to stumble me.* I told them, 'Their *Wickedness* should not stumble me; for I was above it. And I was moved of the *Lord God* to tell them, 'That the *Plagues and Judgments of God* would overtake them, and come up-
'on them. Afterward they went up and down the *Country*, till at last they were cast into *Winchester-Jail*; where the *Man*, that had *lain* with the *Woman* aforesaid, *stabbed* the *Jailer*, but not *mortally*. And after they were let out of *Jail*, this *Fellow*, that had *stabbed* the *Jailer*, *hang'd* himself: The *Woman* also had like to have *Cut a Child's Throat*, (as we were informed.) These *People* had formerly lived about *London*: and when the *City* was *fired*, they *Prophefied*, 'That all the rest of *London* should be burnt within Fourteen Days; and hastned away out of *Town*. Now though they were *Ranters*, and were great *Opposers of Friends*, and *Disturbers of our Meetings*; yet in the *Country*, where they came, some of the *People of the World*, that did not know them, would be apt to say, They were *Quakers*. Wherefore I was moved of the *Lord* to write a *Paper*, to be dispersed amongst the *Magistrates and People of Hampshire*, to *Clear Friends and Truth* of these *Lewd People*, and their *Wicked Actions*.

Now, after the *Mens-Monthly Meetings* in those parts were settled, and we had visited *Friends*, and the *Lord's* blessed *Power* was over all; we went to a *Town*, where we had a *Meeting* with *Friends*. And from
Farnham. thence we came to *Farnham*, where we met many *Friends*, it being the *Market-Day*: and we had many precious *Meetings* up and down that *Country*. *Friends* in those *Countries* had formerly been *plundered*, and their *Goods* much *spoiled*, both for *Tithes*, and for going to *Meetings*: but the *Lord's Power* at this time preserved both them and us, from falling into the *Persecutors Hands*.

We passed from thence, and had a *General Mens-Meeting* at a *Friends*
Surrey. House in *Surrey*; who had been *plundered* so extremely, that he had scarce a *Cow, Horse or Swine* left. The *Constables* threatened to come then, and break up our *Meeting*; but the *Lord* restrained them. At this *Meeting* the *Mens-Monthly-Meetings* were settled in the *Authority of the Heavenly Power*. And after we had visited *Friends* in that
Country, and had many large and precious *Meetings* among them, we passed to a *Friend's House* in *Sussex*, where the *General Meeting*
Sussex. for

for the *Men Friends* of that *County* was appointed to be held; and thither came several *Friends* from *London* to visit us. There we had a blessed *Meeting*: and the *Mens-Monthly-Meetings* for that *County* were then settled in the *Lord's* Eternal Power, the *Gospel* of *Salvation*; that all in it might keep to the *Order* of the *Gospel*. There were at that time great Threatnings of *Disturbance*; but the *Meeting* was quiet. And afterward we passed from thence, and had several large *Meetings* in that *County*; though *Friends* were then in great *Sufferings* there, and many in *Prison*. I was sent for to visit a *Friend*, that was sick, and went to see *Friends*, that were *Prisoners*; and there was danger of my being apprehended: but I went in the *Faith* of *God's* Power, and thereby the *Lord* preserved me in Safety.

Having visited *Friends* through the *Country*, we passed on into *Kent*; where after we had been at several *Meetings*, we had a General *Meeting* for the *Men-Friends* of that *County*: There also the *Mens-Monthly Meetings* for that *County* were settled in the Power of *God*, and established in the *Order* of the *Gospel*, for all the *Heirs* of it to enter into their *Services*, and *Care* in the *Church* for the *Glory* of *God*. And *Friends* Rejoiced in the *Order* of the *Gospel*, and were glad of the Settlement thereof; which is not of *man*, nor by *man*.

After this *Meeting* was over, I visited *Friends* in their *Meetings* up and down in *Kent*: And when I had cleared my self of the *Lord's* Service in that *County*, I came up to *London*. Thus were the *Mens-Monthly-Meetings* settled through the *Nation*: For I had been in *Berkshire* before, where most of the *Ancient Friends* of that *County* were in *Prison*; and when I had informed them of the *Service* of these *Monthly-Meetings*, they were settled amongst them also. And the *Quarterly Meetings* were generally settled before. I writ also into *Ireland* by faithful *Friends*, and into *Scotland*, *Holland*, *Barbados*, and other parts of *America*, advising *Friends*, to settle their *Mens-Monthly-Meetings* in those *Countries* also. For they had their *General Quarterly Meetings* before: But now that *Truth* was Increased amongst them, they should settle those *Mens-Monthly-Meetings* in the Power and Spirit of *God*, that did at first Convince them. And since the time these *Meetings* have been settled, that all the *Faithful* in the Power of *God*, who be *Heirs* of the *Gospel*, have met together in the Power of *God*, which is the Authority of them, to perform *Service* to the *Lord* therein, many *Months* have been opened in *Thanksgivings* and *Praise*, and many have blest the *Lord* *God*, that ever he did send me forth in this *Service*: Yea, with *Tears* have many praised the *Lord*. For now all coming to have a *Concern* and *Care* for *God's* Honour and *Glory*, that his Name be not blasphemed, which they do profess; and to see, that all who profess the *Truth*, do walk in the *Truth*, in *Righteousness* and in *Holiness*, which becomes the *House* of *God*, and that all order their *Conversations* aright, that they may see the *Salvation* of *God*: All having this *Care* upon them for *God's* *Glory*, and being exercised in his holy Power and Spirit, in the *Order* of the Heavenly *Life* and *Gospel* of *Jesus*; here they may all see and know, possess and partake of the *Government* of *Christ*, of the Increase of which there is to be no end. Thus the *Lord's* everlasting Renown and Praise is set up in every one's

1668. one's Heart, that is faithful; so that we can now say, that the Gospel-
 Order established amongst us, is not of *Man*, nor by *Man*, but of and
 by *Jesus Christ*, in and through the *Holy Ghost*. And this Order of
 the Gospel, which is not of *Man*, nor by *Man*, but from *Christ*, the
Heavenly Man, is above all the Orders of *Men* in the *Fall*, whether
Jews, *Gentiles*, or *Apostatized Christians*; and will be, when they
 are gone. For the Power of *God*, which is the Everlasting Gospel, was
 before the *Devil* was; and will be and remain for ever. And as the
 Everlasting Gospel was Preached, in the *Apostles* days to all *Nations*,
 that all *Nations* might come into the Order of it, through the Di-
 vine Power, which brings Life and Immortality to Light; that they,
 who were *Heirs* of it, might inherit the Power and Authority of it:
 So now, since all *Nations* have drunk the *Whore's Cup*, and all the
World hath *Worshipped* the *Beast*, (but they, whose Names are writ-
 ten in the *Book of Life* from the Foundation of the World, who have
 worshipped God in *Spirit* and *Truth*, as *Christ* commanded) the Ever-
 lasting Gospel is to be, and is preached again (as *John* the *Divine* fore-
 saw it should) to all *Nations*, *Kindreds*, *Tongues*, and *People*. And
 this Everlasting Gospel torments the *Whore*, and makes her and the
Beast to rage, even the *Beast*, that hath Power over the *Tongues*,
 which are called the *Original*, to order them; by which they make
Divines, as they call them. But all that receive the Gospel, the Power
 of *God*, which brings Life and Immortality to Light, they come to see
 over the *Beast*, *Devil*, *Whore*, and *False Prophet*, that hath darkned
 them, and all their *Worships* and *Orders*; and come to be *Heirs* of the
 Gospel, the Power of *God*, which was, before the *Beast*, *Whore*, *False*
Prophet and *Devil* were, and will be, when they are all gone, and
 cast into the *Lake of Fire*. And they that be *Heirs* of this Power,
 and of this Gospel, they inherit the Power, which is the Authority of
 this Order, and of our Meetings. Every Man and Woman, that be
Heirs of the Gospel, are *Heirs* of this Authority, and of the Power
 of *God*, which was before the *Devil* was; and which is not of *Man*,
 nor by *Man*. These come to inherit and possess the joyful Order
 of the joyful Gospel, the comfortable Order of the comfortable
 Gospel, the glorious Order of the glorious Gospel, and the everlasting
 Order of the everlasting Gospel, the Power of *God*, which will last for
 ever; and will out-last all the Orders of the *Devil*, and that which is
 of *Men*, or by *Men*. And these shall see the Government of *Christ*,
 who hath all Power in Heaven and Earth given to him; and of the In-
 crease of his glorious, righteous, holy, just Government there is no
 end; but his Government and his Order will remain: for he who is the
 Author of it, is the *First* and the *Last*, the *Beginning* and *Ending*, the
 Foundation of *God*, which over all stands sure, *Christ Jesus*, the
Amen.

London.

After I had travelled amongst *Friends* through most parts of the
 Nation, and the *Monthly Meetings* were settled; being returned to
 London, I stay'd some time there, visiting *Friends Meetings* in and
 about the City. While I was in London, I went one day to Visit him,
 that was called *Esq; Marsh*, who had shewed much *Kindness* both to
 me, and to *Friends*; and I happened to go, when he was at Dinner.
 He no sooner heard my Name, but he sent for me up, and would
 have

have had me sit down with him to Dinner; but I had not freedom to 1668.
do so. There were several Great Persons at Dinner with him; and he said to one of them, who was a great Papist: *Here is a Quaker, London.*
which you have not seen before. The Papist askt me; *Whether I did own the Christening of Children?* I told him, 'There was no Scripture
'for any such Practice. *What!* said he, *Not for Christening Children?*
I said, 'Nay. I told him, the one Baptism by the one Spirit into one
'Body we owned; but to throw a little Water on a Child's Face, and
'say, that was Baptizing and Christening it, there was no Scripture
for that. Then he asked me, *Whether I did own the Catholick Faith?*
I said, *Yes*: but added; 'That neither the Pope, nor the Papists were
'in that Catholick Faith: for the true Faith works by Love, and pu-
'rifies the Heart; and if they were in that Faith that gives Victory,
'by which they might have Access to God, they would not tell the
'People of a Purgatory, after they were dead. So I undertook to
'prove, *That neither Pope, nor Papists, that held a Purgatory here-*
'*after, were in the true Faith*: For the true, precious, Divine Faith,
'which Christ is the Author of, gives Victory over the Devil and Sin,
'that had separated Man and Woman from God. And if they (the
'Papists) were in the true Faith, they would never use Racks, Prisons,
'and Fines to persecute and force others to their Religion, that were
'not of their Faith: For this was not the Practice of the Apostles and
'Primitive Christians, who witnessed and enjoyed the true Faith of
'Christ; but it was the Practice of the Faithless Jews and Heathens
'so to do. But, said I to him, seeing thou art a great and leading
'Man among the Papists, and hast been taught and bred up under the
'Pope; and seeing thou say'st, *There is no Salvation, but in your Church,*
'I desire to know of thee, *What it is, that doth bring Salvation in*
'*your Church?* He answered, *A Good Life.* And nothing else, said I:
Yes, said he, *Good Works.* 'And is this it, that brings Salvation in
'your Church, a good Life and good Works? Is this your Doctrine and
Principle, said I? *Yes*, said he. 'Then, said I, neither Thou, nor the
'Pope, nor any of the Papists know, what it is, that brings Salvation.
Then he askt me, *What brought Salvation in our Church?* I told him,
'That which brought Salvation to the Church in the Apostles Days,
'the same brought Salvation to us, and not another; Namely, The
'Grace of God, which, the Scripture says, *brings Salvation, and hath*
'*appeared to all men*, which taught the Saints then, and teaches us
'now: and this Grace, which brings Salvation, teaches *To deny Un-*
'*godliness and worldly Lusts, and to live godly, righteously and soberly.*
'So it is not the good Works, nor the good Life, that brings the Salva-
'tion, but the Grace. *What!* said the Papist, *Doth this Grace, that*
brings Salvation, appear unto all men? *Yes*, said I. *Then*, said he, *I*
deny that. But I said, 'All that deny that, are Sect-makers, and are
'not in the Universal Faith, Grace and Truth, which the Apostles were
'in. Then he spake to me about the Mother-Church; and I told him:
'The several sorts of Sects in Christendom had accused us, and said, *We*
'*forsook our Mother-Church.* The Papists charged us with forsaking
'their Church, and they said; *Rome was the only Mother-Church.* The
'Episcopalians taxed us with forsaking the old Protestant Religion, and
'they said; *Theirs was the Reformed Mother-Church.* The Presbyte-
'rians

1668. *rians and Independents* blamed us for leaving them, and each of
 them said; *Theirs* was the *right-Reformed-Church*. But I said, if we
 could own any outward *City* or *Place* to be the *Mother Church*, we
 should own outward *Jerusalem*, where the *Gospel* was first preached
 by *Christ* himself, and the *Apostles*; where *Christ* suffered; where the
 great *Conversion* to *Christianity* by *Peter* was; where were the *Types*,
Figures and *Shadows*, which *Christ* ended; and where *Christ* com-
 manded his *Disciples* To wait, until they were endued with *Power*
 from high. So, if any outward place deserved to be called the *Mo-*
ther, that was the place, where the first great *Conversion* to *Christia-*
nity was. But the *Apostle* saith, *Gal. 4. 25, 26. Jerusalem* —
which now is in Bondage with her Children: But Jerusalem which is
above, is free, which is the Mother of us all. For it is written, Re-
joyce, thou barren, that bearest not; break forth, and cry, thou that
travailest not: for the Desolate hath many more Children, than she
that hath an Husband, ver. 27. Now this we do see, that *Jerusalem*
below (which was the highest *Place of Worship*) and all that be like
 her in *Profession* without *Possession*, have more *Children*, than the *Free*
Woman, that hath an *Husband*, which is *Jerusalem* that is *above*, the
Mother of us all, that be true *Christians*: So, the *Apostle* doth not
 say, *Outward Jerusalem* was the *Mother*, though the first and great
Conversion to *Christianity* was there. And therefore there is less *Rea-*
son for the Title [*Mother*] to be given to *Rome*, or to any other
 outward *Place* or *City*, by the *Children* of *Jerusalem*, that is *above*
 and *free*: and they are not *Jerusalem's Children*, that is *above* and
free, who give the Title of *Mother* either to outward *Jerusalem*, or
 to *Rome*, or to any other *Place*, or *Seet* of *People*. And though
 this Title [*Mother*] hath been given to *Places* and *Seets* amongst and
 by the degenerate *Christians*; yet we say still, as the *Apostle* said of
Old, Jerusalem that is above, is the Mother of us all: and we can
own no other, neither outward Jerusalem, nor Rome, nor any Seet of
People for our *Mother*, but *Jerusalem*, which is *above*; which is *free*,
 the *Mother* of us all, that are born again, and become true *Believers*
 in the *Light*, and who are grafted into *Christ*, the *Heavenly Vine*.
 For all, who are born again of the *Immortal Seed*, by the *Word* of *God*,
 which lives and abides for ever, feed upon the *Milk* of the *Word*, the
Breasts of *Life*, and grow by it in *Life*; and cannot acknowledge
 any other to be their *Mother*, but *Jerusalem*, which is *above*. Oh!
 said Esq; *Marsh* to the *Papist*, *Tou do not know this man: If he would but*
come to Church now and then, he would be a Brave Man.

After some other Discourse together, I went aside with this Justice
Marsh into another Room, to speak with him concerning *Friends*;
 for he was a Justice of Peace for *Middlesex*: and being a *Courtier*, the
 other *Justices* put much of the Management of matters upon him.
 Now when we Two were alone together, he told me, *He was in a*
streight, how to Act between us, and some other Dissenters. For, said
 he, *Tou cannot Swear; and the Independents, Baptists and Fifth-Mo-*
narchy-People say also, They cannot Swear: and therefore, said he,
how shall I know, how to distinguish betwixt you and them, seeing they
and you all say, It is for Conscience sake, that you cannot Swear? Then
 said I, *I will shew thee, how to distinguish: For they (or most of*
 them

them) thou speakest of, can and do Swear in some Cases: but we cannot Swear in any Case. If a Man should steal their Cows or Horses, and thou should'st ask them, whether they would Swear, they were theirs? Many of them would readily do it: But if thou try our Friends, they cannot Swear for their own Goods. Therefore, when thou puttest the Oath of Allegiance to any of them, ask them, Whether they can Swear in any other case, as for their Cow or Horse? Which, if they be really of us, they cannot do; though they can bear Witness to the Truth. Hereupon I gave him a Relation of a Trial in Barkshire, which was thus: 'A Thief stole Two Beasts from a Friend of ours: the Thief was taken and cast into Prison; and the Friend appeared against him at the Assizes. But some body having informed the Judge, that the Man, that Prosecuted, was a Quaker, and could not Swear; the Judge, before he heard, what the Friend could say, said, Is he a Quaker? And will he not Swear? Then tender him the Oaths of Allegiance and Supremacy. So he cast the Friend into Prison, and Premunired him, and let the Thief go at Liberty, that had stolen his Goods. When I had related this Case, Justice Marsh said, That Judge was a wicked Man. But, said I, If we could Swear in any Case, we would take the Oath of Allegiance to the King, who is to preserve the Laws, that preserve every man in his Estate. Whereas others, that can Swear in some cases, to preserve a part of their Estates, if they be robbed, will not take this Oath to the King, who is to preserve them in their whole Estates and Bodies also. So that thou may'st easily distinguish, and put a difference betwixt us, and other People. This Justice Marsh was afterwards very serviceable to Friends in this and other Cases; for he kept several, both Friends and others, from being premunired, in those parts where he was a Justice. And when Friends have been brought before him in the times of Persecution, he set many of them at Liberty: And when he could not avoid sending to Prison, he sent some for a few Hours, or for a Night. At length he went to the King, and told him: He had sent some of us to Prison contrary to his Conscience; and he could not do so any more. Wherefore he removed his Family from Lime-house, where he lived; and took Lodgings near James's Park. He told the King, That if he would be pleased to give Liberty of Conscience, that would quiet and settle all; for then none could have any pretence to be uneasy. And indeed, he was a very serviceable man to Truth and Friends in his day.

We had great Service at London this year, and the Lord's Truth came over all: and many that had been out from Truth, came in again this Year, Confessing and Condemning their former Outgoings.

Now after I had stay'd some time in London, I went forth into the Countries again, visiting Friends in Surry and Sussex, and in other places that way; and afterwards travelled Northward, having Leonard Fell with me. We visited Friends, till we came to Warwick, where many Friends were in Prison; and we had a Meeting in the Town. After that I passed from thence to Birmingham and to Badgely. At Badgely I had a large Meeting. After which I passed through the Country, visiting Friends, till I came to Nottingham, where on the first day we had a precious Meeting, but not without danger of being

S f f

Appre-

1669. Apprehended ; the *Constables* having threatned to take up *Friends* about that time.

Balby.
York.

I passed on from thence, visiting *Friends* through the Country, till I came to *Balby*, and so to *Tork* to the *Quarterly-Meeting* there; and a blessed *Meeting* we had. *Friends* had in *Torkshire* *Seven Monthly Meetings* before; and they were so sensible of the *Service* of them, that they desired to have *Seven* more added to them : For *Truth* was much spread in that Country. Accordingly in that *Quarterly Meeting* they were settled and established : So that, whereas before they had but *Seven*, now they have *Fourteen Monthly Meetings* in that County.

It being the *Affize-time* at *Tork*, there I met with Justice *Hotham*, a *Well-wisher* to *Friends*, and one that had been *Tender*, and very *Kind* to me at the *first*.

After I had finished my *Service* for the *Lord* in *Tork*, I passed further up into the Country : And as I went, a great *Burden* fell upon me; but I did not presently know the *Reason* of it. So I came to a *Meeting* on the *First-Day* at one *Shipton's*, which was very large: But there being a *Meeting* the same day at another place also, the *Priest* of that place, being *mis-informed*, that I was to be there, got a *Warrant*, and made great *Disturbance* at that *Meeting* : of which *Isaac Lindley*, who was there, gave me an Account by the following *Letter*, thus :

G. F.

‘ **W**hen thou went’st from *Tork*, the *First-Day* after thou wast at *Richard Shipton's* : That Day I had appointed a *Meeting* ‘ *Ten Miles* from *Tork*, where there had not been a *Meeting* before. ‘ But the *Priest* and the *Constable* got a *Warrant* on the *Seventh Day*, ‘ and put thy *Name only* in the *Warrant* (for they had heard, that thou ‘ wast to be there) and they came with *Weapons* and *Staves*, and cried, ‘ *Where is Mr. Fox* ? over and over ; many *Friends* being there, they ‘ concluded, thou wast among them. But those *Raveners* being disap- ‘ pointed, plucked me down, and *abused* me, and *beat* some *Friends* ; ‘ and then had me before a *Magistrate* : but he set me at *Liberty*.

Isaac Lindley.

Whitby.
Scarbo-
rough.

After the aforesaid *Meeting* was done, I passed through the Coun-tries, visiting *Friends* at *Whitby* and *Scarborough*. When I was at *Scarborough*, the *Governour* hearing, I was come to the Town, sent to invite me to his House, saying ; Surely, I would not be so unkind, as not to come and see him and his Wife. Wherefore after the *Meeting* was over, I went up to Visit him ; and he received me very Courteously and Lovingly.

The Wouls
Holdernefs.
H. Jackson.
T. Tayler.
Eldreth.

Now after I had visited most of the *Meetings* in *Torkshire*, and up to the *Wouls* and *Holdernefs* ; I passed through the Country, till I came to *Henry Jacksons*, where I had a great *Meeting* : And from thence to *Thomas Tayler's* ; and so to *John Moor's* at *Eldreth*, where we had a very

very large Meeting: And the Lord's Power and Presence was eminent- 1669.
ly amongst us. Not far off from this place lay Col. Kirby lame of
the Gout, who had threatned, that, *If ever I came near, he would* Eldreth.
send me to Prison again; and had bidden 40 l. to any man, that could
take me: as I was credibly informed.

After this Meeting I passed through the Countries, till I came into
Staffordshire, and so into Cheshire; where we had many large and Stafford-
precious Meetings. I had a very large Meeting at William Barns his Shire.
House about two Miles from Warrington: and although Col. Kirby Cheshire.
was now got abroad again, as violent in breaking up Meetings, as be- Warring-
fore, and was then at Warrington; yet the Lord did not suffer him
to come to this Meeting: and so we were preserved out of his
hands.

Now was I moved of the Lord to pass over into IRELAND, IRELAND
to visit the Seed of God in that Nation: and there went with me Ro-
bert Lodge, James Lancaster, Thomas Briggs and John Stubbs. We
went near to Liverpool, and waited there for Shipping and Wind: Liverpool.
and after we had waited some days, we sent James Lancaster to take
Passage, which he did; and brought Word, the Ship was ready, and
would take us in at Black-Rock. Whereupon we went thither on foot:
and it being pretty far, and the Weather very hot, I was very much
spent with Walking. Yet when we came there, the Ship was not there:
so we were fain to go to the Town, and take Shipping there. When we
were come on Board, I said to the rest of my Company; Come, ye will
Triumph in the Lord; for we shall have fair Wind and Weather. There
were many Passengers in the Ship, and many of them were Sick; but
not one of our Company was Sick. The Master, and many of the Pas-
sengers were very loving; and we being at Sea on the First-Day of
the Week, I was moved to declare Truth among them: Whereupon
the Master said to the Passengers; Come, here are things, that you never
heard in your Lives. When we came before Dublin, we took Boat, Dublin.
and went ashore; and the Earth and Air smelt, methought, with the
Corruption of the Nation, so that it yielded another Smell to me, than
England did: which I imputed to the Corruption, and Popish Massacrees
that had been Committed, and the Blood, that had been spilt in it;
from which a Foulness ascended. We passed through, among the Offi-
cers of the Custom four times, yet they did not search us; for they
perceived, what we were: and some of them were so Envious, they
did not care to look at us. We did not presently find Friends; but
went to an Inn, and sent out to inquire for some Friends: who when
they came to us, were exceeding glad of our Coming, and received us
with Great Joy. We stay'd there the Weekly Meeting, which was a
great one; and the Power and Life of God appeared greatly in it. Af-
terwards we passed to a Province-Meeting, which lasted Two Days, there
being both a Mens-Meeting about the Poor, and another Meeting more
General; in which a mighty Power of the Lord appeared, and Truth
was livingly declared, and Friends were much refreshed therein.

Passing from thence about four and twenty miles, we came to ano-
ther place, where we had a very good, refreshing Meeting: But after
the Meeting was over, some Papists, that were there, were Angry, and
raged very much. When I heard of it, I sent for one of them, who

1669. was a *Schoolmaster*; but he would not come at me. Whereupon I sent a *Challenge* to him, with all the *Friers and Monks, Priests and Jesuits*, to come forth, and *Try their God and their Christ, which they had made of Bread and Wine*: but no Answer could I get from them. Wherefore I told them, 'They were *Worse*, than the *Priests of Baal*: for 'Baal's *Priests* tried their *Woodden God*; but these durst not try their 'God of *Bread and Wine*: and *Baal's Priests and People* did not *Eat* 'their *God*, as these did, and then make another.

New-Garden. We went on to a place called *New Garden*, where was a great *Meeting*. And from thence we travelled on among *Friends*, till we came to *Bandon-Bridge* and the *Lands-End*, having many *Meetings*, as we went; in which the mighty *Power* of the *Lord* was manifested, through which *Friends* were well refreshed: and many *People* were affected with the *Truth*. At *Bandon* the *Mayor's Wife*, being her self *Convinced*, desired her *Husband* to come to the *Meeting*; but he bid her for her *Life*, she should not make known, that I was at a *Meeting* there.

Cork. He that was then *Mayor of Cork*, was very envious against *Truth and Friends*, and had many *Friends* in *Prison*: And knowing, that I was in the *Country*, he had sent forth *Four Warrants* to take me; wherefore *Friends* were desirous, that I might not ride through *Cork*. But being at *Bandon*, there appeared unto me, in a *Vision*, 'A very ugly-visag'd *Man*, of a black and dark *Look*. My *Spirit* struck at him in the 'Power of *God*: and it seemed to me, that I rid over him with my 'Horse, and my *Horse* set his *Foot* on the side of his *Face*. When I came down in the *Morning*, I told a *Friend*, that was with me, that the *Command* of the *Lord* was to me to ride through *Cork*; but bad him, Tell no *Man*. So we took *Horse*, many *Friends* being with me: And when we came near the *Town*, the *Friends* would have shewed me a way on the *backside* of the *Town*; but I told them, My way was through the *Streets*. Wherefore taking one of them along with me (whose Name was *Paul Morrice*) to guide me through the *Town*, I rode on: and as we rode through the *Market-place*, and by the *Mayor's Door*, the *Mayor* seeing me ride by, said, *There goes George Fox*: but he had not power to stop me. When we had passed through the *Centinels*, and were come over the *Bridge*, we went to a *Friend's House*, and alighted: And there the *Friends* told me, what a *Rage* was in the *Town*, and how many *Warrants* were granted forth to take me. While I was sitting there with *Friends*, I felt the *Evil Spirit* at *Work* in the *Town*, stirring up *Mischief* against me; and I felt the *Power* of the *Lord* strike at that *Evil Spirit*. By and by some other *Friends* coming in, told me, That it was over the *Town*, and amongst the *Magistrates*, that I was in the *Town*: I said, Let the *Devil* do his worst. So after a while, that *Friends* were refreshed one in another, and we who were *Travellers*, had refreshed our selves, I called for my *Horse*: and having a *Friend* to Guide me, we went on our way. But great was the *Rage*, that the *Mayor*, and others of *Cork* were in, that they had missed me, and great pains they afterwards took to have taken me; having their *Scouts* abroad upon the *Roads* (as I understood) to observe, which way I went. And afterwards there was scarce a *Publick Meeting* I came to, but there came *Spies* to watch, if I were there. And the *Envious Magistrates and Priests* sent *Informations* one to another concern-

concerning me, describing me by my *Hair, Hat, Cloaths and Horſe*; 1669. ſo that when I was come near an *Hundred Miles* from *Cork*, they had an *Account* concerning me, and *Description* of me, before I came ^{Ireland.} amongſt them. There was one very *Envious Magiſtrate*, who was both a *Prieſt* and a *Juſtice*; and he got a *Warrant* from the *Judge* of *Aſſize* to apprehend me: which *Warrant* was to go over all his *Circuit*, which reached near an *Hundred Miles*. Yet the *Lord* diſappointed all their *Counſels*, and defeated all their *Deſigns* againſt me, and by his good *hand* of *Providence* preſerved me out of all their *Snares*; and gave us many ſweet and bleſſed *Opportunities* to viſit *Friends*, and ſpread *Truth* through that Nation. For *Meetings* were very large, *Friends* coming to them far and near; and the *World's People* flocking in. And the powerful *Preſence* of the *Lord* was preciousſy felt with and amongſt us; whereby many of the *World* were reached, and *Convinced*, and gathered to the *Truth*, and the *Lord's Flock* was increaſed: And *Friends* were greatly reſreſhed and comforted in feeling the *Love* of *God*. Oh, the *Brokenneſs*, that was amongſt them in the *flowings* of *Life*! So that, in the *Power* and *Spirit* of the *Lord*, many together have broken out into *Singing*, even with *Audible Voices*, making *Melody* in their *Hearts*.

At which time I was moved to declare to *Friends* there in the *Miniſtry*, as followeth:

‘*Sound, Sound* abroad, you faithful *Servants* of the *Lord*, and *Witneſſes* in his *Name*, and faithful *Servants* and *Prophets* of the *Higheſt*, and *Angels* of the *Lord*! *Sound* ye all abroad in the *World*, to the awakening and raiſing of the *Dead*, that they may be awakened, and raiſed up out of the *Grave*, to hear the *Voice*, that is *living*. For the *Dead* have long heard the *Dead*, and the *Blind* have long wandered among the *Blind*, and the *Deaf* amongſt the *Deaf*: Therefore *Sound, Sound*, ye *Servants* and *Prophets*, and *Angels* of the *Lord*, ye *Trumpets* of the *Lord*, that you may awaken the *Dead*, and awaken them that be aſleep in their *Graves* of *Sin*, *Death* and *Hell*, and *Sepulchres*, and *Sea*, and *Earth*, and who lie in the *Tombs*. *Sound, Sound* abroad, ye *Trumpets*, and raiſe up the *Dead*, that the *Dead* may hear the *Voice* of the *Son of God*, the *Voice* of the *Second Adam*, that never fell; the *Voice* of the *Light*, and the *Voice* of the *Life*; the *Voice* of the *Power*, and the *Voice* of the *Truth*; the *Voice* of the *Righteous*, and the *Voice* of the *Juſt*. *Sound, Sound* the pleaſant and melodious *Sound*! *Sound, Sound*, ye the *Trumpets*, the melodious *Sound* abroad, that all the *deaf Ears* may be opened to hear the pleaſant *Sound* of the *Trumpet* to *Judgment* and *Life*, to *Condemnation* and *Light*. *Sound, Sound* your *Trumpets* all abroad, you *Angels* of the *Lord*, *Sons* and *Daughters*, *Prophets* of the *Higheſt*, that all, that are dead and aſleep in the *Graves*, and been long dreaming and ſlumbering, may be awakened, and hear the *Voice* of the *Lamb*, who have long heard the *Voice* of the *Beaſt*; that now they may hear the *Voice* of the *Bridegroom*, now they may hear the *Voice* of the *Bride*, now they may hear the *Voice* of the *Great Prophet*, now they may hear the *Voice* of the great *King*, now they may hear
‘the

1669. *the Voice of the great Shepherd, and the great Bishop of their Souls.*
Sound, Sound it all abroad, ye Trumpets, among the Dead in Adam;
for Christ is come, the Second Adam, that they might have Life, yea,
have it abundantly. Awaken the Dead, Awaken the Slumberers, Awa-
ken the Dreamers, Awaken them that be asleep, Awaken them out of
their Graves, out of their Tombs, out of their Sepulchres, out of the
Seas! Sound, Sound abroad, you Trumpets! you Trumpets, that awa-
ken the Dead, that they may all hear the Sound of it in the Graves;
and they that hear, may live, and come to the Life, that is the Son
of God: He is risen from the Dead, the Grave could not hold nor
contain him; neither could all the Watchers of the Earth with all
their Guards keep him therein. Sound, Sound, ye Trumpets of the
Lord to all the Seekers of the Living among the Dead, that he is
risen from the Dead; to all the Seekers of the Living among the
Dead, and in the Graves, that the Watchers keeps; he is not in the
Grave, but he is Risen: and there is that under the Grave of the
Watchers of the outward Grave, which must be awakened, and come
to hear his Voice, which is risen from the Dead, that they might come
to live. Therefore Sound abroad, you Trumpets of the Lord, that the
Grave might give up her Dead, and Hell, and the Sea might give up
their Dead: and all might come forth to Judgment, to the Judgment
of the Lord before his Throne; and to have their Sentence and Re-
ward according to their Works.

G. F.

'And Sound, Sound, all ye Angels and Faithful Servants of the Most-
High, you Trumpets of the Lord, amongst all the Night watchers and
Watchers of the Graves, Sepulchres and Tombs, and Overseers of
those Watchers of the Seas, Graves and Sepulchres; Sound the
Trumpet amongst them, and over them all: Make the Sound to be
heard, that the Dead may arise at the Sound of the Trumpet; that
they may come out of their Graves, and live and praise the Lord;
That all the Dead in the Seas, and all the Dead in the Tombs
and Sepulchres may hear the Sound of the Trumpet, and come to
Judgment, and come to hear the Voice of the Son of God, and live;
in whom there is Life.

'Away with all the Chaff and the Husks, and Contentions and
Strife, that the Swine feed upon in the Mire, and in the Fall; and the
Keepers of them of Adam and Eve's House in the Fall, that lies in
the Mire, out of Light and Life.

G. F.

At James Hutchinson's in Ireland there came many Great Persons,
 desiring to discourse with me about Election and Reprobation. I told
 them, 'Though they judged our Principle foolish; it was too High for
 them, and they could not with their Wisdom comprehend it: There-
 fore I would discourse with them according to their Capacities. You
 say (said I) that God hath Ordained the greatest part of Men for
 Hell, and that they were Ordained so before the World began: For
 which your Proof is in Jude. And you say, Esau was Reprobated,
 and the Egyptians, and the Stock of Ham: But Christ saith to his
 Disci-

' Disciples, Go, teach all Nations ; and, Go into all Nations, and preach 1669.
 ' the Gospel of Life and Salvation. Now, if they were to go to all
 ' Nations, were they not to go to *Ham's* Stock, and *Esau's* Stock? Did *Ireland*.
 ' not Christ die for all ? then for the Stock of *Ham*, and of *Esau*,
 ' and the *Egyptians*. Doth not the Scripture say, God would have all
 ' men to be saved ? Mark, *All Men* ; then the Stock of *Esau*, and of
 ' *Ham* also. And doth not God say, *Egypt my People* ? and that he
 ' would have an Altar in *Egypt* ? *Iſa. 19.* Were there not many
 ' Christians formerly in *Egypt* ? And doth not *History* say, that the
 ' Bishop of *Alexandria* would formerly have been Pope ? And had not
 ' God a Church in *Babylon* ? I confess, *The Word* came to Jacob, and
 ' the Statutes to *Israel* ; the like was not to other Nations. For the Law
 ' of God was given to *Israel* ; but the Gospel was to be preached to all
 ' Nations, and is to be preachd. The Gospel of Peace and glad Ti-
 ' dings to all Nations ; He that believes, is Saved ; but he that doth
 ' not believe, is Condemned already : So the Condemnation comes through
 ' Unbelief. And whereas *Jude* speaks of some, that were of Old Or-
 ' dained (or written of before) to Condemnation, he doth not say, be-
 ' fore the World began : but, *Written of Old*, may be referr'd to *Moses*
 ' his Writings, who writ of those, whom *Jude* mentions, namely,
 ' *Cain, Corah, Balaam*, and the *Angels*, that kept not their first Estate.
 ' And such Christians, as followed them in their way, and Apostatized
 ' from the first state of Christianity, such were and are Ordained for
 ' Condemnation by the Light and Truth, which they are gone from.
 ' And though the Apostle speaks of God's loving Jacob, and hating Esau ;
 ' yet he tells the Believers : *We all were by nature Children of Wrath*,
 ' as well as others. This includes the Stock of Jacob (of which the Apo-
 ' stle himself was, and all believing Jews were :) And thus both Jews
 ' and Gentiles were all concluded under Sin, and so under Condemna-
 ' tion, that God might have Mercy upon all, through Jesus Christ.
 ' So the Election and Choice stands in Christ : and he that believes, is
 ' saved ; and he that believes not, is condemned already. And Jacob is
 ' the Second Birth, which God loved ; and both Jews and Gentiles must
 ' be born again, before they can enter the Kingdom of God. And
 ' when you are born again, ye will know Election and Reprobation :
 ' for the Election stands in Christ, the Seed, before the World began ;
 ' but the Reprobation lies in the Evil Seed since the World began. Af-
 ' ter this manner, but somewhat more largely, I discoursed with those
 ' Great Persons about this matter ; and they confess, they had never
 ' heard so much before.

Now after I had travelled over that Nation of *Ireland*, and had vi-
 sited Friends in their Meetings, as well for Business as for Worship, and
 had Answered several Papers and Writings from Monks, Friars, and
 Protestant Priests (for they all were in a Rage against us, and endea-
 voured to stop the Work of the Lord : and some Jesuits sware in some
 of our hearing, that we came to spread our Principles in that Nation ;
 but we should not do it :) I returned to *Dublin*, in order to take Pas- Dublin.
 sage there for *England*. And when I had staid the First-Day's Meeting
 there, (which was very large and precious) there being a Ship ready,
 and the Wind serving, we took our Leave of Friends ; parting in much
 Tenderneß and Brokenneß, in the Sense of the Heavenly Life and Power,
 that

1669. that was manifested amongst us. So having put our *Horses* and *Necessaries* on Board in the Morning, we went our selves in the Afternoon; many *Friends* accompanying us to the *Ship*: and divers, both *Friends* and friendly *People* coming after us in *Boats*, when we were near a *League* at Sea, their *Love* drawing them; though not without *Danger*. A good, weighty and true *People* there is in that *Nation*, sensible of the Power of the Lord God, and tender of his Truth; and very good Order they have in their *Meetings*: for they stand up for Righteousness and Holiness, which dams up the way of Wickedness: A precious *Vitification* they had: and there is an *Excellent Spirit* in them, worthy to be visited. Many things more I could write of that *Nation*, and of my *Travels* in it, which would be large to mention particularly: but thus much I thought good to signify, that the Righteous may Rejoice in the Prosperity of Truth.

James Lancaster, *Robert Lodge* and *Thomas Briggs* came back with me; *John Stubbs* having further *Service* there, stayed behind. We were *Two Nights* at Sea: In one of which a mighty *Storm* arose, that put the *Vessel* in great *Danger*; it rained and blew so hard. But I saw, the Power of God went over the *Winds* and *Storms*; he had them in his hand, and his Power bound them. And the same Power of the Lord God, which carried us over, brought us back again; and in his *Life* gave us Dominion over all the *Evil Spirits*, that opposed us there.

Liverpool. We landed at *Liverpool*; and went to the *Mayor's House*, it being an *Inn*. And after we had staid about a *Quarter* of an *Hour* in the House, we went to a *Friend's House* about a *Mile* out of the Town, where we staid a while; and then went to *Richard Johnson's*. Whence departing the next day, we passed to *William Barnes* his House, and so to *William Gandy's*, visiting *Friends*, and having many precious *Meetings* in *Lancashire* and *Cheshire*. We bore towards *Bristol*: and when we came into *Gloucestershire*, we met with a *Report* at *Nailsworth*, which was spread about that Country, That *George Fox* was turned *Presbyterian*: and that they had prepared a *Pulpit* for him, and set it in a *Yard*; and that there would be a *Thousand People* there the next day, to hear him. I thought it strange, that such a *Report* should be raised of me; yet as we went further on, from one *Friend's House* to another, we met with the same. We went by the *Tard*, where the *Pulpit* was set up, and saw it; and went on to the Place, where *Friends Meeting* was to be next day, and there we stay'd that *Night*. Next day, being the *First-day* of the *Week*, we had a very large *Meeting*, and the Lord's Power and Presence was amongst us.

Now the occasion of this strange *Report*, (according as I was informed) was this: There was one *John Fox*, a *Presbyterian Priest*, who used to go about *Preaching*; and some changing his Name (as was reported) from *John* to *George*, gave out, that *George Fox* had changed his *Religion*, and was turned from a *Quaker* to be a *Presbyterian*, and would *Preach* at such a *Place* such a *day*. This begat so great a *Curiosity* in the *People*, that many went thither to hear this *Quaker* turned *Presbyterian*; who would not have gone to have heard *John Fox* himself. By this means it was Reported, they had got together above a *Thousand People*. But when they came there, and perceived

ceived, they had a *Trick* put upon them, and that that was but a 1669. Counterfeit *George Fox*; and understood withal, that the real *George Fox* was hard by at *Friends Meeting*, there came several Hundreds of them to our *Meeting*, and were *Sober* and *Attentive*. 'I directed them to the *Grace of God* in themselves, which would *Teach* them, and bring them *Salvation*. And when the *Meeting* was done, some of the People said, *They liked George Fox the Quaker's Preaching better, than George Fox the Presbyterian's*. Thus, by my providential Coming into those parts at that time, was this *False Report* discovered; and *Shame* come over them, that were the *Contrivers* of it.

It was not long after this, that this same *John Fox* was complained of in the *House of Commons*, for having a *Tumultuous Meeting*, in which *Treasonable words* were spoken: Which (according to the best Information I could get of it) was thus. This *John Fox* had formerly been *Priest* of *Mansfield* in *Wiltshire*: and being put out of that place, was afterward permitted by a *Common-Prayer-Priest* to preach sometimes in his *Steeple-House*. At length this *Presbyterian-Priest*, presuming too far upon the *Parish-Priest's* former *Grant*, began to be more bold, than welcom; and would have preached there, whether the *Parish-Priest* would or no. This caused a great *Bustle* and *Contest* in the *Steeple-house* between the *Two Priests*, and their *Hearers* on either side: in which *Contest* the *Common-Prayer-Book* was *Cut to pieces*, and (as it was said) some *Treasonable Words* were then spoken by some of the *Followers* of this *John Fox*, the *Presbyterian-Priest*. This was quickly put in the *News-Book*: and some malicious *Presbyterians* caused it to be so worded, as if it had proceeded from *George Fox* the *Quaker*, when-as I was above *Two hundred Miles* from the place, when this *Bustle* happened. But when I heard it, I soon procured *Certificates* from some of the *Members* of the *House of Commons*; who knew this *John Fox*, and gave it under their *Hands*, that it was *John Fox*, who had formerly been *Parson* of *Mansfield* in *Wiltshire*, that was complained of to the *House of Commons*, to be the *Chief Ring-leader* in that *Unlawful Assembly*.

And indeed, this *John Fox* was an *Ill Man*: for when some, that had been *Followers* and *Hearers* of him, came to be *Convinced* of *Truth*, and received the *Truth* in their *Inward Parts*, and thereupon left following him; he coming to some of their *Houses* to talk with them about it, and they telling him, *He was in the Steps of the False Prophets*, preaching for *Hire* and *Filthy Lucre*, and was like them, whom *Christ* cried *Wo* against, and the *Apostles* declared against; such as served not the *Lord Jesus Christ*, but their own *Bellies*; and telling him, *Christ* said, *Freely ye have received, freely give*; and therefore he should not take *Money of People* for *Preaching*, especially, now times were so hard. He Replied, *God blefs Preaching: for that brings in Money, let times go how they will. And fill my Belly with good Victuals; and then call me false Prophet, or what you will, and kick me about the House, when ye have done, if ye will.* This Relation I had from a Man and his Wife (who had been formerly his *Hearers*) whom this *John Fox* (with others) caused deeply to suffer. For he, and some other *Presbyterian Priests*, using to resort to a *Widow-Woman's House*, who had the *Impropriation*, and took the *Tithes* of the *Parish*, she told them,

T t t

There

1669. *There was a Quaker in that Parish, that would not pay her Tithes; and asked Counsel of them, what she should do with him. They advised her To send Workmen, and cut down, and carry away his Corn: which (according to their Counsel) she did, and thereby Impoverished the Man. But to proceed.*

Gloucestershire.

Bristol.

After this Meeting in Gloucestershire was over, we travelled through that County, till we came to Bristol; where I met with Margaret Fell, who was come to visit her Daughter Teomans there. I had been from the Lord a considerable time before, that I should take Margaret Fell to be my Wife. And when I first mentioned it to her, she felt the Answer of Life from God thereunto. But though the Lord had opened this thing unto me, yet I had not received a Command from the Lord, for the accomplishing of it then. Wherefore I let the thing rest, and went on in the Work and Service of the Lord, as before, according as the Lord led me; travelling up and down in this Nation, and through the Nation of Ireland. But now, after I was come back from Ireland, and was come to Bristol, and found Margaret Fell there, it opened in me from the Lord, that the thing should be now Accomplished. And after we had discoursed the thing together, I told her; 'If she also was satisfied with the Accomplishing of it now, she should first send for her Children: which she did. And when the rest of her Daughters were come, I asked both them and her Sons in Law, 'If they had any thing against it, or for it? desiring them to speak: and they all severally expressed their Satisfaction therein. Then I asked Margaret, 'If she had fulfilled and performed her Husband's Will to her Children? She replied, *The Children knew that.* Whereupon I asked them, 'Whether, 'if their Mother Married, they should not lose by it? And I asked Margaret, 'Whether she had done any thing in lieu of it, which might Answer it to the Children? The Children said, *She had answered it to them; and desired me to speak no more of that.* I told them, 'I was plain, and would have all things done plainly: for I sought not any outward Advantage to my self. So after I had Acquainted the Children with it, our Intention of Marriage was laid before Friends, both privately and publicly, to the full Satisfaction of Friends; many of whom gave Testimony thereunto, that it was of God. Afterwards, a Meeting being appointed on purpose for the Accomplishing thereof, in the Publick Meeting-House at Broad-Mead in Bristol, we took each other in Marriage; the Lord Joining us together in the Honourable Marriage, in the Everlasting Covenant and Immortal Seed of Life. In the Sense whereof living and weighty Testimonies were born thereunto by Friends, in the Movings of the Heavenly Power, which united us together. Then was a Certificate, relating both the Proceedings and the Marriage, openly read, and Signed by the Relations, and by most of the Ancient Friends of that City; besides many other Friends from divers parts of the Nation.

Oldstone.

After we were Married, we stay'd about a Week in Bristol; and then went into the Country together to Oldstone: where taking our Leaves of each other in the Lord, we parted, betaking our selves each to our several Service; Margaret returning homewards to the North, and I passing on into the Countries, in the Work of the Lord,

as

as before. I travelled through *Wiltshire, Berkshire, Oxfordshire* and 1669. *Buckinghamshire*, and so to *London*, visiting *Friends*: In all which *Counties* I had many large and precious *Meetings*.

Being in *London*, it came upon me to write to *Friends* throughout the *Nation*, about *Putting out poor Children to Trades*. Wherefore I sent the following *Epistle* to the *Quarterly Meetings* of *Friends* in all *Counties*.

My Dear Friends,

‘**L**ET every *Quarterly Meeting* make Inquiry through all the *Monthly Meetings*, and other *Meetings*, to know all *Friends*, that be *poor, Widows*, or others, that have *Children* fit to set forth to *Apprenticeships*; so that once a *Quarter* you may set forth an *Apprentice* from your *Quarterly Meeting*: and so you may set forth four in a *Year* in each *County*, as need may be; or more, if there be occasion. And this *Apprentice*, when he comes out of his *Time*, may help his *Mother* or *Father*, and rear up the *Family*, that is decayed; and in so doing, all may come to live comfortably, as Men. For being done in your *Quarterly Meetings*, ye will have knowledge through all the *County*, in all the *Monthly* and *particular Meetings*, of *Masters* that be fit for them; and of such *Trades*, as their *Parents* desire, or you desire, or the *Children* are most *Inclinable* too: and so, being placed forth, as you shall order from your *Quarterly Meetings*, to *Friends*, they may be *trained up* in *Truth*: and by this means in the *Wisdom* of *God*, you may preserve *Friends Children* in the *Truth*, and enable them to rear up their decayed *Families*, and be a *Strength* and *Help* to them, and *Nursers* and *Preservers* of their *Relations* in their ancient days. And thus also, things being ordered in the *Wisdom* of *God*, you will take off a continual *Maintenance*, and free your selves from much *Cumber*. For in the *Country*, ye know, ye may set forth an *Apprentice* for a little, to several *Trades*, as *Bricklayers* or *Masons*, *Carpenters*, *Wheel-rights*, *Plough-rights*, *Tailors*, *Tanners*, *Curriers*, *Black-smiths*, *Shoemakers*, *Naylers*, *Butchers*, and several other *Trades*, that might be named, as *Weavers* of *Linnen* and *Woollen*, *Stuffs* and *Serges*. And you may do well, to have a *Stock* in your *Quarterly Meetings* for that purpose: and all that is given by any *Friends* at their *Decease* (except it be given to some *particular Use*, *Person* or *Meeting*.) may be brought to the *Publick Stock* for that same purpose: This will be a way for the preserving of many, that are *poor* among you; and it will be a way of making up *poor Families*. In several *Counties* the same is practised already: and some *Quarterly Meetings* do set forth *Two Apprentices*; and sometimes they set forth *Children* of the *World*, that are laid on the *Parish*: You may bind them for *fewer* or *more Years*, according to their *Capacities*. In all which things the *Wisdom* of *God* will teach you; by which ye may come to help the *Children* of *poor Friends*, that they may come to rear up their *Families*, and preserve them in the *Fear* of *God*. So no more, but my Love in the everlasting *Seed*, by which ye will have *Wisdom* to order all things to the *Glory* of *God*.

London, the first of the 11th
Month, 1669.

G. F.

T t t 2

I

1669. I stay'd not long in *London*: but having visited *Friends*, and finding things there quiet and well, the *Lord's Power* being over all, I passed down into *Essex*, and so into *Hertfordshire*; where I had many precious *Meetings*. But before I went out of *London*, intending to go down, as far as *Leicestershire*, I writ a *Letter* to my *Wife*, to acquaint her therewith; that, if she found it Convenient to her, she might meet me there. From *Hertfordshire* I turned into *Cambridgeshire*; thence into *Huntingtonshire*, and so into *Leicestershire*: where, instead of *Meeting* with my *Wife*, I heard, that she was *Haled out of her House*, and carried to *Lancaster-Prison* again, by an *Order* gotten from the *King* and *Council*, to fetch her back to *Prison* upon the Old *Premunire*; though she had been *discharged* from that *Imprisonment*, by an *Order* from the *King* and *Council* the Year before. Wherefore, having visited *Friends*, as far as *Leicestershire*, I returned by *Derbyshire* into *Warwickshire*, and so through the *Countries* that way to *London* again; having had many large and blessed *Meetings* in the several *Counties* I passed through, and had been sweetly refreshed with and amongst *Friends* in my *Travels*.

Essex.
Hertford-
shire.

Cambridge-
shire.
Hunting-
tonshire.
Leicester-
shire.

1670.
Derbyshire.
Warwick-
shire.
London.

As soon as I was got to *London*, I hast'ned *Mary Lower* and *Sarah Fell* (two of my *Wife's Daughters*) to the *King*, to acquaint him, how their *Mother* was dealt with, and see, if they could get a full *Discharge* for her, that she might enjoy her *Estate* and *Liberty* without *Molestation*. This was somewhat difficult at first to get; but by diligent Attendance on it, they at length obtained it: the *King* giving *Command* to one called *Sir John Otway*, to signify his *Pleasure* therein by *Letter* to the *Sheriff*, and others concerned therein in the *Country*. Which *Letter Sarah Fell*, going down with her *Brother* and *Sister Rous*, carried with her to *Lancaster*; and by them I writ to my *Wife*, as followeth.

My Dear Heart in the *Truth* and *Life*, that changeth not.

'T was upon me, that *Mary Lower* and *Sarah* should go to the *King* concerning thy *Imprisonment*; and to *Kirby*, that the *Power* of the *Lord* might appear over them all in thy *Deliverance*. They went; and then they thought to have come down: but it was upon me to stay them a little longer; that they might follow the *Business*, till it was Effected: which it now is, and is here sent down. The late *Declaration* of mine hath been very *serviceable*, People being generally satisfied with it. So no more, but my Love in the *Holy Seed*.

G. F.

The *Declaration* here mentioned, was a *Printed Sheet*, writ upon occasion of a *New Persecution* stirred up. For by that time I was got back out of *Leicestershire* to *London*, a fresh *Storm* was *Risen*; occasioned (as it was thought) by that *Tumultuous Meeting* in a *Steeplehouse* in *Wiltshire*, or *Gloucestershire*, mentioned a little before: where a *Contest* happening between a *Presbyterian Priest*, and the *Priest* of the *Parish*, with their *Hearers* on either side, the *Common-Prayer-Book* was

was Cut to pieces, and other great Disorders committed. From which 1670. (it was said) some Members of Parliament took Advantage, to get that Act passed against Seditious Conventicles: which soon after came forth, and was turned against us; who of all People were free from Sedition and Tumult. Whereupon I writ the Declaration before mentioned; shewing from the Preamble and Terms of the said Act, That we were not such a People, nor our Meetings such Meetings, as were described in that Act. Beside that Declaration, I writ also another short Paper, on the occasion of that Act against Meetings; opening our Case to the Magistrates, as followeth:

‘ O Friends, Consider this Act, which limits us to Five, that but Five may Meet: Is this To do, as ye would be done by? Would ye be so served your selves? We own Christ Jesus, as well as you, both his Coming, Death and Resurrection; and if we be Contrary-minded to you in some things, is not this the Apostle’s Exhortation, to Wait, till God hath Revealed it? Doth not he say, What is not of Faith, is Sin? And seeing, we have not Faith in things, which ye would have us to do; would it not be Sin in us, if we should do contrary to our Faith? And why should any Man have Power over any other Man’s Faith, seeing Christ is the Author of it? When the Apostles did preach in the Name of Jesus, and great Multitudes heard them, and the Rulers forbad them to speak any more in that Name; did not they bid them Judge, Whether it were better to obey God or Man? Would not this Act have taken hold of the Twelve Apostles, and Seventy Disciples; for they Met often together? And if there had been an Act or Law made then, That not above Five should have met with Christ; would not that have been an hindring him from Meeting with his Disciples? And do ye think, that he (who is the Wisdom of God) or his Disciples would have obeyed it? If such a Law had been made in the Apostles days, That not above Five might have met together, who had been different-minded from either the Jews, or the Gentiles; Do ye think, the Churches of Christ at Corinth, Philippi, Ephesus, Thessalonica, or the rest of the Gathered Churches would have Obeyed it? O therefore consider! For we are Christians, and partake of the Nature and Life of Christ. And strive not to Limit the Holy One; for God’s Power cannot be limited, and is not to be quenched: And do unto all men, as ye would have them do unto you: for that is the Law and the Prophets.

This is from those, who wish you all well, and desire your Everlasting Good and Prosperity, who are called Quakers; who seek the Peace and Good of all People, though they do Afflict us, and cause us to suffer.

G. F.

Now as I had endeavoured to soften the Magistrates, and to take off the Sharpness of their Edge in the Execution of the Act; so it was upon me to write a few Lines to Friends, To strengthen and encourage them

1670. them to stand fast in their Testimony, and bear, with Christian Patience and Content, the Suffering, that was coming upon them. This I did in the following Epistle:

London.

‘ ALL my Dear Friends: Keep in the Faith of God above all outward things, and in his Power, that hath given you Dominion over all. The same Power of God is still with you to deliver you, as formerly: for God and his Power is the same, and his Seed is over all, and before all; and will be, when that which makes to suffer, is gone. And so be of good Faith, in that which Changeth not: for whatsoever any doth against the Truth, it will come upon themselves, and fall as a Millstone on their Heads. And if so be, that the Lord do suffer you to be Tried, let all be given up: and look at the Lord, and his Power, which is over the whole World; and will be, when the World is gone. And in the Lord's Power and Truth Rejoice, Friends, over that, which makes to suffer, in the Seed, which was, before it was: for the Life, and Truth, and the Power of God is over all. And all keep in that; and if ye do suffer in that, it is to the Lord. Friends, the Lord hath blessed you in Outward Things; and now the Lord may Try you, Whether your Minds be in the Outward Things; or with the Lord, that gave you them? Therefore keep in the Seed, by which all Outward Things were made; and which is over them all. What! shall not I pray, and speak to God, with my Face towards Heavenly Jerusalem, according to my wonted Time? And let not any one's Dalilah shave his Head, lest such lose their Strength; neither Rest in its Lap, lest the Philistines be upon you. For your Rest is in Christ Jesus; therefore Rest not in any thing else.

London, the 12th of the
2d Month, 1670.

G. F.

Gracious-
Street-
Meeting.

On the First Day of the Week, next after the Act came in force, I went to the Meeting at Grace-Church-Street, where I expected, the Storm was most likely to begin. When I came there, I found the Street full of People, and a Guard set to keep Friends out of their Meeting-house. I went thereupon to the other Passage, that goes out of Lombard-Street, and there also I found a Guard; but the Court was full of People, and a Friend was speaking amongst them: But spake not long. And when he had done, I stood up, and was moved to say; ‘Saul, Saul, why persecutest thou me? It is hard for thee to kick against that, that pricks thee. Then I shewed, that it is Saul's Nature, that persecutes still; and that they, who persecute Christ in his Members now, where he is made manifest, kick against that which pricks them. That it was the Birth of the Flesh, that persecuted the Birth born of the Spirit: and that it was the Nature of Dogs to tear and devour the Sheep; but that we suffered as Sheep, that did not bite again: for we were a peaceable People, and did love them, that persecuted us. After I had spoken a while to this Effect, the Constable

stable came, with an *Informer* and *Souldiers*; and as they plucked me down, I said; *Blessed are the Peace-makers.* The *Commander* of the *Souldiers* put me among the *Souldiers*, and bid them secure me; laying to me, *You are the Man I looked for.* They took also *John Burneyate* and another *Friend*; and had us away first to the *Exchange*, and afterward towards *More fields.* As we went along the *Streets*, the *People* were very moderate; and some of them laugh't at the *Constable*, and told him, *We would not run away.* The *Informer* went with us *Unknown*; till falling into Discourse with one of the *Company*, he said; *It would never be a good World, till all People came to the good Old Religion, that was Two hundred Tears ago.* Whereupon I asked him, *Art thou a Papist? What! a Papist-Informer? for Two hundred years ago there was no other Religion, but that of the Papists.* He saw, he had ensnared himself; and was Vexed at it: for as he went along the *Streets*, I spake often to him; and manifested, what he was. When we were come to the *Mayor's House*, and were in the *Court yard*, several of the *People*, that stood about, asked me; *How, and for what I was taken?* I desired them to Ask the *Informer*; and also know, what his *Name* was: but he refused to tell his *Name.* Whereupon one of the *Mayor's Officers*, looking out at a *Window*, told him; *He should tell his Name, before he went away: for the Lord Mayor (he said) would know, by what Authority he intruded himself with Souldiers into the Execution of those Laws, which belonged to the Civil Magistrate to Execute, and not to the Military.* After this he was restless, and eager to be gone; and went to the *Porter* to be let out. One of the *Officers* called to him, saying, *Have you brought People here to Inform against, and now will you go away, before my Lord Mayor comes?* Some called to the *Porter*, not to let him out: Whereupon he forcibly pulled open the *Door*, and slipped out. No sooner was he come out into the *Street*, but the *People* gave a *Shout*, that made the *Street* ring again; Crying out, *A Papist-Informer! A Papist-Informer!* We desired the *Constable* and *Souldiers* to go forth, and *Rescue* him out of the *Peoples Hands*; fearing, lest they should have done him a *Mischief.* They went, and brought him into the *Mayor's Entry*; where we staid a while: But when he went out again, the *People* received him with such another *Shout.* Whereupon the *Souldiers* were fain to go, and *Rescue* him once more: and then they had him into a *House* in an *Alley*; where they perswaded him to *Change* his *Perriwig*, and so he got away *unknown.*

When the *Mayor* came home, we were brought into the *Room*, where he was: and some of his *Officers* would have taken off our *Hats*; which he perceiving, called to them, and bid them *Let us alone, and not meddle with our Hats: for (said he) they are not yet brought before me in Judicature.* So we stood by, while he *Examined* some *Presbyterian*- and *Baptist-Teachers*; with whom he was somewhat *sharp*, and *Convicted* them. After he had done with them, I was brought up to the *Table*, where he sate; and then the *Officers* took off my *Hat.* And the *Mayor* said mildly to me: *Mr. Fox, You are an Eminent Man amongst those of your Profession; pray, will you be Instrumental, to dissuade them from meeting in such great Numbers: for (said he) seeing Christ hath promised, that Where two or three are met in his Name, he will be in the midst of them; and the King and Parliament are graciously*

1670.
London.
Grac. Mitt.

1670. oully pleased to allow of *Four to meet together to Worship God*: Why will not you be content to partake both of *Christ's Promise to Two or Three*, and the *King's Indulgence to Four*? I answered to this purpose: London. At Mayor's 'That *Christ's Promise* was not to discourage many from *Meeting together in his Name*; but to encourage the *Few*, that the *fewest* might not forbear to *Meet*, because of their *Fewness*. But if *Christ* hath promised to manifest his *Presence* in the midst of so small an *Assembly*, where but *Two or Three* were gathered in his *Name*; how much more would his *Presence* abound, where *Two or Three hundred* are gathered in his *Name*. I wisht him to consider, Whether this *Act* would not have taken hold of *Christ*, with his *Twelve Apostles* and *70 Disciples* (if it had been in their time) who used to *Meet often together*; and that with great *Numbers*? However I told him, this *Act* did not concern *Us*; for it was made against *Seditious Meetings*, of such as *Met, under Colour and Pretence of Religion, to contrive Insurrections, as (the Act says) late Experience had shewen*; but we had been sufficiently *Tried and Proved*, and always found *peaceable*: And therefore he should do well, to put a difference between the *Innocent*, and the *Guilty*. He said, *The Act was made against Meetings, and a Worship not according to the Liturgy*. I told him, [*According to*] was not the *very same thing*: and I askt him, 'Whether the *Liturgy* was according to the *Scriptures*? And whether we might not *read Scriptures*, and *speak Scriptures*? He said, *Yes*. I told him, 'This *Act* took hold only of such, as did *Meet to plot and contrive Insurrections, as late Experience had shewen*: but they had never *Experienced* that by us. Because *Thieves* are sometimes on the *Road*, must not *Honest Men* travel therefore? And because *Plotters and Contrivers* have *Met to do Mischief*, must not an *honest, peaceable People Meet to do Good*? If we had been a *People*, that did *Meet to Plot and Contrive Insurrections, &c.* we might have drawn our selves into *Fours*; for *Four* might do more *Mischief in Plotting*, than if there were *Four Hundred*; because *Four* might speak out their *Minds more freely* one to another, than *Four Hundred* could. Therefore we being *Innocent*, and not the *People* this *Act* concerns; we keep our *Meetings*, as we used to do: and, I said, I believed, that he knew in his *Conscience*, we were *Innocent*. After this, and some more *Discourse*, he took our *Names*, and the *places*, where we *lodged*; and at length, inasmuch as the *Informer* was gone, set us at *Liberty*.

Being set at *Liberty*, the *Friends*, that were with me, asked Grac. Meet. me, *Whether I would go*? I told them, 'To *Gracious-Street-Meeting* again, if it were not over. When we came there, the *People* were generally gone; only some few stood at the *Gate*. We went into *Gerrard Roberts* his *Houfe*; and from thence I sent out to know, how the other *Meetings* in the *City* were? And I understood, that at some of the *Meeting-places Friends* were kept out; and at others they were taken, but set at *Liberty* again a few days after. A glorious time it was; for the *Lord's Power* came over all, and his *Everlasting Truth* got *Renown*. For as fast as some, that were *speaking*, were *taken down*, others were moved of the *Lord* to *stand up and speak*; to the admiration of the *People*: and the more, because many *Baptists* and other *Secularies* left their *Publick Meetings*, and came to see, how the *Quakers* would

would stand? As for the *Informer* aforelaid, he was so frightened, that 1670. there durst hardly any *Informer* appear publickly again in London for some time after. But the *Mayor*, whose Name was *Samuel Starling*, ^{London.} though he carried himself smoothly towards us, proved afterwards a very great *Persecutor* of our *Friends*; many of whom he cast into *Prison*, as may be seen in the *Books* of the *Trials* of *W. Penn*, *W. Mead*, and others at the *Old Baily* this Year.

After some time, the *Heat* of *Persecution* in the *City* began to abate, and *Meetings* were quieter there: and I being then clear of the *City*, went to visit *Friends* in the *Country*; having several *Meetings*, as I went, in *Middlesex*, *Buckinghamshire* and *Oxfordshire*, which ^{Middlesex. Buckinghamshire. Oxfordshire.} were quiet: though in some places there was much *Threatning*. At *Reading* most of the *Friends* were in *Prison*; and I went thither to *Visit* them: And when I had been a while with them, the *Friends* that were *Prisoners*, gathered together, and several other *Persons* came in; so that I had a fine Opportunity amongst them, and declared the *Word of Life*, encouraging them in the *Truth*: and they were refreshed in feeling the *Presence* and *Power* of the *Lord* amongst them. When the *Meeting* was ended, the *Jailer* understanding, that I was there, the *Friends* were troubled, and concerned how to get me out safe again: for they feared, lest he should stop me. But after I had staid a while, and *Eaten* with them, I went down the *Stairs*: and the *Jailer* being at the *Door*, I put my hand in my *Pocket*, which he had such an Eye to, hoping to get something of me; that he asked me no *Question*. So I gave him something, and bad him, *Be kind and civil to my Friends in Prison, whom I came to Visit*: And he let me pass out without Interruption. But soon after *Isaac Pennington* coming to *Visit* them, he stoppt him; and caused him to be made a *Prisoner*.

Next Morning I rid about Fourteen Miles to a *Meeting*, at a place called *Baghurst* in *Hampshire*; *Thomas Brigges* being with me. ^{Hampshire. Baghurst.} When we came into the *Parish*, some sober People came to us, and told us, That the *Priest* of the *Town* was an *Envious Man*, and did *Threaten* us. We went on to the *Meeting*, which was large: and after some time *Thomas Brigges* stood up and spake. Now it seems, the *Priest* had got a *Warrant*, and sent the *Constables* and other *Officers* with it: And they came to the *House*, and stay'd a while, and then went away again; but did not come into the *Meeting*: So we in the *Meeting* did not know of their being there. But after *Thomas Brigges* had done speaking, I was moved of the *Lord* to stand up, and declared the *Word of Life* to the People; and a precious *Meeting* we had. When I had done speaking, and the *Meeting* was ended and risen, I heard a great *Clutter* in the *Yard*: and when we came forth, the *Man* of the *House* told us, That the *Officers* had been in the *House* before, but did not come into the *Meeting*; but went away without doing any thing. And that now the *Priest* in a great *Rage* had sent them again, and his own *Servant* with them. But the *Meeting* being ended before they came, they could do nothing now: And thus the good *Providence* of the *Lord* preserved us from the *Wicked Design* of the *Envious Priest*, and out of his *Snare*; but the *Priest* was in a great *Rage*.

1670. From thence We went to a *Friend's House* on the Edge of *Barkshire*, where several *Friends* came to visit us. And afterwards we passed into *Surrey*, visiting *Friends*, and had many precious *Meetings*: till we came to *Stephen Smiths* near *Guilford*, where great *Persecution* had been; and very much *Goods* had been taken away from *Friends* thereabouts for their *Meetings*, and under great *Threatnings* they were at that time: yet we had several blessed *Meetings* there, and thereabouts; and the *Lord's Power* was over all, in and by which we were preserved.

Suffex. We went out of *Surrey* into *Suffex*, by *Richard Baxe's*, where we had a large, precious *Meeting*, and quiet; though the *Constables* had given out *Threatnings* before. Afterwards I had many more *Meetings* up and down in that *County*: and though there were some *Threatnings*, yet *Meetings* were peaceable; and *Friends* were refreshed, and established upon the Foundation of God, that stands sure. When I had thoroughly visited *Suffex*, I went into *Kent*; and had many glorious and precious *Meetings* in several parts of that *County*. I went up into *East-Kent* to a *Meeting* near *Deal*, which was very large: and returning from thence to *Canterbury*, visited *Friends* there: and then passed into the *Isle of Sheppy*, where I staid *Two or Three Days*; and thither came *Alexander Parker*, *George Whitehead* and *John Rouse* to me.

The next day after they came, finding my *Service* for the *Lord* finished there, we passed away towards *Rocheſter*. And on the way, as I was walking down an *Hill*, a great *Weight* and *Oppreſſion* fell upon my *Spirit*: I got on my *Horse* again; but the *Weight* remained so heavy on me, that I was hardly able to *Ride*. At length we came to *Rocheſter*. *Rocheſter*, but I was much *ſpent*; being so extremely *loaden* and *burdened* with the *World's Spirits*, that my *Life* was oppressed under them. *Graveſend* I got with difficulty to *Graveſ-End*, and lay at an *Inn* there; but could hardly either *Eat* or *Sleep*. The next day *John Rouse* and *Alexander Parker* went for *London*; and *John Stubbs* being come to me, he and I went over the *Ferry* into *Effex*. We came to a place called *Horne-Church*, where was a *Meeting* on the *First-Day*: And after the *Meeting* I rode with great *Uneaſineſs* to *Stratford*, *Three Miles* from *London*, to a *Friend's House* there, whose Name was *Williams*; and who had formerly been a *Captain*. Here I lay exceeding *Weak*, and at laſt loſt both my *Hearing* and my *Sight*; so that I could neither *hear* nor *ſee*. Several *Friends* came thither to me from *London*: and I told them; 'That I ſhould be as a *Sign*, to ſuch as would not *ſee*, and ſuch as 'would not *hear* the *Truth*. In this Condition I continued a pretty while, and ſeveral People came about me; and though I could not ſee their *Persons*, yet I felt and diſcerned their *Spirits*, who of them was *honest-hearted*, and who was not. Divers *Friends* that practiſed *Phyſick*, came to ſee me, and would have given me *Phyſick*; but I was not to meddle with any of their *Medicines*: For I was ſenſible, I had a *Travel* to go through; and therefore ſpake to *Friends*, to let none but *ſolid*, *weighty Friends* be about me. And under great *Sufferings* and *Groanings*, and *Travels*, and *Sorrows*, and *Oppreſſions* I lay for ſeveral *Weeks*; whereby I was brought ſo *Low* and *Weak* in *Body*, that ſew thought, I could have *lived*: and ſome, that were with me, went away, ſaying, *They would not ſee me die*; and it was reported both in *London*,

and in the Country, that I was *deceased*: But I felt the *Lord's Power* 1670. inwardly supporting me. And when they, that were about me, had given me up to *die*, I spake to them, to get a *Coach* to carry me *Stratford*. to *Gerrard Roberts's*, about *Twelve Miles off*: For I found, it was my place, to go thither. I had now Recovered a little *Glimmering Sight*, so that I could discern the *People* and *Fields*, as I went; and that was all. When I came to *Gerrard's*, he was very *Weak*; and I was moved to speak to him, and encourage him. And after I had staid about *Three Weeks* there, it was with me to go to *Ensfeld*: *Friends* were afraid of my *Removing*: but I told them, I might safely go. And when I had taken my leave of *Gerrard*, and was come to *Ensfeld*, I went first to *Ensfeld*. visit *Amor Stoddart*; who lay there very *Weak*, and almost *Speechless*. I was moved to tell him, 'He had been *faithful* as a *Man*, and *faithful* to *God*; and that the *Immortal Seed of Life* was his *Crown*. And with many more Words I was moved to speak to him; though I my self was then so *Weak*, I was hardly able to stand: and within a few days after *Amor* died. I went to the *Widow Dry's* at *Ensfeld*, and there I lay all that *Winter*; warring in *Spirit* with the *Evil Spirits* of the *World*, that *Warred* against *Truth* and *Friends*. For there were great *Persecutions* at this time: some *Meeting-houses* were pluck'd down, and many were broken up by *Souldiers*; who would come, sometimes a *Troop* of *Horse*, or a *Company* of *Foot*, and they would break their *Swords*, *Carbines*, *Muskets* and *Pikes* with beating *Friends*: and many *Friends* they wounded, so that their *Blood* lay in the *Streets*. Amongst others, that were *Active* in this *Cruel Persecution* at *London*, my *Old Adversary* *Col. Kirby* was one; who with a *Company* of *Foot* went to break up several *Meetings*: and he would often *Inquire* for me at the *Meetings*, he brake up. But one time, as he went over the *Water* to *Horsly-Down*, there happening some *Scuffle* between some of his *Souldiers*, and some of the *Watermen*, he bid his Men, *Fire at them*; and they did so, and *Killed* some.

But I was under great *Sufferings* at this time, beyond what I have words to declare. For I was brought into the *Deep*, and saw all the *Religions* of the *World*, and *People* that lived in them, and the *Priests* that held them up; who were as a *Company* of *Men-Eaters*, eating up the *People* like *Bread*, and gnawing the *Flesh* from off their *Bones*. But as for *True Religion* and *Worship*, and *Ministers* of *God*, Alack! I saw, there was none amongst those of the *World*, that pretended to it. For they, that pretended to be the *Church*, were but a *Company* of *Men-Eaters*, Men of *Cruel Visages*, and of *long Teeth*; who, though they had cried against the *Men-Eaters* in *America*, yet I saw, they were in the same *Nature*. And as the great professing *Jews* did eat up *God's People*, like *Bread*, and the *False Prophets* and *Priests* then preached *Peace* to *People*, so long as they put into their *Mouths* and fed them; but if they fed them not, they prepared *War* against them: they ate their *Flesh* off their *Bones*, and chopped them for the *Caldron*; so these, that profess themselves *Christians* now, (both *Priests* and *Professors*) and were not in the same *Power* and *Spirit*, that *Christ* and the *Holy Prophets* and *Apostles* were in, were in the same *Nature*, that the old, professing *Jews* were in, and were *Men-Eaters*, as well as they. These stirred up *Persecution*, and set the wicked *Informers* on work; so that a

1670. *Friend* could hardly speak a few Words in a private *Family*, before they
 fate down to eat *Meat*, but some were ready to *Inform* against them.
 Enfield. A particular Instance of which I have heard, as followeth.

At *Droitwich* *Jo. Cartwright* came to a *Friend's* House : and being
 moved of the *Lord* to speak a few Words, before he fate down to *Sup-*
per ; there came an *Informer*, and stood heark'ning under the *Window*.
 And when he had heard the *Friend* speak, hoping to get some *Gain*
 to himself, he went and *Informed* ; and got a *Warrant* to *Distrain* the
Friend's Goods, under pretence, that there was a *Meeting* at his *House* :
 Whereas there was none in the *House* at that time, when the *Friend*
 spake before *Supper*, but himself, the *Man* of the *House*, and his *Wife*,
 and their *Maid-Servant*. But this *Evil-minded* man, as he came back
 with his *Warrant* in the *Night*, fell off of his *Horse*, and brake his *Neck*.
 So there was a *Wretched End* of a *Wicked Informer* ; who hoped to
 have enriched himself by *spoiling Friends* : but the *Lord* prevented him,
 and *Cut him off* in his *Wickedness*, and *spoiled him*.
 Example.

Now, though it was a *Cruel, Bloody, Persecuting Time*, yet the
Lord's Power went over all, and his *Everlasting Seed* prevailed ; and
Friends were made to *stand firm* and *faithful* in the *Lord's* Power :
 And some of the *Sober People* of the *World* would say, *If Friends did*
not stand, the Nation would run into Debauchery.

And though by reason of my *Weakness*, I could not travel about
 amongst *Friends*, as I used to do ; yet in the *Motion* of *Life* I sent
 the following *Lines*, as an *Encouraging Testimony*, amongst them.

My Dear Friends,

‘ **T**HE *Seed* is above all, in it *Walk* ; in which ye all have *Life*.
 ‘ Be not amazed at the *Weather* : for always the *Just* suffered
 ‘ by the *Unjust* ; but the *Just* had the *Dominion*. And all along ye
 ‘ may see, by *Faith* the *Mountains* were subdued ; and the *Rage* of
 ‘ the *Wicked*, and his *Fiery Darts* were quenched. And though the
 ‘ *Waves* and *Storms* be high, yet your *Faith* will keep you to *Swim*
 ‘ above them : for they are but for a *Time* ; and the *Truth* is *with-*
 ‘ *out Time*. Therefore keep on the *Mountain* of *Holiness*, ye who are
 ‘ led to it by the *Light* ; where nothing shall hurt. And do not think,
 ‘ that any thing will outlast the *Truth*, which standeth *sure* ; and is
 ‘ over that, which is out of the *Truth* : for the *Good* will *Overcome*
 ‘ the *Evil*, and the *Light* *Darkness*, and the *Life* *Death*, and *Vertue*
 ‘ *Vice*, and *Righteousness* *Unrighteousness*. The *False Prophet* cannot
 ‘ overcome the *True* : but the *True Prophet*, *Christ*, will overcome
 ‘ all the *False*. So be *Faithful*, and live in that, which doth not think
 ‘ the *time* long.

G. F.

But

1670.

Enfield

But after some time it pleased the Lord to allay the Heat of this Violent Persecution : and I felt in Spirit an overcoming of the Spirits of those Men-Eaters, that had stirred it up, and carried it on to that Height of Cruelty ; though I was outwardly very Weak. And I plainly felt, and those Friends that were with me, and that came to Visit me, saw and took notice, that as the Persecution Ceased, I came from under the Travels and Sufferings, that had lain with such Weight upon me : So that towards the Spring I began to Recover, and to walk up and down, beyond the Expectation of many ; who did not think, I could ever have gone abroad again, I had been so exceeding Weak through the Travel and Exercise, that was upon my Spirit.

Whilst I was under this Spiritual Travel and Suffering, the State of the City New Jerusalem, which comes down out of Heaven, was opened to me ; which some Carnal-minded People had looked upon to be like an outward City or Town, that had dropt out of the Elements : But I saw the Beauty and Glory of it, the Length, the Breadth, and the Height thereof, all in Compleat Proportion. And I saw, that all, who are within the Light of Christ, and in his Faith, which he is the Author of, and in the Spirit, the Holy Ghost, which Christ, and the Holy Prophets and Apostles were in, and within the Grace and Truth, and within the Power of God (that was before the Devil was) which was the Walls of the City ; such are within the City, such are Members of this City, and have right to Eat of the Tree of Life, which yields her Fruit every Month, and whose Leaves are for the healing of the Nations. But they that are out of the Grace, out of the Truth, out of the Light, Spirit and Power of God ; such as Resist the Holy Ghost, quench, vex and grieve the Spirit of God, and hate the Light, and turn the Grace of God into Wantonness, and do Despight to the Spirit of Grace ; such as have erred from the Faith, and made Ship-wrack of it, and of a Good Conscience, and abuse the Power of God, and despise Prophecy, Revelation and Inspiration ; these are the Dogs and Unbelievers, that are without the City : And these make up the great City Babylon, Confusion, and her Cage, the Power of Darknes ; and the Evil Spirit of Error surround and cover them over. And in this great City Babylon are the False Prophets, in the false Power and false Spirit, and the Beast in the Dragon's Power, and the Whore, that is gone a Whoring from the Spirit of God, and from Christ, her Husband : But the Lord's Power is over all this Power of Darknes, Cage, Whore, Beast, Dragon, False Prophets and their Worshipers, who are for the Lake, which burns with Fire. Many things more did I see concerning the Heavenly City, the New Jerusalem, which are hard to be uttered ; and would be hard to be received. But in short, This Holy City is within the Light : and all that are within the Light, are within the City ; the Gates whereof stand open all the Day, (for there is no Night there) that all may come in : and Christ's Blood being shed for every Man, and he tasted Death for every Man, and enlightneth every Man that cometh into the World, and his Grace, that brings Salvation, having appeared to all Men, there is no Place or Language, but there his Voice may be heard. The Christians in the Primitive Times were called by Christ A City set upon an Hill ; and they were also called

1670. called *The Light of the World*, and *The Salt of the Earth*: But when the Christians lost the *Light*, and *Salt*, and *Power of God*, then they came to be trodden under foot, like unsavoury Salt. Even as the Jews, who while they kept the *Law of God*, were kept above all Nations; but when they turned their Backs on God and his *Law*, then were they trodden under foot of other Nations. So Adam and Eve, while they obeyed God, were kept in his *Image*, and in the *Paradise of God*, in *Dominion* over all the *Works of God's Hands*: but when they disobeyed God, they lost the *Image of God*, the *Righteousness* and the *Holiness*, in which they were made; they lost their *Dominion*, and were driven out of *Paradise*: and so fell under the dark *Power of Satan*, and came under the *Chains of Darkneß*. But the *Promise of God* was, *That the Seed of the Woman*, Christ Jesus, should bruise the *Serpents Head*, should break his *Power and Authority*, which had led into *Captivity*, and had held Man in it. So Christ, who is the *First and Last*, sets Man free, and is the *Resurrection of the Just and Unjust*, the *Judge of the Quick and Dead*; and they that are in him, are invested with everlasting *Rest and Peace*, out of all the *Labours, and Travels, and Miseries of Adam in the Fall*. So he is sufficient, and of *Ability to Restore Man* up into the *State*, that Man was in before he fell; and not into that *State* only, but up into that *State also*, that never fell, even to himself.

I had also in this time a great *Exercise and Travel of Spirit* upon me, concerning the *Powers and Rulers* of these Nations, from the sense I had of the many tender *Visitations* and faithful *Warnings*, that had been given them; and of their great *Abuse* thereof: who had refused to hear, and had rejected the *Counsel of the Lord*. And though I knew, *Friends* would be Clear of their *Blood*; yet I could not but *Mourn* over them, and gave forth these few *Lines* following concerning them:

‘WE have given them a *Visitation*, and have faithfully *Warned* them; and have declared to them our *Innocency* and *Uprightness*, and that we never did any *Hurt* to the *King*, nor to any of his *People*. We have nothing in our *Hearts*, but *Love and Goodwill* to him and his *People*; and desire their *Eternal Welfare*. But if they will not hear, then the *Day of Judgment* and of *Sorrow*, of *Torment and Misery*, and *sudden Destruction* will come from the *Lord* upon them, that have been the *Cause* of the *Sufferings* of many *Thousands simple, innocent, harmless People*, that have done them no *hurt*, nor have had any *Ill Will* towards him or them; but have defiled their *Eternal Good*, for the *Eternal Truth's* sake: *Destruction* will come upon them, that turn the *Sword* backward. Therefore do not blind your *Eyes*; the *Lord* will bring swift *Destruction* and *Misery* upon you: Surely, he will do it, and will relieve his *Innocent People*; who have groaned for *Deliverance* from under your *Oppression*, and have also groaned for your *Deliverance* out of *Wickedness*, Blessed be the *Lord God*, that he hath a *People* in this *Nation*, that seeks the *Good* of *all Men* upon the *Face of the Earth*: For we have the *Mind of the Lord Jesus Christ*, that desires not the *Death* of a *Sinner*,

' Sinner ; but the Salvation and Good of all : Blessed be the Name of ^{1670.}
' the Lord our God for ever.

G. F. Enfield.

While I continued at *Enfield*, a sence came upon me of an *Hurt*, that sometimes hap'ned, by *Persons* coming under the *Profession* of *Truth* out of one *Country* into another, to take an *Husband* or *Wife* amongst *Friends*, where they were *Strangers* ; and it was not known, whether they were *Clear* and *Orderly*, or no. And it Opened in me to recommend the following *Method* unto *Friends*, for preventing such *Inconveniences* : Whereupon I writ the following *Lines*.

' ALL *Friends*, that do *Marry*, whether they be *Men* or *Women*, if
' they come out of another *Nation*, *Island*, *Plantation* or *Coun-*
' *ty*, let them bring a *Certificate* from the *Men's-Meeting* of that *Coun-*
' *ty*, *Nation*, *Island* or *Plantation*, from which they come, to the *Men's*
' *Meeting*, where they do propound their *Intention* of *Marriage* :
' for the *Men's-Meeting* being made up of the *Faithful*, this will stop
' all *bad* and *raw Spirits* from Roving up and down. And then when
' any come with a *Certificate*, or *Letter* of *Recommendation* from one
' *Men's-Meeting* to another, one is refreshed by another ; and can set
' their *Hands* and *Hearts* to the thing : and this will take away a
' great deal of *Trouble*. And then, what ye have to say to them in
' the *Power* of *God*, in *Admonishing* and *Instructing* them, ye are left
' to the *Power* and *Spirit* of *God* to do it ; and to let them know the
' *Duty* of *Marriage*, and what it is : that there may be an *Unity* and
' a *Concord* in the *Spirit*, and *Power*, and *Light* and *Wisdom* of *God*,
' throughout all the *Men's-Meetings* in the whole *World*, in *One*, in the
' *Life*. Let *Copies* of this be sent to every *County*, and *Nation*, and
' *Island*, where *Friends* are ; that so all things may be kept *holy* and
' *pure*, and *righteous* in *Unity* and *Peace* ; and *God* over all may be
' glorified among you, his *Lot*, his *People* and *Inheritance*, who are
' his *Adopted Sons* and *Daughters*, and *Heirs* of his *Life*. So no more,
' but my *Love* in that which changeth not.

The 14th of the First
Month, 1672.

G. F.

When I had recovered so much *Strength*, that I could *Walk* a little up and down, I went from *Enfield* to *Gerrard Roberts's* again ; and from thence to the *Womens School* at *Shacklewell*, and so to *London*, to the Meeting at *Gracious-Street* : where though I was yet but *Weak*, yet the Lord's *Power* upheld and enabled me, to *Declare* his *Eternal Word* of *Life*. Shacklewell.
London.
Grac. Meet.

And about this time I was moved to pray to the *Lord*, as followeth :

1670.

London.

O Lord God Almighty! Prosper Truth, and Preserve Justice and Equity in the Land, and bring down all Injustice and Iniquity, Oppression and Falshood, and Cruelty, and Unmercifulness in the Land; and that Mercy and Righteousness may flourish!

And, O Lord God! Establish and set up Verity, and Preserve it in the Land: And bring down in the Land all Debauchery, and Vice, and Whoredoms, and Fornication, and this Raping Spirit, which causeth and leadeth People to have no Esteem of Thee, O God! nor their own Souls or Bodies, nor of Christianity, Modesty, or Humanity.

And, O Lord! Put it in the Magistrates Hearts, to bring down all this Ungodliness, and Violence, and Cruelty; Prophaneſs, Cursing and Swearing; and to put down all these Whore-houses and Play-houses, which do Corrupt Youth and People, and lead them from the Kingdom of God, where no Unclean Thing can Enter, neither shall come: but such Works lead People to Hell. And the Lord in Mercy bring down all these things in the Nation, to stop thy Wrath, O God! from coming on the Land.

This Prayer was writ the 17th Day at Night, of the 2d Month, 1671.

G. F.

I mentioned before, that upon the Notice I received of my Wife's being had to Prison again, I sent two of her Daughters to the King; and they procured his Order to the Sheriff of Lancashire for her Discharge. But though I expected, she would have been set at Liberty thereby;

thereby; yet this Violent Storm of Persecution coming suddenly on 1671. upon it, the Persecutors there did not Release her, but found means to hold her still in Prison. But now the Persecution a little ceasing, I was moved to speak to Martha Fisher, and another Woman-Friend, to go to the King about her Liberty. They went in the Faith, and in the Lord's Power; and the Lord gave them Favour with the King, so that he granted a Discharge under the Broad-Seal, to Clear both her and her Estate, after she had been Ten Tears a Prisoner, and Premunished: The like whereof was scarce to be heard in England. I sent down the Discharge forthwith by a Friend: by whom also I writ to her, both to Inform her, how to get it delivered to the Justices; and also to Acquaint her, that it was upon me from the Lord, to go beyond the Seas, to visit the Plantations in America: and therefore desired her to hasten up to London, as soon as she could conveniently, after she had obtained her Liberty; because the Ship was then fitting for the Voyage. In the mean time I got down to Kingston, and staid at John Rous his House, till my Wife came up: and then I began to prepare for the Voyage. But the Yearly Meeting being near at hand, I tarried till that was over. A very large Meeting it was; for many Friends came up to it from all parts of the Nation, and a very precious Meeting it was; for the Lord's Power was over all, and his glorious, everlastingly-renowned Seed of Life was exalted above all.

Now after this Meeting was over, and I had finished my Services for the Lord here in England, the Ship also, and the Friends that intended to go with me, being ready, I went down to Graves-end on the 12th day of the Sixth Month; my Wife, and several Friends, accompanying me to the Downs. We went from Wapping in a Barge to the Ship, which lay a little below Graves-end; and there we found the Friends, that were bound for the Voyage with me, who went down to the Ship the Night before. Their Names were, Thomas Brigges, William Edmundson, John Rouse, John Stubbs, Solomon Eccles, James Lancaster, John Cartwright, Robert Widders, George Pattison, John Hull, Elizabeth Hooton, and Eliz. Miers. The Vessel we were to go in, was a Tatch; and it was called The Industry: the Master's Name was Thomas Forster; and the number of Passengers about Fifty. I lay that Night on Board; but most of the Friends lay at Graves end. Early next morning the Passengers, and those Friends, that intended to accompany us to the Downs, being come on Board, we took our Leave in great Tenderneſs of those Friends, that came with us to Graves-End only, and were to return from thence; and set Sail about the Sixth Hour in the Morning, for the Downs: and having a Fair Wind, we Out-sailed all the Ships, that were outward bound; and got thither by the Evening. Some of us went a-shore that Night, and lodged at Deal; where we understood, that an Officer had Order from the Governour, to take our Names in Writing: which he did the next Morning; though we told him, they had been taken at Graves-End. In the Afternoon, the Wind serving, I took my leave of my Wife, and the other Friends, (both that came down from London with us, and that came from Dover, and other parts of the Country to visit us;) and went on Board. But before we could set Sail, there being two of the King's Frigats riding in the Downs, the Captain of one of them sent his Press-master on Board us, who took off Three of our Sea-men. This had

X x x

certainly

London.

Kingston.

London.

Tea. Meet.

Wapping.

Gravesend.

The Downs

Deal.

The Downs

1671. certainly delayed, if not wholly lost our *Voyage*, had not the *Captain* of the other *Frigat*, being Informed of the *Leakiness* of our *Vessel*, *The Downs* and *Length* of our *Voyage*, in Compassion and much Civility spared us *Two* of his own *Men*. And before this was over, an *Officer* of the *Custom-house* came on Board us, to peruse *Pacquets*, and get *Fees*: So that what with the one and the other, we were kept from *Sailing*, till about *Sun-set*; during which *Stop* a very considerable number of *Merchant-Men* outward bound, were got several *Leagues* before us. But being now *Clear*, we set *Sail* in the *Evening*; and by next *Morning* overtook part of that *Fleet* about the height of *Dover*. We soon reach'd the rest; and in a little time left them all behind us: for our *Tatch* was counted a very *swift Sailer*. But she was very *Leaky*; so that the *Sea-men*, and some of the *Passengers* did for the most part *Pump Day and Night*. One day they observed, that in *Two Hours time* she suck't in *Sixteen Inches* of *Water* in the *Well*.

At Sea.

When we had been about *Three Weeks* at *Sea*, one *Afternoon* we espied a *Vessel* about four *Leagues* a-stern of us. Our *Master* said, It was a *Sally-man* of *War*; and he seemed to give us *Chase*. Our *Master* said, *Come, let us go to Supper; and when it grows dark, we shall lose him*: But this he spake to please and pacify the *Passengers*, some of whom began to be very apprehensive of the *Danger*. But *Friends* were well satisfied in themselves, having *Faith* in *God*, and no *Fear* upon their *Spirits*. When the *Sun* was gone down, I saw the *Ship* out of my *Cabbin*; and I saw, she made towards us. When it grew *dark*, we altered our *Course* to miss her: but she altered also, and gained upon us. At *Night* the *Master* and others came into my *Cabbin*, and asked me, *What they should do*? I told them, 'I was no *Mariner*: and I asked them, 'What they thought was best to do? They said, *There were but two Ways, either to Outrun him; or Tack about, and hold the same Course we were going before*. I told them, 'If he were a *Thief*, they might be sure, he would *Tack about* too: And as for *Outrunning* him, it was to no purpose to talk of that; for they saw, he Sailed faster than we. Then they asked me again, *What they should do*? for (they said) if the *Mariners* had taken *Paul's Counsel*, they had not come to the *Damage* they did. I told them, 'It was a *Trial* of *Faith*; and therefore the *Lord* was to be Waited on for *Counsel*. So retiring in *Spirit*, the *Lord* shewed me, 'That his *Life and Power* was placed between us, and the *Ship*, that pursued us. I told this to the *Master* and the rest; and that the best way was to *Tack about*, and steer our *Right Course*. I wished them also to put out all their *Candles*, but that they steered by; and to speak to all the *Passengers* to be still and quiet. About the *11th hour* in the *Night* the *Watch* called, and said; *They were just upon us*. That disquieted some of the *Passengers*: whereupon I sat up in my *Cabbin*; and looking through the *Port-hole*, the *Moon* being not quite down, I saw them very near us. I was getting up to go out of the *Cabbin*: but remembering the *Word* of the *Lord*, That his *Life and Power* was placed between us, and them; I lay down again. The *Master*, and some of the *Sea-men* came again, and asked me; *If they might not steer such a Point*? I told them, 'They might do as they would. By this time the *Moon* was gone quite down; and a fresh *Gale* arose, and the *Lord* hid us from them: and we sailed briskly on, and saw them no more. The next day, being the

the *First-Day* of the *Week*, we had a publick *Meeting* in the *Ship* (as 1671. we usually had on that *Day* throughout the *Voyage*;) and the *Lord's* *Presence* was greatly among us. And I desired the People 'To mind the *Mercies* of the *Lord*, who had delivered them: for they might have been all in the *Turks Hands* by that time, had not the *Lord's Hand* saved them. About a *Week* after, the *Master* and some of the *Seamen* endeavoured to persuade the *Passengers*, That it was not a *Turkish Pirate*, that chased us; but a *Merchant-man* going to the *Canaries*. But when I heard of it, I asked them, 'Why then did they speak so to me? and why did they trouble the *Passengers*? And why did they Tack about from him, and alter their *Course*? And I told them, 'They should take heed of *slighting* the *Mercies* of *God*.
At Sea.

Afterwards, while we were at *Barbados*, there came in a *Merchant* from *Sally*, and told the People; That one of the *Sally-men* of War saw a *Monstrous Yatch* at Sea, the greatest that ever he saw, and had her in Chase, and was just upon her; but that there was a *Spirit* in her, that he could not take. This did Confirm us in the Belief, that it was a *Sally-Man* we saw make after us; and that it was the *Lord*, that delivered us out of his Hands.

I was not *Sea-sick* during the *Voyage*, as many of the *Friends* and other *Passengers* were: But the many *Hurts* and *Bruises* I had formerly received, and the *Griefs* and *Infirmities* I had contracted in *England* by extream *Cold* and *Hardships*, that I had undergone in many long and sore *Imprisonments*, returned upon me, now that I came to Sea; so that I was very *Ill* in my *Stomach*, and full of *Violent Pains* in my *Bones* and *Limbs*. This was, after I had been at Sea about a *Month*: for during the space of about *Three Weeks*, after I came first to Sea, I sweat abundantly, chiefly my *Head*; and my *Body* brake out into *Pimples*, and my *Legs* and *Feet* swelled extreamly, so that my *Stockings* and *Slippers* could not be drawn on without Difficulty and great Pain. Then on a sudden the *Sweating* ceased. So that when I came into the *hot Climate*, where others Sweat most freely, I could not Sweat at all; but my *Flesh* was hot, dry and burning: And that which before brake out on my *Body* into *Pimples*, struck in again, and struck to my *Stomach* and *Heart*; so that I was very *Ill* and *Weak* beyond *Expression*. Thus I continued during the rest of the *Voyage*, which was about a *Month*: for we were *Seven Weeks* and some odd Days at Sea.

On the *Third* of the *Eighth Month*, early in the Morning, we discovered the *Island* of *Barbados*; but it was between *Nine* and *Ten* at Night, ere we came to *Anchor* in *Carlisle-Bay*. We got on *Shore*, as soon as we could; and I with some others walked to a *Friend's House*, a *Merchant*, whose Name was *Richard Forstall*, above a *Quarter* of a Mile from the *Bridge*. But being very *Ill* and *Weak*, I was so tired with that little *Walk*, that I was in a manner quite spent, by that time I got thither. There I abode very *Ill* for several days; and was so far from *Sweating*, though in that *hot Climate*, that although they several times gave me things to make me Sweat, yet they could not bring me to Sweat: but what they gave me, did rather parch and dry up my *Body*; and made me probably worse, than otherwise I might have been. Thus I continued for about *Three Weeks*, after I Landed,

X x x 2

having

BARBADOS.

Carlisle-Bay.

R. Forstall.

1671. having very much *Pain* in my *Bones, Joints* and whole *Body*; so that I could hardly get any *Rest*: yet notwithstanding I was pretty *Cheary*, and my *Spirit* kept above it all. Neither did my *Illness* take me off from the *Service* of *Truth*; but both while I was at *Sea*, and after I came to *Barbados*, before I was able to *Travel* about, I gave forth several *Papers*, (having a *Friend* to write for me;) some of which I sent by the first *Conveyance* for *England*, to be *Printed*.

Barbados. After I had rested *three* or *four Days* at *Richard Forstall's*, where many *Friends* came to visit me, *John Rous*, having borrowed a *Coach* of one of his *Acquaintance* there (called *Colonel Chamberlain*) came
 Tho. Rous. to fetch me in it to his Father *Thomas Rous's* House: But it was late, ere we could get thither; and little or no *Rest* could I take that Night. A few days after that, *Colonel Chamberlain*, who had so kindly lent his *Coach*, came thither to give me a *Visit*; and carried himself very courteously towards me.

Example. Soon after I came into the *Island*, I was Informed of a remarkable *Passage*, wherein the *Justice* of *God* did eminently appear: It was thus. There was a *Young-Man* of *Barbados*, whose Name was *John Drakes* (a Person of some Note in the World's Account, but a Common Swearer, and a *bad Man*;) who having been in *England*, and at *London*, had a mind to *Marry* a *Young Maid*, that was a *Friend's* Daughter, left by her *Mother* very *Young*, and with a Considerable *Portion*, to the Care and Government of several *Friends*, whereof I was one. He made his Application to me, that he might have my Consent to *Marry* this *Young Maid*. I told him, 'I was one of her *Overseers* Appointed by her *Mother*, (who was a *Widow*) to take Care of her; that if her *Mother* had intended her for a *Match* to any *Man* of the *World*, she would have disposed her accordingly: but she Committed her to *Us*, that she might be Trained up in the *Fear* of the *Lord*; and therefore I should betray the *Trust* reposed in me, if I should consent, that he, who was out of the *Fear* of *God*, should *Marry* her: which I would not do. When he saw, that he could not obtain, he returned to *Barbados* with great *Offence* of *Mind* against me; but without just Cause. Afterwards, when he heard, I was coming to *Barbados*, he swore desperately, and threatened, *That, if he could possibly procure it, he would have me burned to Death, when I came there*. Which a *Friend* hearing, asked him; *What I had done to him, that he was so violent against me?* He would not Answer, but said again; *I'll have him burnt*. Whereupon the *Friend* replied, *Do not march on too furiously, lest thou come too soon to thy Journey's End*. About ten days after this, he was struck with a *Violent Burning Fever*, of which he died; and by which his *Body* was so scorched, that the People took notice of it, and said: *It was as black, as a Coal*. And three days before I landed, his *Body* was laid in the *Dust*; and it was taken notice of, as a sad *Example*.

While I continued thus *Weak*, that I could not go abroad to *Meetings*; the other *Friends*, that came over with me, bestirred themselves in the *Lord's Work*: for the next day but one, after we came on *Shore*, they had a great *Meeting* at the *Bridge*, and after that several *Meetings* in several parts of the *Island*: which alarmed the People of all sorts, so that many came to our *Meetings*; and some of the *Chiefest Rank*.

For

For they had got my *Name*, understanding I was come upon the *Island*, 1671. and expected to have seen me at those *Meetings*; not knowing, that I was *Weak*, and unable to go abroad. And indeed, my *Weakness* continued the longer on me, by reason, that my *Spirit* was much pressed down at the *first*, with the *Filth* and *Dirt*, and *Unrighteousness* of the *People*, which lay as an heavy *Weight* and *Load* upon me. But after I had been above a *Month* upon the *Island*, my *Spirit* became somewhat *Easier*, and I began to recover in some measure my *Health* and *Strength*, and to get abroad among *Friends*. In the mean time, having opportunity to send for *England*, I writ to *Friends* there, to let them know, how it was with me; as followeth

Dear Friends,

I have been very *Weak* these *Seven Weeks* past, and so not able to Write my self. My Desire is to you, and for you all, that ye may live in the *Fear* of *God*, and in *Love* one unto another; and be *Subject* one to another in the *Fear* of *God*. I have been *Weaker* in my *Body*, than ever I was in my *Life*, that I remember; yea, my *Pains* have been such, as I cannot exprefs: But yet my *Heart* and *Spirit* is strong. I have hardly *Sweat* these *Seven Weeks* past, though I am come into a very *hot Climate*; where hardly any, but are well nigh continually *Sweating*: But as for me, my old *Bruises*, *Colds*, *Numness* and *Pains* struck inwardly, even to my very *Heart*. So that little *Rest* I have taken; and the chiefeft things, that were comfortable to my *Stomach*, were a little *Water* and *powdered Ginger*: But now I begin to drink a little *Beer*, as well as *Water*; and sometimes a little *Wine* and *Water* mixed. Great *Pains* and *Travels* I have felt, and in measure am under: But it is well; my *Life* is over all. This *Island* was to me as all of a *Fire*, e're I came to it; but now it is somewhat quenched and abated. I came in *Weakness* amongst those, that are *Strong*, and have so continued; but now am got a little *Cheary*, and over it: Many *Friends* (and some considerable *Persons* of the *World*) have been with me. I tired out my *Body* much, when amongst you in *England*; it is the *Lord's* *Power*, that helps me: Therefore I desire you all to prize the *Power* of the *Lord*, and his *Truth*. I was but a *Weak Man* in *Body*, when I came away from you, after I had been in my great *Travel* amongst you; but after that, it struck all back again into my *Body*, which was not well settled after so sore *Travels* in *England*. And then was I so tired at *Sea*, that I could not rest; and have had little or no *Stomach* a long time. Since I came into this *Island*, my *Life* hath been very much burdened: But I hope, if the *Lord* give me *Strength* to manage his *Work*, I shall work thoroughly; and bring things, that have been out of *Course*, into better *Order*. So *Dear Friends*, live all in the peaceable *Truth*, and in the *Love* of it; serving the *Lord* in *Newness* of *Life*: For glorious Things, and precious Truths have been manifested among you plentifully, and to you the *Riches* of the *Kingdom* have been reached. I have been almost a *Month* in this *Island*, but have not been able to go abroad or ride out: only very lately I rid out twice, a *Quarter* of a *Mile* at a time; which wearied me

1671. 'me much, and almost tired me. My Love in the Truth is to
 ~~~~~ 'you all.

Barbados.

G. F.

Now, because I was not yet well able to *Travel*, the *Friends* of the *Island* concluded, to have their *Men's Meeting*, and their *Womens-Meeting* for the *Service* of the *Church* at *Thomas Rous's*, where I lay; by which means I was present amongst them at each of their *Meetings*, and had very good *Service* for the *Lord* in both. For they had need of *Information* in many things; and divers *Disorders* were crept in for want of *Care* and *Watchfulness*. Wherefore I exhorted them, (more especially at the *Mens-Meeting*) to be watchful and careful with respect to *Marriages*, to prevent *Friends Marrying* in near *Kindreds*; and also to prevent over-hasty proceedings toward *Second Marriages*, after the *Death* of a former *Husband* or *Wife*: advising, that a decent *Regard* were had in such Cases, to the *Memory* of the *Deceased Husband* or *Wife*. And as to *Friends Children marrying too young*, as at *Thirteen* or *Fourteen Years* of Age, I shewed them the *Unfitness* thereof, and the *Inconveniences* and *Hurts* that attend such *Childish Marriages*. And I admonished them all to *purge* the *Floor* thoroughly, and to *sweep* their *Houses* very clean; that nothing might remain, that would *defile*: And that all should take care, that nothing be spoken out of their *Meetings* to the *blemishing*, or *defaming* one of another. Likewise concerning *Registring* of *Marriages*, *Births* and *Burials*, I advised them to keep *Exact Records* of each in distinct *Books* for that only use: and also to *Record* in a *Book* for that purpose, the *Condemnations* of such, as went out from *Truth* into *Disorderly Practices*; and the *Repentance* and *Restoration* of such of them, as returned again. Also I recommended to their *Care* the providing of convenient *Burying Places* for *Friends*; which in some parts were yet wanting. Some *Directions* also I gave them concerning *Wills*, and the *Ordering* of *Legacies* left by *Friends* for *publick Uses*; and other things relating to the *Affairs* of the *Church*. Then as to their *Blacks* or *Negro's*, I desired them to endeavour to train them up in the *Fear* of *God*, as well them that were *bought* with their *Money*, as them that were *born* in their *Families*; that all might come to the *Knowledge* of the *Lord*: that so with *Joshua* they might (every *Master* of a *Family*) say, *As for me and my House, we will serve the Lord*. I desired them also, that they would cause their *Overseers* to deal *mildly* and *gently* with their *Negro's*, and not use *Cruelty* towards them; as the manner of some hath been, and is: And that after certain *Tears* of *Servitude* they would make them *free*. Many sweet and precious things were opened in these *Meetings*, by the *Spirit* and in the *Power* of the *Lord*, to the edifying, confirming and building up of *Friends*, both in the *Faith*, and holy *Order* of the *Gospel*.

After these *Meetings* were over, the *Vessel*, that was bound for *England*, not being yet gone, I was moved to write another *Epistle* to *Friends* there; the *Copy* whereof here follows:

Dear

1671.

Barbados.

Dear Friends and Brethren, to whom is my Love in that which  
 never changeth, but remains in *Glory*; which is over all, the  
*Top- and Corner-stone*: In this all have *Peace and Life*, as ye dwell in  
 the blessed *Seed*, wherein all is blest, over that which brought the  
*Curse*; where all Shortness and Narrowness of Spirit is, and Brittle-  
 ness and Peevishness is. Therefore keep the Holy Order of the Go-  
 spel: and keep in this blessed *Seed*, where all may be kept in *Tem-  
 perance*, in *Patience*, in *Love*, in *Meekness*, in *Righteousness* and *Ho-  
 linefs*, and in *Peace*; in which the *Lord* may be seen amongst you,  
 and no ways dishonoured, but glorified by you all. And so in all  
 your *Meetings*, in *Cities*, *Towns* and *Countries*, *Mens-Meetings*, *Wo-  
 mens-Meetings* and others, let *Righteousness* flow among you, and  
 the Holy *Truth* be uppermost; and the pure *Spirit* your Guide and  
 Leader, and the holy *Wisdom* your Orderer, that is pure and gentle,  
 and from above, and easie to be entreated. So keep in the *Religion*,  
 that keeps from the *Spots* of the *World*, which is pure and undefi-  
 led in God's Sight: And keep in the pure and holy *Worship*, in which  
 the pure and holy God is worshipped, to wit, in the *Spirit*, and in the  
*Truth*, which the *Devil* is out of; who is the Author of all *Unholi-  
 ness*, and of *dishonouring* of God: So be all tender of God's *Glory*,  
 and tender of his *Honour*, and of his blessed and holy *Name*, in  
 which ye are gathered. And all who do profess the *Truth*, see that  
 ye *Walk* in it, and in *Righteousness*, and *Godliness* and *Holiness*:  
 For *Holiness becomes the House of God*, the *Honshold of Faith*. And  
 that which becomes God's *House*, God loves: for he loves *Righteouf-  
 ness*; and that is the Ornament, which becomes his *House* and all his  
*Family*. Therefore see, that *Righteousness* do run down in all your  
*Assemblies*, and that it flow, to drive away all the *Unrighteousness*:  
 This preserves your *Peace* with God; for in *Righteousness* ye have all  
*Peace* with the righteous God of *Peace*, and one with another. And  
 so every one, that bears the *Name* of the *Anointed*, that high Title  
 of being a *Christian*, named after the *Heavenly Man*; see, that ye  
 be in the *Divine Nature*, and made conformable unto his *Image*, even  
 the *Image* of the *Heavenly, Divine Man*, who was before that *Image*,  
 which *Adam* and *Eve* got in the *Fall* from the *Devil*: So that in  
 none of you that *fallen Image* may appear or be seen; but *his Image*,  
 and you made *Conformable* unto him. Here *Translation* is shewed  
 forth in *Life* and *Conversation*, not in *Words* only; yea, and  
*Conversion* and *Repentance* (which is a Change of the *Nature*, of the  
*Mind*, and of the *Heart*, and of the *Spirit* and *Affections*, which have  
 been below; which come to be set above:) and so receive the *things*  
 that are from *Above*, and have the *Conversation* in *Heaven* above;  
 not that *Conversation*, which is according to the Power of the  
*Prince* of the *Air*, that now rules in the *Disobedient*. So all be faith-  
 ful; This is the *Word* of the *Lord God* unto you all: See, that *God-  
 linefs* do flow, and *Holiness*, and *Righteousness*, and *Truth*, and *Vertue*,  
 and the *Fruits* of the *Good Spirit* over the *Bad* and its *Fruits*; that  
 ye may answer that which is of God in all: for your *Heavenly Fa-  
 ther* is glorified, in that you bear and bring forth much *Fruit* to God.  
 Therefore ye, who are *Plants* of his planting, and his *Trees* of *Righ-  
 teousness*,



1671. *teousness*, see, that every *Tree* be full of *Fruit*. And all keep in the  
 Barbados. *true Humility*, and in the true *Love* of *God*, which doth edify his  
*Body*; that the true *Nourishment* from the *Head*, the *Refreshings*, and  
*Springs*, and *Rivers* of *Water*, and *Bread* of *Life* may be plenteously  
 known, and felt amongst you: that so *Praises* may ascend to *God*.  
 So all be *faithful* to the Lord *God*, and *just* and *true* in all your  
 Dealings and Doings with and towards Men. And be not negligent  
 in your *Men's Meetings* to admonish, and to exhort, and to reprove  
 in the *Spirit* of *Love* and of *Meekness*; and to seek that which is  
 lost, and to bring back again, that which hath been driven away. So  
 let all Minds, and Spirits, and Souls, and Hearts be bended down  
 under the *Token* of *Christ Jesus*, the *Power* of *God*. Much I could  
 write, but am *Weak*; and have been very *Weak* mostiy, since I left  
 you: and *Burdens* and *Travels* I have been under, and gone through  
 many ways; but it is well. And the *Lord Almighty* knows my  
*Work*, which he hath sent me forth to do by his everlasting *Arm*  
 and *Power*: which is from Everlasting to Everlasting, blessed be his  
*Holy Name*, which I am in, and in which my *Love* is to you all.

G. F.

After I had recovered so much *Strength*, that I was able to go  
 abroad, and had been a little amongst *Friends*, I went to visit the  
 Governour at his House; *Lewis Morice*, *Thomas Rowse*, and some other  
*Friends* being with me. And indeed he received us very *Civilly*, and  
 treated us very *kindly*; making us *Dine* with him: and keeping us  
 most part of the *Day*, before he let us go away.

Bridge-  
Town.

The same *Week* I went down to the *Bridge-Town*, (where I had not  
 been before, save as I passed through it, when I first came into the  
*Island*.) There was to be a *General Meeting* of *Friends* that *Week*:  
 and the *Visit* I had newly made to the Governour, and kind *Reception* I  
 had with him, being generally known to the *Officers*, both *Civil* and  
*Military*, there came many of them to this *Meeting* from most parts  
 of the *Island*, and those not of the meanest *Rank*; divers of them be-  
 ing *Judges* or *Justices*, *Colonels* or *Captains*: so that a very great *Meet-*  
*ing* we had, both of *Friends* and others. The *Lord's Blessed Power*  
 was plentifully with us in this *Meeting*: And although I was some-  
 what straitned for *Time*, three other *Friends* having spoken before me;  
 yet the *Lord* opened things through me, to the *general* and *great Sa-*  
*tisfaction* of them that were present. Col. *Lewis Morice* came to this  
*Meeting*, and with him a Neighbour of his, a *Judge* in the *Country*,  
 whose Name was *Ralph Fretwell*; who was very well satisfied with  
 the *Meeting*, and received the *Truth*.

After the *Meeting* I went home with *Lewis Morice* to his House  
 that Night, being about *Nine* or *Ten Miles*; going part of the way  
 by *Boat*, the rest on *Horse-back*: This place, where *Lewis Morice* his  
*Plantation* was, I thought to be the *finest Air* of the *Island*. The  
 next day *Thomas Briggs* and *William Edmundson* came thither to see  
 me, they intending to leave the *Island* the day following; and to go  
 upon the *Lord's Service* to *Antego* and *Mevis*. *Lewis Morice* went  
 with

with them : and at *Antego* they had several good *Meetings*, to which 1671.  
there was a great *Resort* of *People*; and many were *Convinced* there  
at that time. But when they had finished their *Service* there, and Barbados.  
went thence to *Mevis*; the *Governour* of *Mevis*, who was an old *Per-  
secutor*, sent *Souldiers* on *Board* the *Vessel*, to stop them from coming  
on *Shore* : and would not suffer them to *Land*. Wherefore, after  
*Friends* of the *Place* had been on *Board* the *Vessel*, and with them, and  
they had been sweetly *Refreshed* together, in feeling the *Lord's Power*  
and *Presence* amongst them; they returned to *Antego* again: Where  
having staid a while longer, they came back again to *Barbados*; *Tho-  
mas Briggès* being very *Weak* and *Ill*.

Of the other *Friends*, that came over with me from *England*,  
*James Lancaster*, *John Cartwright* and *Geo. Pattison* were gone some  
time before to *Jamaica*, and others to other places; so that few re-  
mained in *Barbados* with me: Yet we had many great and precious  
*Meetings*, both for *Worship*, and for the *Affairs* of the *Church*: to the  
former of which many of the *World* came. At one of these *Meetings*  
there came (amongst others) one *Col. Lyne*, a *sober Person*; who was  
so very well satisfied, with what I declared, that he afterward said :  
*Now I can gainsay such, as I have heard speak evil of you; who say,  
you do not own Christ, nor that he died: whereas I perceive, you exalt  
Christ in all his Offices, beyond what I have ever heard before.* This  
Man observing one to take in *Writing* the *Heads*, of what I delivered,  
desired him to let him have a *Copy* of it; and afterward staid another  
day with us, before he went away: so great a *Love* was raised in him  
to the *Truth*. And indeed, a very great *Convincement* there was in  
most parts of the *Island*: which made the *Priests* and some *Professors*  
*fret* and *rage*. Our *Meetings* were very large and full, and free from  
disturbance from the *Government*; though the envious *Priests* and  
*Professors* endeavoured to stir up the *Magistrates* against us. And  
when they found, they could not prevail that way, some of them,  
that were *Baptists*, came to the *Meeting* at the *Town*; which was very  
large, and full of *People* of several *Ranks* and *Qualities*. A great  
*Company* came also with them: and they brought with them a *malici-  
ous, slanderous Paper* written by *John Pennyman*; with which they  
made a great *Noise*. But the *Lord* gave me *Wisdom* and *Utterance*  
to Answer their *Cavils*: So that the *Auditory* generally received *Satis-  
faction*; and those quarrelsome *Professors* lost ground by their coming.  
When they had wearied themselves with *Clamour*, they went away :  
but the *People* staying, the *Meeting* was continued; and the things  
they *cavilled* about, were further opened and cleared: and the *Life*  
and *Power* of *God* came over all. But the *Rage* and *Envy* in our *Ad-  
versaries* did not cease; but they endavoured to defame *Friends* with  
many *false* and *scandalous Reports*, which they spread abroad through  
the *Island*. Whereupon I with some other *Friends* drew up a *Paper*,  
to go forth in the Name of the *People* called *Quakers*, for the clear-  
ing *Truth* and *Friends* from those *false Reports*. It was directed thus :

1671.

Barbados.

*For the Governour of Barbados, with his Council and Assembly, and all others in Power, both Civil and Military, in this Island; from the People called Quakers.*

‘ **W**Hereas many scandalous *Lies* and *Slanders* have been cast upon us, to render us odious; as that *We do deny God and Christ Jesus, and the Scriptures of Truth, &c.* This is to Inform you, that all our *Books* and *Declarations*, which, for these many Years, have been published to the World, do clearly testify the contrary. Yet notwithstanding, for your Satisfaction, we do now plainly and sincerely declare, *That we do Own and Believe in God, the only-Wise, Omnipotent and Everlasting God, who is the Creator of all things both in Heaven and in the Earth, and the Preserver of all that he hath made; who is God over all, blessed for ever: To whom be all Honour and Glory, Dominion, Praise and Thanksgiving both now and for evermore!* And we do *Own and Believe in Jesus Christ, his beloved and only begotten Son, in whom he is well-pleased: Who was conceived by the Holy Ghost, and born of the Virgin Mary; in whom we have Redemption through his Blood, even the Forgiveness of Sins: Who is the Express Image of the Invisible God, the First-born of every Creature, by whom were all things created, that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers; All things were created by him.* And we do *Own and Believe*, that he was made a *Sacrifice for Sin; who knew no Sin, neither was Guile found in his Mouth.* And that he was *Crucified* for us in the *Flesh*, without the *Gates of Jerusalem; and that he was Buried, and Rose again the Third Day by the Power of his Father, for our Justification: And we do Believe*, that he *Ascended up into Heaven, and now sitteth at the Right Hand of God.* This *Jesus, who was the Foundation of the Holy Prophets and Apostles, is our Foundation: and we do believe*, that there is no other *Foundation* to be laid, but that which is laid, even *Christ Jesus; who, we believe, tasted Death for every Man, and shed his Blood for all Men, and is the Propitiation for our Sins; and not for ours only, but also for the Sins of the whole World: According as John the Baptist testified of him, when he said; Behold, the Lamb of God, that taketh away the Sins of the World, Joh. I. 29.* We *believe*, that he alone is our *Redeemer and Saviour, even the Captain of our Salvation, (who saves us from Sin, as well as from Hell and the Wrath to come, and destroys the Devil and his Works;)* who is the *Seed of the Woman, that bruises the Serpent's Head, to wit, Christ Jesus, the Alpha and Omega, the First and the Last.* That he is (as the *Scriptures of Truth* say of him) our *Wisdom and Righteousness, Justification and Redemption; neither is there Salvation in any other: for there is no other Name under Heaven given among Men, whereby we may be saved.* It is he alone, who is the *Shepherd and Bishop of our Souls: He it is, who is our Prophet, whom Moses long since testified of, saying; A Prophet shall the Lord your God*



' God raise up unto you of your Brethren, like unto me; him shall ye 1671.  
 ' hear in all things, whatsoever he shall say unto you: And it shall come  
 ' to pass, that every Soul, that will not hear that Prophet, shall be de- Barbados.  
 ' stroyed from among the People, Acts 2. 22, 23. He it is, that is now  
 ' Come, and hath given us an Understanding, that we may know him  
 ' that is true; and he rules in our Hearts by his Law of Love and of  
 ' Life, and makes us free from the Law of Sin and Death, and we  
 ' have no Life, but by him: for he is the quickning Spirit, the Second  
 ' Adam, the Lord from Heaven; by whose Blood we are cleansed, and  
 ' our Consciences sprinkled from Dead Works, to serve the Living God.  
 ' And he is our Mediator, that makes Peace and Reconciliation between  
 ' God offended, and us offending; he being the Oath of God, the New  
 ' Covenant of Light, Life, Grace and Peace, the Author and Finisher  
 ' of our Faith. Now this Lord Jesus Christ, the Heavenly Man, the  
 ' Emanuel, God with us, we all own and believe in; him whom the  
 ' High-Priest raged against, and said, he had spoken Blasphemy; whom  
 ' the Priests and the Elders of the Jews took Counsel together against,  
 ' and put to Death; the same, whom Judas betrayed for Thirty Pieces  
 ' of Silver, which the Priests gave him, as a Reward for his Treason;  
 ' who also gave large Money to the Souldiers to broach an Horrible  
 ' Lie, namely, That his Disciples came and stole him away by Night,  
 ' whilst they slept. And after he was Risen from the Dead, the History  
 ' of the Acts of the Apostles sets forth, how the Chief-Priests and El-  
 ' ders persecuted the Disciples of this Jesus, for Preaching Christ and his  
 ' Resurrection. This, we say, is that Lord Jesus Christ, whom we  
 ' own to be our Life and Salvation.

' And as concerning the Holy Scriptures, we do believe, That they  
 ' were given forth by the Holy Spirit of God, through the Holy Men  
 ' of God, who (as the Scripture it self declares, 2 Pet. 1. 21.) spake,  
 ' as they were moved by the Holy Ghost. We believe, they are to be  
 ' Read, Believed and Fulfilled (He that fulfils them, is Christ;) and  
 ' they are profitable for Doctrine, for Reproof, for Correction and for In-  
 ' struction in Righteousness, that the Man of God may be perfect, thoroughly  
 ' furnished unto all good Works, 2 Tim. 3. 16. and are able to make wise  
 ' unto Salvation, through Faith in Christ Jesus. And we do believe,  
 ' that the Holy Scriptures are the Words of God; for its said in Exod.  
 ' 20. 1. God spake all these Words, saying, &c. meaning the Ten Com-  
 ' mandments given forth upon Mount Sinai: And in Rev. 22. 18. saith  
 ' John, I testifie to every man that heareth the Words of the Prophecy of  
 ' this Book; If any man addeth unto these, and if any Man shall take  
 ' away from the Words of the Book of this Prophecy (not the Word) &c.  
 ' So in Luke 1. 20. Because thou believest not my Words. And so in  
 ' John 5. 47. and John 15. 7. John 14. 23. John 12. 47. So that we  
 ' call the Holy Scriptures, as Christ and the Apostles called them, and  
 ' Holy Men of God called them, viz. the Words of God.

' Another Slander and Lye they have cast upon us, namely; That  
 ' we should teach the Negroes to Rebel: A thing we utterly abhor, and  
 ' detest in our Hearts, the Lord knows it! who is the Searcher of all  
 ' Hearts, and knows all things; and so can witness and testify for us,  
 ' that this is a most Abominable Untruth. For that which we have  
 ' spoken and declared to them, is, To exhort and admonish them to be

1671. *sober, and to fear God, and to love their Masters and Mistresses, and*  
 Barbados. *to be faithful and diligent in their Master's Service and Business; and*  
*then their Masters and Overseers would love them, and deal kindly*  
*and gently with them. And that they should not beat their Wives,*  
*nor the Wives their Husbands; neither should the Men have many*  
*Wives. And that they should not Steal, nor be Drunk, nor commit*  
*Adultery, nor Fornication, nor Curse, nor Swear, nor Lie, nor give*  
*bad Words to one another, nor to any one else: For there is some-*  
*thing in them, that tells them, they should not practise those, nor any*  
*other Evils. But if they notwithstanding should do them, then we*  
*let them know, There are but Two Ways, the one, that leads to*  
*Heaven, where the Righteous go; and the other, that leads to Hell,*  
*where the Wicked and Debauched, Whoremongers and Adulterers,*  
*Murderers and Liars go. To the one the Lord will say, Come ye*  
*Blessed of my Father, inherit the Kingdom prepared for you from the*  
*foundation of the World; but to the other he will say, Depart ye Cur-*  
*sed, into everlasting Fire, prepared for the Devil and his Angels: So*  
*the Wicked go into everlasting Punishment, but the Righteous into*  
*Life Eternal, Matth. 25. Now consider, Friends, It is no Transgression*  
*for a Master of a Family to instruct his Family himself, or for some*  
*others to do it in his behalf; but rather it is a very great Duty in-*  
*cumbent upon them. Abraham and Joshua did so: of the first we*  
*read, the Lord said, (Gen. 18. 19.) I know, that Abraham will*  
*command his Children and his Household after him; and they shall keep*  
*the Way of the Lord, to do Justice and Judgment, that the Lord may*  
*bring upon Abraham the things, that he hath spoken of him. And the*  
*latter, we read, said (Josh. 24. 15.) — Chuse ye this day, whom ye*  
*will serve, — But as for me, and my House, we will serve the Lord.*  
*We do declare, that we do esteem it a Duty incumbent on us to Pray*  
*with and for, to Teach, Instruct and Admonish those in and belong-*  
*ing to our Families, this being a Command of the Lord; the Diso-*  
*bedience whereunto will provoke the Lord's Displeasure: as may be*  
*seen in Jer. 10. 25. Pour out thy Fury upon the Heathen, that know*  
*thee not, and upon the Families, that call not upon thy Name. Now*  
*Negroes, Tawnies, Indians make up a very great part of the Fami-*  
*lies in this Island; for whom an Account will be required by him,*  
*who comes to Judge both Quick and Dead, at the great Day of Judg-*  
*ment, when every one shall be Rewarded according to the Deeds done*  
*in the Body, whether they be good, or whether they be evil: At that*  
*Day, I say, of the Resurrection both of the Good, and of the Bad,*  
*of the Just and the Unjust, when the Lord Jesus shall be revealed*  
*from Heaven with his mighty Angels, in flaming Fire, taking Vengeance*  
*on them that know not God, and obey not the Gospel of our Lord Jesus*  
*Christ, who shall be punished with everlasting Destruction from the Pre-*  
*sence of the Lord, and from the Glory of his Power, when he shall*  
*come to be glorified in his Saints, and admired in all them that believe*  
*in that day, 2 Thess. 1. 8. &c. See also, 2 Pet. 3. 3. &c.*  
*This wicked Slander (of our endeavouring to make the Negroes*  
*Rebell) our Adversaries took occasion to raile, from our having had*  
*some Meetings with and amongst the Negroes: For both I and other*  
*Friends had several Meetings with them in several Plantations,*  
*wherein*

wherein we exhorted them to *Justice, Sobriety, Temperance, Chastity* 1671.  
 and *Piety*, and to be *subject* to their *Masters and Governours*: Which  
 was altogether contrary, to what our envious *Adversaries* maliciously Barbados.  
 suggested against us.

As I had been to visit the *Governour*, as soon as I was well able, after I came thither; so sometime after, when I was at *Thomas Rouse's*, the *Governour* came thither to see me, carrying himself very courteously.

Having now been *Three Months* or more in *Barbados*, and in that time having visited *Friends*, thoroughly settled *Meetings*, and dispatched that *Service*, for which the *Lord* brought me thither; I felt my *Spirit* clear of that *Island*, and Drawings to *Jamaica*. Which when I had communicated to *Friends*, I acquainted the *Governour* also, and divers of his *Council*; That I intended shortly to leave the *Island*, and go to *Jamaica*: which I did; that as my *Coming* thither was open and publick, so my *Departure* also might be. But before I left the *Island*, I writ the following *Letter* to my *Wife*; that she might understand, both how it was with me, and how I proceeded in my *Travels*.

My Dear Heart,

TO whom is my Love, and to all the *Children*, in the *Seed* of *Life*, that changeth not, but is over all; blessed be the *Lord* for ever! I have gone under great *Sufferings* in my *Body* and *Spirit*, beyond Words: but the *God* of *Heaven* be praised, his *Truth* is over all. I am now well: and if the *Lord* permit, within a few days I pass from *Barbados* towards *Jamaica*; and I do think to stay but little there: I desire, that ye may be all kept free in the *Seed* of *Life*, out of all *Cumbrances*. *Friends* are generally well. Remember me to *Friends*, that enquire after me. So no more, but my Love in the *Seed* and *Life*, that changeth not.

Barbados, the 6th of the  
 11th Month, 1671.

G. F.

I set Sail from *Barbados* to *Jamaica* on the *Eighth Day* of the Ele- At Sea.  
 venth Month, 1671. *Robert Widders, William Edmundson, Solomon Eccles* and *Elizabeth Hooton* going with me. *James Lancaster, John Cartwright* and *George Pattison* were gone thither some time before: and *Thomas Briggs* and *John Stubbs* remained yet longer in *Barbados*; with whom were *John Rouse* and *William Baily*. We had a quick and easie *Passage* to *Jamaica*: where we met with our *Friends James JAMAICA Lancaster, John Cartwright* and *George Pattison* again, who had been labouring there in the *Service* of *Truth*; into which we forthwith entred with them, travelling up and down through the *Island*, which is large: And a brave Country it is; though the *People* are many of them *debauched* and *wicked*. We had much *Service* there, for there

was



1671. was a great *Convincement*, and many received the *Truth*; some of which were *People of Account* in the *World*. We had many *Meetings* there, which were large, and very quiet: For indeed, the *People* were *Civil* to us; so that not a *Mouth* was opened against us. I was *twice* with the *Governour*, and some other of the *Magistrates*; who all carried themselves lovingly towards me.

Jamaica.

About a *Week*, after we landed in *Jamaica*, *Elizabeth Hooton*, who went with us from *England* to *Barbados*, and from *Barbados* thither, being a *Woman* of a great *Age*, and who had travelled much in *Truth's Service*, and suffered much for it, departed this *Life*. She was well the *Day* before she died; and departed in *Peace*, like a *Lamb*, bearing *Testimony* to *Truth* at her *Departure*.

When we had been about *Seven Weeks* in *Jamaica*, and had brought *Friends* into pretty good *Order*, and settled several *Meetings* amongst them, we left *Solomon Eccles* there; the rest of us embarked for *Maryland*: leaving *Friends*, and *Truth* prosperous in *Jamaica*, the *Lord's Power* being over all, and his blessed *Seed* reigning.

But before I left *Jamaica*, I writ another *Letter* to my *Wife*, as followeth:

*My Dear Heart,*

‘**T**O whom is my *Love*, and to the *Children*, in that which changeth not, but is over all; and to all *Friends* in those parts. I have been at *Jamaica* about *Five Weeks*, and *Friends* here are generally well; and here is a *Convincement*: but things would be too large to write of. *Sufferings* in every place attend me; but the *blessed Seed* is over all: the great *Lord* be praised, who is *Lord* of *Sea* and *Land*, and of all things therein. We intend to pass away from hence about the beginning of the *next Month*; and we shall pass towards *Maryland*, if the *Lord* please. Dwell all of you in the *Seed* of *God*: In his *Truth* I rest in *Love* to you all.

Jamaica, 23<sup>d</sup> of the 12<sup>th</sup> Month, 1671.

G. F.

At Sea.

We went on *Board* on the 8<sup>th</sup> of the *First Month*, 1671: and having *Contrary Winds*, were a full *Week* sailing forwards and backwards, before we could get out of sight of *Jamaica*. A difficult *Voyage* this proved, and pretty dangerous, especially, in our passing through the *Gulf* of *Florida*; where we met with many *Trials* by *Winds* and *Storms*. But the great *God*, who is *Lord* of the *Seas* and of the *Land*, and who rideth upon the *Wings* of the *Wind*, did by his *Power* preserve us through many and great *Dangers*, when by extream *Stress* of *Weather* our *Vessel* was divers times like to be *Over-set*; and much of her *Tackling* broken. And indeed we were sensible, that the *Lord* was a *God at hand*; and that his *Ear* was open to the *Supplications* of his *People*. For when the *Winds* were so strong and boisterous, and the *Storms* and *Tempests* so great, that the *Sailers* knew not what to do, but were fain to let the *Ship* go, which way she would; then did

did we pray unto the Lord: And the Lord did graciously hear and 1672. accept us, and did Calm the Winds and the Seas, and gave us season-  
able Weather, and made us to Rejoice in his Salvation; blessed and Jamaica.  
praised be the holy Name of the Lord, whose Power hath Dominion  
over all, and whom the Winds and the Seas obey!

We were at Sea betwixt Six and Seven Weeks in this Passage from At Sea.  
Jamaica to Maryland. But some days, before we came to Land, after  
we had entred the Bay of Potuxan-River, a great Storm arose, which Potuxan-  
cast a Boat upon us for Shelter; in which were divers Persons, both River.  
Men and Women, People of Account outwardly in the World. We took  
them in; but the Boat was lost, with Five Hundred Pounds worth of  
Goods in it, as they said. They continued on Board us several days,  
not having any means to get off; and we had a very good Meeting  
with them in the Ship. But Provifion grew short, for they brought  
none in with them; and ours, by reason of the length of our Voy-  
age, was well nigh spent, when they came to us: So that with their  
living upon it too, we had now little or none left. Whereupon  
George Pattifon took a Boat, and ventured his Life to get to Shore;  
the Hazard whereof was so great, that all, but Friends, concluded,  
he would be Cast away. Yet it pleased the Lord to bring him safe to  
Land: and in a short time after the Friends of the Place came to MARY-  
fetch us to Land also, in a seasonable time, for our Provisions were LAND.  
quite spent.

We partook also of another great Deliverance in this Voyage, through  
the good Providence of the Lord; which we came to understand at-  
terwards. For when we were determined to come from Jamaica, we  
had our Choice of two Vessels, that were both bound for the same Coast.  
One of these was a Frigot; the other was called a Tacht. The Master  
of the Frigot, we thought, asked unreasonably for our Passage; which  
made us Agree with the Master of the Tacht, who offered to carry us  
Ten Shillings a-piece cheaper, than the other. We went on Board the  
Tacht, and the Frigot came out together with us, intending to be  
Consorts during the Voyage; and for several Days we sailed together:  
But what with Calms and Contrary Winds we were in a while separated.  
And after that the Frigot, losing her way, fell among the Span-  
niards; by whom she was taken and robbed, and the Master and Mate  
made Prisoners: Afterwards being retaken by the English, she was  
sent home to her Owners in Virginia. Which when we came to un-  
derstand, we saw and admired the Providence of God, who preserved  
us out of our Enemies Hands; and he that was Covetous, fell among  
the Covetous. Some Friends at Jamaica would have had us gone in  
the Frigot, that was taken; but the Lord in his Wisdom ordered it  
otherwise.

Here we found John Burneyate, intending shortly to Sail for Old  
England: but upon our Arrival he altered his purpose; and joined  
with us in the Lord's Service, which we were upon. He had ap-  
pointed a General Meeting for all the Friends in the Province of Mary-  
land, that he might see them together, and take his Leave of them,  
before he departed out of the Country: And it was so ordered by the  
good Providence of God, that we landed just time enough, to reach  
that Meeting; by which means we had a very seasonable Opportunity  
of

1672. of taking the *Friends* of the *Province* together. A very large Meeting this was, and held *Four Days*; to which (besides *Friends*) came many of the *World's People*, divers of which were of considerable *Quality* in the *World's Account*: For there were amongst them *five* or *six Justices* of the *Peace*, a *Speaker* of their *Parliament* or *Assembly*, One of the *Council*, and divers others of *Note*; who seemed well satisfied with the *Meeting*. After the *Publick Meetings* were over, the *Mens* and *Womens Meetings* began; wherein I opened to *Friends* the *Service* thereof, to their great Satisfaction. After this we went to another Place, called the *Cliffs*, where another *General Meeting* was appointed: We went some part of the way by *Land*, and the rest by *Water*; and a *Storm* arising, our *Boat* was run on ground, in danger to be beaten to pieces: and the *Water* came in upon us. I was in a great *Sweat*, having come very hot out of a *Meeting* before; and now was *Wet* with the *Water* beside: yet having *Faith* in the *Power* of the *Lord*, I was preserved from taking hurt, blessed be the *Lord*. To this *Meeting* also many of the *World's People* came, and did receive the *Truth* with *Reverence*. We had also a *Mens-Meeting*, and a *Womens-Meeting*, at which most of the *Back-sliders* came in again; and several of those *Meetings* were established for taking *Care* of the *Affairs* of the *Church*.

After these *Two General Meetings* were over, we parted Company, dividing our selves into several *Coasts*, for the *Service* of *Truth*. *James Lancaster* and *John Cartwright* went by *Sea* for *New-England*; *William Edmundson*, and three *Friends* more with him, sailed for *Virginia*, where things were much out of *Order*: *John Burneyate*, *Robert Widders*, *George Pattison* and I, with several *Friends* of the *Province*, went over by *Boat* to the *Eastern Shore*, and had a *Meeting* there on the *First Day*; where many *People* received the *Truth* with *Gladness*, and *Friends* were greatly refreshed. A very large and Heavenly *Meeting* it was, and several *Persons* of *Quality* in that *Country* were at it; two of which were *Justices* of the *Peace*. And it was upon me from the *Lord*, to send to the *Indian-Emperor* and his *Kings*, to come to that *Meeting*: The *Emperor* came, and was at the *Meeting*; but his *Kings*, lying further off, could not reach thither time enough: Yet they came after with their *Cockaroes*. I had in the *Evening* (for they staid all *Night*) two good *Opportunities* with them; and they heard the *Word* of the *Lord* willingly, and did confess to it. 'What I spake to them, I desired them to speak to their *People*; and let them know, 'That *God* was setting up his *Tabernacle* of *Witness* in their *Wilderness-Country*, and was setting up his *Standard*, and glorious *Ensign* of *Righteousness*. They carried themselves very courteously and lovingly, and inquired, *Where the next Meeting would be, and they would come to it*: Yet they said, *They had had a great Debate with their Council about their Coming, before they came now*.

The next *Day* we began our *Journey* by *Land* to *New-England*, a tedious *Journey* through the *Woods* and *Wilderness*, over *Boggs* and great *Rivers*. We took *Horse* at the Head of *Tredaven-Creek*, and travelled through the *Woods*, till we came a little above the Head of *Miles-River*; by which we passed, and rode on to the Head of *Wye-River*: and so got to the Head of *Chester-River*; where making a *Fire*,

we

Tredaven-  
Creek.  
Miles-Ri-  
ver.  
Wye-Ri-  
ver.  
Chester-  
River.



we took up our Lodging in the Woods. Next Morning setting forward again, we travelled through the Woods, till we came to Saxifrax-River, which we went over in Canoos (which are Indian-Boats;) causing our Horses to swim by. Then we rode on to Bohemia-River; where in like manner swimming our Horses, we our selves went over in Canoos. We rested a little at a Plantation by the Way, but could not stay long, for we had Thirty Miles to ride that Afternoon, if we would reach a Town; which we were willing to do, and therefore rid hard for it. And I with some others, whose Horses were stronger, got to the Town that Night, exceedingly tired; and withal wet to the Skin: But George Pattison and Robert Widders, being weaker-horsed, were fain to fall short, and lie in the Woods that Night also; making themselves a Fire. The Town we went to, was a Dutch Town, called New-Castle; whither Robert Widders and George Pattison came to us next Morning. We departed from thence, and got over the River Delaware, not without great Danger of some of our Lives: and when we were over, we were troubled to get new Guides; which were hard to get, and very chargeable. Then had we that Wilderness-Country to pass through, which is since called West Jersey, which was not then inhabited by English; so that we have travelled a whole Day together, without seeing Man or Wcman, House or Dwelling-place: and sometimes we lay in the Woods by a Fire, and sometimes in the Indians Wigwams or Houses. In this Journey we came one Night to an Indian Town, and lay at their King's House, who was a very pretty Man; and both he and his Wife received us very lovingly, and his Attendants (such as they were) were very respectful to us: they laid us Mats to lie on; but Provision was very short with them, having caught but little that day. At another Indian Town, where we staid, their King came to us, and he could speak some English; wherefore I spake to him much, and also to his People: and they were very Loving to us. At length we came to a Town called Middle-Town, which is an English Plantation in East-Jersey; and there were some Friends: but we could not stay to have a Meeting there at that time, being earnestly pressed in our Spirits, to get to the Half-Tears-Meeting of Friends at Oister-Bay in Long-Island; which was very near at hand. Wherefore we went down with a Friend (whose Name was Richard Hartshorn, Brother to Hugh Hartshorn, the Upholster in London) who received us gladly to his House, where we refreshed our selves (for we were wearied) and then he carried us and our Horses in his own Boat, over a great Water (which held us most part of the day in getting over;) and set us upon Long-Island. So we got that Evening to Friends at Gravesand, with whom we tarried that Night: and the next Day we got to Flushing, and the day following we reached to Oister-Bay; several Friends both of Gravesand and Flushing accompanying us. The Half-Tears-Meeting began next Day, which was the first day of the Week, and lasted four Days. The first and second Days we had Publick Meetings for Worship, to which the People of the World of all sorts might and did come: On the third Day of the Week were the Mens and Womens-Meetings, wherein the Affairs of the Church were taken Care of. Here we met with some of the Bad Spirits, who were run out from Truth into Prejudice, Contention and Opposition to the

1672. *Order of Truth*, and to *Friends* therein. These had been very troublesome to *Friends* in their *Meetings* there and thereabouts formerly ; and 'tis like, would have been so now : But I would not suffer the *Service* of our *Mens* and *Womens-Meetings* to be interrupted and hindered by their *Cavils*. Wherefore I let them know, ' That if they had ' any thing to *Object* against the *Order of Truth*, which we were in, ' we would give them a *Meeting* another Day on purpose. And indeed, I laboured the more, and travelled the harder, to get to this *Meeting*, where it was expected, many of these contentious *People* would be ; because I understood, they had reflected much upon me, when I was far from them. So the *Mens* and *Womens Meetings* being over, on the fourth Day we had a *Meeting* with those discontented *People*, to which as many of them as would, did come ; and as many *Friends*, as had a desire, were present also : And the *Lord's Power* brake forth gloriously, to the Confounding of the *Gain sayers*. And then some of those, that had been *Chief* in the mischievous *Work of Contention* and *Opposition* against the *Truth*, began to *fawn* upon me, and to cast the matter upon *others* : but the deceitful *Spirit* was judged down, and condemned, and the glorious *Truth of God* was exalted, and set over all ; and they were all brought down and bowed under : which was of great *Service to Truth*, and great *Satisfaction* and *Comfort* to *Friends* ; Glory to the Lord for ever !

After this *Meeting* were over, and *Friends* were gone to their several Habitations, we staid some Days upon the *Island*, and had several *Meetings* in several parts thereof ; and had good *Service* for the *Lord*. And when we were clear of the *Island*, we returned to Oyster-Bay, waiting for a Wind to carry us to *Road-Island* ; which was computed to be about two hundred Miles. As soon as the Wind served, we set Sail ; and arrived in *Road-Island* on the thirtieth Day of the Third Month : where we were gladly received by *Friends*. We went to Nicholas Easton's House, who at that time was Governour of the *Island* ; and there we lay, being very weary with travelling by Land and Sea. On the First-Day of the Week following we had a large *Meeting* ; to which the Deputy-Governour and several *Justices* came, and were mightily affected with the *Truth*. The Week following, the Yearly *Meeting* for all the *Friends of New-England*, and the other Colonies adjacent, was held in this *Island* ; to which, besides very many *Friends*, who lived in those parts, came John Stubbs from Barbados, and James Lancaster and John Cartwright from another way. This *Meeting* lasted Six Days : of which the first four Days were general publick *Meetings* for *Worship* ; to which abundance of the *World's People* came. For they having no *Priests* in the *Island*, and so no Restriction to any particular Way of *Worship* ; and both the Governour and Deputy-Governour, with several *Justices* of the Peace daily frequenting the *Meetings*, this did so encourage the *People*, that they flocked in from all parts of the *Island*. Very good *Service* we had amongst them ; and *Truth* had a good Reception with them : And indeed, to give them their due, I have rarely observed a *People*, in the State wherein they stood, to hear with more Attention, Diligence and Affection, than generally they did, during the four Days together ; which also was taken notice of by other *Friends*. After these publick

Oyster-bay-  
half-years-  
Meeting.

Oyster-bay

ROAD-  
ISLAND.

Yearly  
Meeting.

publick Meetings were over, the *Mens-Meeting* began, which was large, 1672. precious and weighty ; and the day following was the *Womens-Meeting*. which also was large and very solemn : and these two Meetings being for the Ordering the Affairs of the Church, many weighty things were opened, and communicated to them, by Way of Advice, Information and Instruction in the Services relating thereunto ; that all might be kept clean, sweet and savoury amongst them. In these two Meetings several Mens and Womens Meetings for other parts were agreed and settled, to take Care of the Poor, and other Affairs of the Church ; and to see, that all, who profess Truth, walk according to the glorious Gospel of God. Now when this great and General Meeting in Road-Island was ended, it was somewhat hard for Friends to part : For the glorious Power of the Lord, which was over all, and his blessed Truth and Life flowing amongst them, had so knit and united them together, that they spent two Days in taking leave one of another, and of the Friends of the Island : and then being mightily filled with the Presence and Power of the Lord, they went away with joyful Hearts to their several Habitations, in the several Colonies where they lived.

When this General Meeting was fully over, and Friends had taken their Leaves one of another to depart home ; we, who travelled amongst them, dispersed our selves into our several Services, according as the Lord ordered us. John Burneyate, with John Cartwright and George Pattison went into the Eastern parts of New-England, in Company with the Friends, that came from thence, to visit the particular Meetings there ; whom John Stubbs and James Lancaster intended to follow a while after, in the same Service of Truth : but they were not yet Clear of this Island. Robert Widders and I staid some time longer also upon this Island ; finding Service still here for the Lord, through the great Openness of the People, and the daily Coming in of Fresh People in Sloops from other Colonies, for some time, after the General Meeting was over : So that we had many large and serviceable Meetings among them for several Days after.

During the time, that we abode here, there was a Marriage celebrated amongst Friends in this Island ; and we were at it. It was at a Friend's House, who had formerly been Governour of the Island ; and three Justices of the Peace, and many others of the World's People were there : and both they and Friends said, They never saw such a Solemn Assembly on such an Occasion, and so weighty a Marriage, and so comely an Order. Thus Truth was set over all : and this might serve for an Example to others ; for there were some present from many other places.

After this I had a great Travel in Spirit concerning the Ranters (for there were many of them in those parts, and they had been rude at a Meeting, which I was not at.) Wherefore I appointed a Meeting amongst them ; and I believed, the Lord would give me Power over them : and he did so to his Praise and Glory ; blessed be his Name for ever. There were at this Meeting many Friends, and divers of the World's People ; some of whom were Justices of the Peace, and other Officers : and they were generally well affected with the Truth. But one of the Justices, who had been a Justice twenty Years, was

Z z z z

Convinced



1672. *Convinced*, and spake *highly* of the *Truth*; and more *highly* of me, than is fit for me to mention, or take notice of.

*Providence*

Then we had a *Meeting* at a place called *Providence*, which was very large; as consisting of many *Sorts* and *Sells* of *People*: and I had a great *Travel* upon my *Spirit* concerning the *Meeting*, that it might be preserved quiet; and that *Truth* might be brought over the *People*, and might gain an *Entrance*, and have a *Place* in them: For they were generally above the *Priests*, in high *Notions*; and some of them came on purpose to dispute. But the *Lord*, whom we waited upon, was with us, and his *Power* went over them all; and his blessed *Seed* was exalted, and set above all: and the *Disputers* were *silent*, and the *Meeting* was *quiet*, and ended well; praised be the *Lord*! And the *People* went away mightily *satisfied*; much desiring another *Meeting*. This place (called *Providence*) was about *Thirty Miles* from *Road-Island*; and we went to it by *Water*. The *Governour* of *Road-Island*, and many others, went with me thither; and we had the *Meeting* in a great *Barn*, which was throng'd with *People*, so that I was exceeding *hot*, and in a great *Sweat*: but all was well; the glorious *Power* of the *Lord* shined over all, *Glory* to the great *God* for ever!

*Narragan-  
set.*

After this we went to another place called *Narraganset*, about *Twenty Miles* from *Road-Island*; and the *Governour* went with us. There we had a *Meeting* at a *Justice's House*, where *Friends* had never had any *Meeting* before: And the *Meeting* was very large, for the *Country* generally came in; and *People* came also from *Connecticut*, and other parts round about. There were amongst them *four Justices* of the *Peace*; and most of these *People* were such, as had never heard *Friends* before: but they were mightily *affected* with the *Meeting*; and a great *Desire* there is after the *Truth* amongst that *People*: So that our *Meeting* was of very good *Service*; blessed be the *Lord* for ever! The *Justice*, at whose *House* the *Meeting* was, and another *Justice* of that *Country*, invited me to come again; but I was then *clear* of those parts, and was going off towards *Shelter-Island*. But *John Burneyate* and *John Cartwright*, being come back out of *New-England* into *Road-Island*, before I was gone, I laid this place before them; and they felt *Drawings* thither, and went to visit them. At another place, I heard, some of the *Magistrates* should say among themselves; *If they had Money enough, they would hire me to be their Minister*. This was, where they did not well understand *Us*, and our *Principles*: But when I heard of it, I said, 'It was time for me to be gone: for if their *Eye* was so much to *Me*, or any of *Us*, they would not come to their own *Teacher*. For this thing (of *hiring Ministers*) had spoiled many, by *hindring* them from improving their own *Talents*; whereas our *Labour* is, to bring every one to their own *Teacher* in themselves.

Now, after we had had very good *Service* for the *Lord* in *Road-Island*, and the *Parts* adjacent, and that *John Burneyate*, with the other *Friends*, that went from the *General Meeting* here into *New-England*, were returned hither again, I went off from hence to *Shelter-Island*; having with me *Robert Widders*, *James Lancaster*, *George Pattison* and one *John Jay*, a *Planter* in *Barbados*: and leaving *John Stubbs* and

and John Burneyate in Road-Island, to Water, what had been Planted 1672. by the Lord there, and there-aways; who expected John Cartwright (whom they had left at Piscataway) to come and join shortly with them in the same Service. We that were for Shelter-Island, went off in a Sloop: and passing by Point-Juda, and Block-Island, came to Fishers Island, where at Night we went on Shore; but were not able to stay for the Muschetos (a sort of Gnats, or little Flies) which abound there, and are very troublesome. Wherefore we went into our Sloop again, and put off from the Shore, and cast Anchor; and so lay in our Sloop that Night. Next day we went into the Sound; but finding our Sloop was not able to live in that Water, we turned in again, (for we could not pass that way;) and so came to Anchor again before Fisher's-Island, where we lay in our Sloop that Night also. There fell abundance of Rain that Night, and our Sloop being open, we were exceeding wet. Next day we passed over the Waters called the two Horse Races, and then by Garner's-Island: after which we passed by the Gull's-Island, and so got at length to Shelter-Island; which, though it was but about Twenty seven Leagues from Road-Island, yet through the Difficulty of Passage, we were three Days in getting thither. The Day after we came thither, being the First Day of the Week, we had a Meeting there. Afterwards, in the same Week, I had a Meeting among the Indians there; at which were their King, with his Council, and about an hundred Indians more: They sat down, like Friends, and heard very attentively, while I spake to them by an Interpreter, an Indian, that could speak English well. After the Meeting they appeared very loving; and confessed, that what was said to them, was Truth. On the next First-Day we had a great Meeting on the Island; to which came many of the World's People, that had never heard Friends before. They were very well satisfied with the Meeting; and would not go away, when the Meeting was done, till they had spoken with me: Wherefore I went amongst them, and found, they were much taken with the Truth; and good Desires were raised in them, and a great Love. Blessed be the Lord, his Name spreads, and will be great among the Nations, and Dreadful among the Heathen.

While we were in Shelter-Island, William Edmundson came to us, who had been labouring in the Work of the Lord in Virginia. From whence he travelled through the Desert-Country, through Difficulties and many Trials, till he came to Roan-Oak; where he met with a tender People: And after Seven Weeks Service in those parts, sailing over to Mary-land, and so to New-York, he came from thence to Long-Island; and so to Shelter-Island: where we met with him, and were very glad to hear from him the good Service, he had had for the Lord, in the several Countries and Places, wherein he had travelled, since he parted from us.

We staid not long in Shelter-Island, but entring our Sloop again, put forth to Sea for Long-Island. We had a very rough Passage: for the Tide did run so strong for several Hours, that I have not seen the like; and being against us, we could hardly get forwards, though we had a Gale. We were upon the Water all that Day and the Night following; but found our selves next Day driven back near unto Fisher's-Island. For there was a great Fog, and

1672. and towards Day it was very dark, so that we could not see, what way we made : and besides it rained much in the Night, which in our *New-Eng-land.* open Sloop made us very wet. Next day a great Storm arose ; so that we were fain to go over the Sound ; and did get over with much ado. *Faulcon-Island.* When we had gotten from *Fisher's-Island*, we passed by *Faulcon-Island*, and came to the Main ; where we cast Anchor, till the Storm was over : and then we came over the Sound, being all very wet ; and much difficulty we had to get to Land, the Wind being strong against us. But blessed be the Lord God of Heaven and Earth, and of the *Long Island* Seas and Waters, all was well ; and we got safe to *Oyster-Bay* in *Long-Oyster-bay.* Island, on the Seventh Day of the Sixth Month very early in the Morning, which (they say) is about two hundred Miles from *Road-Island*. At *Oyster-Bay* we had a very large Meeting : and the sameday *James Lancaster* and *Christopher Holder* went over the Bay to *Rye* on the Continent, in Governour *Winthrop's* Government, and had a Meeting there. From *Oyster-Bay* we passed about Thirty Miles to *Flushing*, where we had a very large Meeting, many Hundreds of the People of the World being there ; some of whom came about Thirty Miles to it. A glorious and heavenly Meeting it was, (praised be the Lord God !) and the People were much satisfied. Mean while *Christopher Holder* and some other Friends went to a Town in *Long-Island*, called *Jamaica*, and had a Meeting there. We passed from *Flushing* to *Grave-sands* about Twenty Miles, and there had three precious Meetings ; to which many would have come from *New-York*, but that the Weather hindered them. Then being clear of this Place, we hired a Sloop, and the Wind serving, we set forth for the *New-Country*, now called *Jersey*. And passing down the Bay, by *Conny-Island*, and *Natton-Island*, and *Stratton-Island*, we came to *Rich. Hartshorn's* at *Middletown-Harbour*, about Break of Day in the Morning, on the 27th of the Sixth Month. Next day we rode about Thirty Miles in that Country, through the Woods, and over very bad Boggs, one worse than all the rest ; the Descent into which was so steep, that we were fain to slide down with our Horses, and then let them lie and breath themselves, before they could go on : This place the People of the Country called *PURGATORY*. We got at length to *Shrewsbury* in *East-Jersey*, and on the First-Day of the Week had a precious Meeting there ; to which Friends, and other People came far : and the blessed Presence of the Lord was with us. The same Week we had a Mens and Womens Meeting out of most parts of *New-Jersey*. They are building a Meeting-Place in the Midst of them ; and there is a Monthly and General Meeting set up, which will be of great Service in those parts, in ' keeping up the Gospel-Order, ' and Government of Christ Jesus, (of the Increase of which there is ' no End) that they who are faithful, may see, that all who profess ' the holy Truth, do live in the pure Religion, and walk, as becometh ' the Gospel.

While we were here at *Shrewsbury*, an Accident befell ; which for the time was a great Exercise to us. There was one *John Jay*, a Friend of *Barbados*, who came with us from *Road-Island*, and intended to accompany us through the Woods to *Mary-land*. He being to Trie an Horse, got upon his Back : and the Horse fell a running, and cast him down upon his Head, and brake his Neck ; as the People said.

They



They that were near him, took him up *Dead*, and carried him a *1672.*  
 good Way, and laid him on a *Trée*. I got to him, as soon as I could;  
 and feeling on him, concluded he was *Dead*. And as I stood by him, *Jersey.*  
*pitying* him and his *Family*, I took hold of his *Hair*; and his *Head* *Shrewsbu*  
 turned any way, his *Neck* was so *limber*. Whereupon, throwing  
 away my *Stick* and my *Gloves*, I took his *Head* in both my *Hands*:  
 and setting my *Knees* against the *Tree*, I raised his *Head*; and per-  
 ceived, there was nothing out or *broken* that Way. Then I put one  
*Hand* under his *Chin*, and the other behind his *Head*, and raised his  
*Head* two or three times with all my *Strength*; and brought it in.  
 I soon perceived, his *Neck* began to grow *stiff* again; and then he  
 began to *rattle* in the *Throat*, and quickly after to *breath*. The *People*  
 were *amazed*: but I bid them 'Have a good Heart, and be of good  
 'Faith, and carry him into the *Houfe*. They did so; and set him  
 'by the *Fire*: but I bid them, Get him some warm thing to drink,  
 'and put him to *Bed*. After he had been in the *Houfe* a while, he be-  
 gan to *speak*; but did not know, where he had been. The next day  
 we passed away (and he with us, pretty well) about *Sixteen Miles*,  
 to a *Meeting* at *Middletown*, through *Woods* and *Boggs*, and over a *River*; where we swam our *Horses*, and got over our selves upon a  
*hollow Tree*: and many *hundred* of *Miles* did he travel with us after  
 this.

To this *Meeting* came most of the *People* of the *Town*, and a glo-  
 rious *Meeting* we had; and the *Truth* was over all, blessed be the  
 great *Lord God* for ever! After the *Meeting* we went to *Middletown*.  
*Harbour*, about *five Miles*, in order to take our *long Journey* next  
 Morning, through the *Woods* towards *Mary-land*; having hired *Indi-*  
*ans* for our *Guides*: for I determined to pass through the *Woods*, on  
 the other side of *Delaware-Bay*, that so we might head the *Creeks*  
 and *Rivers*, as much as was possible. So on the *Ninth Day* of the  
*Seventh Month* we set forwards, and passed through many *Indian*  
*Towns*, and over some *Rivers* and *Boggs*: And when we had ridden  
 about *Forty Miles*, we made us a *Fire* at *Night*, and lay by it. As we  
 came among the *Indians*, we declared the *Day* of the *Lord* to them.  
*Next Day* we travelled *fifty Miles*, (as we computed :) And at *Night*  
 finding an *Old Houfe*, which the *Indians* had forced the *People* to leave,  
 we made a *Fire*, and lay there, at the Head of *Delaware-Bay*. The  
*next Day* we swam our *Horses* over a *River* about a *Mile*, at *twice*,  
 first to an *Island* called *Upper Dinidock*, and then to the *Main Land*;  
 having hired *Indians* to help us over in their *Canoos*. This day we  
 could reach but about *Thirty Miles*, and came at *Night* to a *Swede's*  
*Houfe*; where we got a little *Straw*, and lay there that *Night*. Next  
 day, having hired another *Guide*, we travelled about *Forty Miles*  
 through the *Woods*, and made us a *Fire* at *Night*, by which we lay,  
 and dried our selves; for we were often wet in our *Travels* in the day-  
 time. The next day we passed over a desperate *River*, which had  
 in it many *Rocks* and broad *Stones*, very *hazardous* to us and our  
*Horses*. From thence we came to *Christian-River*; where we swam  
 over our *Horses*, and went over our selves in *Canoos*: but the sides  
 of this *River* were so bad and miery, that some of the *Horses* had  
 like to have been laid up. From thence we came to a *Town* called  
*Newcastle*,

1672. Newcastle, heretofore called *New-Amsterdam*: and being very weary, and inquiring in the *Town*, where we might buy some *Corn* for our *Horses*; the *Governour* came into the *Street*, and invited me to his *House*: and afterwards desired me to lodge there; telling me, he had a *Bed* for me, and I should be welcom. So I staid there; the other *Friends* being taken care of also. This was on the *Seventh Day* of the *Week*: and he offering his *House* for a *Meeting*, we had a *Meeting* there the *next Day*, a pretty large one; for the *Chief* of the *Town*, and indeed *most* of the *Town* were at it. Here had never been a *Meeting* before, nor any within a great Way of it: but this was a very precious *One*, and many of the *People*, both *Men* and *Women* were tender, and confessed to the *Truth*, and some received it; blessed be the *Lord* for ever!

Newcastle,  
alias New-  
Amsterdam.

On the *Sixteenth* of the *Seventh Month* we set forward again from hence, and travelled (as near as we could compute) about *Fifty Miles* that Day, through the *Woods*, and over the *Boggs*, heading *Bohemia-River* and *Saxifrax River*. At Night we made us a *Fire* (as we used to do) in the *Woods*, and lay there all Night: and it being rainy Weather, we got under some thick *Trees* for *Shelter*; and afterwards dried our selves again by the *Fire*. Next Day we waded through *Chester-River*, a very broad *Water*, and afterwards passing through many bad *Boggs*, lay that Night also in the *Woods* by a *Fire*; not having gone (by reason of *Hindrances* in the *River* and *Boggs*) above *Thirty Miles* that day. But on the day following we travelled hard: and though we had some troublefom *Boggs* in our way, we rode about *Fifty Miles*; and got safe that Night, but very weary, to a *Friend's* House, one *Robert Harwood*, at *Miles-River* in *Mary-land*. This was the *Eighteenth Day* of the *Seventh Month*: and though we were very weary, and much dirtied with getting through the *Boggs* in our Journey; yet hearing of a *Meeting* next day, we went to it, and from it to *John Edmundson's*: from whence we went *three or four Miles* by *Water* to a *Meeting* on the *First-Day* following. At this *Meeting* there was a *Judge's Wife*, who had never been at any of our *Meetings* before; and she was reached, and said after the *Meeting*: She had rather hear us once, than the *Priests* a thousand times. Many others also of the *World's People*, that were there, were very well satisfied; For the *Power* of the *Lord* was eminently with and amongst us: blessed for ever be his holy Name! We passed from thence about

Bohemia-  
River.  
Saxifrax-  
River.

Chester-  
River.

MARY-  
LAND.  
Miles-Ri-  
ver.

Kentish-  
Shore.

twenty two *Miles*, and had a *Meeting* upon the *Kentish Shore*, to which one of the *Judges* came; and a good *Meeting* it was. Then, after we had had another good *Meeting* hard by there, at one *Henry Wilcock's* House, where also we had good *Service* for the *Lord*; we went by *Water* about *twenty Miles*, to a very large *Meeting*, where were some *Hundreds* of the *World's People*, and divers of the *Chief Rank*, both *English* and *Indians*: For there were *four Justices* of the *Peace*, and the *High Sheriff* of *Delaware*, and some others from thence: and there was an *Indian Emperor*, or *Governour*, and *two* others of the *Chief Men* among the *Indians*. With these *Indians* I had a good Opportunity the *Night* before the *Meeting*; and I spake to them by an *Interpreter*: and they heard the *Truth* attentively, and were very loving. A blessed *Meeting* this was, and of great *Service*, both for

Convincing

Convincing, and Establishing in the Truth them, that were convinced of 1672. it; blessed be the Lord, who causeth his blessed Truth to spread. After the Meeting a Woman came to me, (whose Husband was one of the Maryland Judges of that part of the Country, and a Member of the Parliament or Assembly there) and told me, Her Husband was sick, not like to live; and desired me to go home with her to see him. It was three Miles to her House; and I being just come out of the Meeting, it was hard for me then to go: Yet considering the Service, I got an Horse, and went with her, and visited her Husband; and spake, what the Lord gave me to him: And the Man was much refreshed, and finely raised up by the Power of the Lord; and he afterwards came to our Meetings. I went back again to the Friends that Night; and next day we departed thence, and went about nineteen or twenty Miles to Tredhaven-Creek, to John Edmundson's again: from whence, on the Third of the Eighth Month, we went to the General Meeting for all Maryland-Friends. Tredhaven-Creek.

This Meeting held five Days together: the first three Days we had Meetings for Publick Worship, to which People of all sorts came; the other two days were spent in the Mens and Womens Meetings. To those Publick Meetings came many of the World, both Protestants of divers sorts, and some Papists; and amongst these were several Magistrates, and their Wives, and other Persons of chief Account in the Country: and of the common People there were so many, besides Friends, that they thought, there were sometimes a Thousand People at one of those Meetings. So that, although they had not long before enlarged their Meeting-place, and made it as big again, as it was before; yet it could not contain the People. I went by Boat every Day four or five Miles to the Meeting, and there were so many Boats at that time passing upon the River, that it was almost like the Thames; and People said, There were never so many Boats seen there together before. And as the Concourse of People was very great (so that one of the Justices, who was there, said, He never saw so many People together in that Country before;) so it was a very Heavenly Meeting, wherein the Presence of the Lord was gloriously manifested, and Friends were thereby sweetly refreshed, and the People generally satisfied, and many convinced: for the blessed Power of the Lord was over all; everlasting Praises to his Holy Name for ever. After the Publick Meetings were over, the Mens and Womens-Meetings began, and were held the other two Days: for I had something to impart to them, which concerned the Glory of God, and the Order of the Gospel, and the Government of Christ Jesus. So when these Meetings were all over, we took our Leaves of Friends in those parts; whom we left well established in the Truth (which is of good Report amongst the People there, and great Enquirings there are after it, amongst all sorts of People.) And upon the Tenth Day of the Eighth Month we went from thence about Thirty Miles by Water, passing by Cranes-Island, and Swan-Island, and Kent-Island in very foul Weather and much Rain; whereby (our Boat being open) we were not only very much wetted, but in great danger of being overset: Inasmuch that some of the World thought, we could not have escaped casting away, till they saw us come to Shore next morning. But blessed



1672. be God, we were very well. And having got a little House, and dried our Cloths by the Fire, and refreshed our selves a little, we be-  
 Mary-land took us to our Boat again; and put off from Land, sometimes Sailing, and sometimes Rowing: but having very foul Weather that day too, we could not get above twelve Miles forward that Day. At Night  
 — we got to Land, and made us a Fire, and some lay by that; and some lay by a Fire at an House a little way off. Then, next Morning pur-  
 Great-Bay. suing our Journey, we passed over the great Bay, and sailed about  
 — Forty Miles that day; and making to Shore at Night, we lay there, some in the Boat, and some at an Ale-house by. Next morning (it being the First Day of the Week) we went Six or Seven Miles to a  
 — Friend's House, who was a Justice of the Peace; where we had a Meeting that Day: and this was a little above the Head of the Great Bay. So we were almost four Days upon the Water, weary with Rowing; yet all was very well, blessed and praised be the Lord. We went next Day to another Friend's House, near the Head of Hatton's-  
 Hatton's- Island, where we had good Service amongst Friends and others: as we had also the Day following at Geo. Wilson's, a Friend, that lived about three Miles further; where we had a very precious Meeting, there being a great Tenderneſs amongst the People.

— After this Meeting we sailed thence about Ten Miles to James Frizby's (who was a Justice of the Peace) and there, on the Sixteenth of the Eighth Month, we had a very large Meeting; at which, besides Friends, were some Hundreds of People, as it was supposed, and amongst them were several Justices of the Peace, and Captains, and the Sheriff, with other Persons of Note in the World's Account. A blessed, heavenly Meeting this was, and a powerful, thundering Testimony for Truth was born therein; and a great Sense there was upon the People, and a great Brokenneſs and Tenderneſs was amongst them. We stay'd after Meeting, till about the Eleventh Hour in the Night, that the Tide turned, and was with us: and then taking Boat again, we passed that Night and the next Day about Fifty Miles, to another  
 — Friend's House. The two next days we made short Journies, visiting Friends: and on the Twentieth we had a great Meeting at a place called Severn, where there was a Meeting-Place, but not large enough to hold the People by many; for the People of those parts came generally to it. Divers of the Chief Magistrates were at it, and many other considerable People; and it gave them generally great Satisfaction. Two days after we had a Meeting with some, that walked disorderly; and we had good Service in it. Then spending a day or two in visiting Friends thereabouts, we passed to the Western-Shore; and on the Twenty fifth Day had a large and precious Meeting at William Coale's, where the Speaker of their Assembly, with his Wife, and a Justice of Peace, and several other People of Quality were present. Next Day we had a Meeting, six or seven Miles further, at Abraham Birkhead's, where many of the Magistrates and upper sort of People were; and the Speaker of the Parliament or Assembly for that Country was Convinced: A blessed Meeting it was, praised be the Lord. We travelled on next Day; and on the Day following (which was the Twenty eighth of the Eighth Month) had a large and very precious  
 Cliffs. Meeting at Peter Sharp's, on the Cliffs, between Thirty and Forty Miles

Miles distant from the former. Many of the *Magistrates*, and upper 1672. Rank of People were at this *Meeting*, and a heavenly *Meeting* it was. One of the *Governour's Council's Wives* was *Convinced*; and her *Husband* very loving to *Friends*: and one, that came from *Virginia* (being a *Justice* of the *Peace* there) was *Convinced*; and hath a *Meeting* since at his *House*. There was some *Papists* at this *Meeting*; and one of them threatned, before he came, that he would *Dispute* with me: but when he came, he was reached, and could not *oppose*. Blessed be the *Lord*, the *Truth* hath reached into the *Hearts* of People beyond Words, and it is of a good *Savour* amongst them. After the *Meeting* we went about *Eighteen Miles* to *James Preston's*, a *Friend* that liveth on *Pottuxon-River*; and thither came to us an *Indian King*, with his *Brother*, to whom I spake; and I found, they understood the thing I spake of. Now having finished our *Service* in *Mary-land*, and intending forthwith to set forward for *Virginia*, we had a *Meeting* at *Pottuxon* on the *Fourth Day* of the *Ninth Month*, to take our *Leaves* of *Friends*. The *Meeting* was in the *Meeting-Place*; and many of the *World's People* of all sorts were at it; and a powerful *Meeting* it was.

Upon the *Fifth Day* of the *Ninth Month* we set *Sail* for *Virginia*, *VIRGINIA* and in three days came to a Place called *Nancemum*; it being (as they there computed) about *Two hundred Miles* from *Mary-land*. In this *Voyage* we met with nothing, but what had been usual with us, namely, *foul Weather*, *Storms* and *Rain*; and to lie in the *Woods* by a *Fire* in the *Night*. At this *Nancemum* lived a *Friend*, called the *Widow Wright*. Next *Day* we had a great *Meeting* at *Nancemum*, of *Friends* and *People*: There came to this *Meeting* one *Col. Dewes*, with several other *Officers* and *Magistrates*, and were much taken with the *Truth* declared. After this *Meeting* was over, we hast'ned towards *Carolina*; yet had several *Meetings* by the *Way*, wherein we had good *Service* for the *Lord*: One about *four Miles* from *Nancemum-Water*, which was a very precious *Meeting*; and there was a *Mens-* and a *Womens-Meeting* settled, for taking *Care* of the *Affairs* of the *Church*. Another very good *Meeting* also we had at *William Tarrow's*, at a place called *Pagan-Creek*; where the *Meeting* was so large, that we were fain to be abroad, the *House* not being big enough to contain the *People*. A great *Openness* there was in the *People*; and the *Sound* of *Truth* did spread abroad, and had a good *Savor* in the *Hearts* of *People*: the *Lord* have the *Glory* for ever!

After this our way to *Carolina* grew worse, being much of it plashy and wet, and pretty full of great *Bogs* and *Swamps*; so that we were commonly wet to the *Knees* most of us, and lay abroad *a-Nights* in the *Woods* by a *Fire*: saving that one of the *Nights* we got to a poor *House*, at a place called *Sommertown*, and lay by the *Fire* in the *House*. The *Woman* of the *House* had a *Sense* of *God* upon her: and the *Report* of our *Travel* had reached thither, and drawn some *People*, that lived beyond *Sommertown*, to that *House*, in Expectation to have seen and heard us (so acceptable was the *Sound* of *Truth* in that *Wilderness-Country*;) but they missed us. The next *Day*, which was the *Twenty first* of the *Ninth Month*, having travelled hard through the *Woods*, and over many *Bogs* and *Swamps*, we reached at *Night*

1672. to Bonner's Creek; and there we lay that Night by the Fire-side, the Woman lending us a Mat to lie on.

CAROLINA.

Bonner's Creek.

Macocomocock-River.

This was the first House we came to in Carolina: And here we left our Horses, which were over-wearied with Travel. From hence we went down the Creek in a Canoe to Macocomocock-River, and came to a Man's House, whose Name was Hugh Smith; where the People of the World came in to see us (for there were no Friends in that part of the Country:) and many of them did receive us gladly. Amongst others that came to us, there was one Nathaniel Batts, who (we heard) had been Governour of Ronoack: He went by the Name of Captain Batts, and had been a Rude, Desperate Man. He asked me about a Woman in Cumberland, who, he said he was told, had been healed by our Prayers, and Laying on of Hands, after she had been long sick, and given over by the Physicians; and he desired to know the certainty of it. I told him, We did not glory in such things; but many such things had been done by the Power of Christ.

Miratick-River.  
Cunny-oke-Bay.

Not far from hence we had a Meeting among the World's People, and they were taken with the Truth; blessed be the Lord. Then passing down the River Miratick in a Canoe, we went down the Bay Connie-oke; and came to a Captain's House, who was loving to us, and lent us his Boat (for we were much wetted in the Canoe; the Water flashing in upon us.) With this Boat we went on to the Governour's House: but the Water in some places was so shallow, that the Boat being loaden, could not Swim; so that we were fain to put off our Shoes and Stockings, and wade through the Water a pretty way. The Governour, with his Wife, received us lovingly: but there was at his House a Doctor, who would needs Dispute with us. And truly, his Opposing us was of good Service, giving Occasion for the Opening of many things to the People, concerning the Light and Spirit of God, which he denied to be in Every one; and affirmed, that it was not in the Indians. Whereupon I called an Indian to us, and asked him, 'Whether or no, when he did lie, or do wrong to any one, there was not something in him, that did reprove him for it? And he said, There was such a thing in him, that did so reprove him; and he was ashamed, when he had done wrong, or spoken wrong. So we shamed the Doctor before the Governour and the People; insomuch, that the poor Man run out so far, that at length he would not own the Scriptures. We tarried at the Governour's that Night: and next Morning he very courteously walked with us himself about two Miles through the Woods, to a place, whither he had sent our Boat about to meet us. Where taking our Leave of him, we entred our Boat again, and went that Day about Thirty Miles to one Joseph Scot's, who was one of the Representatives of the Country. And there we had a Meeting, and many People were at it: a sound, precious Meeting it was, and the People were tender; and much desired after Meetings. Wherefore we went to another House about four miles further, and there we had another Meeting; to which the Governour's Secretary came, who was Chief Secretary of the Province, and had (it seems) been formerly Convinced.

I went



I went from this place among the *Indians*, and spake unto them by <sup>1672.</sup> an *Interpreter*, shewing them ; ' That God made all things in *Six Days*, and made but *one Woman* for *one Man* : and that God did drown the *Old World*, because of their *Wickedness*. Afterwards I spake to them concerning *Christ*, shewing them, That he did die for all men, for their *Sins* as well as for others ; and had enlightened them, as well as others : and that if they did that which was *Evil*, he would burn them ; but if they did well, they should not be burned. There was among them their young *King*, and others of their *Chief Men* ; and they seemed to receive kindly, what I said unto them.

Now having visited the *North-Part* of *Carolina*, and made a little *Entrance* for *Truth* upon the *People* there ; we began to return again towards *Virginia*, having several *Meetings* in our way, wherein we had very good *Service* for the *Lord*, the *People* being generally tender and open, blessed be the *Lord*. We lay one Night at the *Secretary's* House, to which we had much ado to get : for the *Water* being shallow, we could not bring our *Boat* to Shore. But the *Secretary's* *Wife*, seeing our *Strait*, came her self in a *Canoe*. (her *Husband* being from home) and brought us to *Land*. By next Morning our *Boat* was sunk, and full of *Water* : But we got her up, and mended her ; and went away in her that Day about *Twenty four Miles*, the *Water* being rough and troubled, and the *Winds* high : but the great *Power* of *God* was seen, in carrying us safe in that rotten *Boat*. In our Return we had a very precious *Meeting* at *Hugh Smith's* ; praised be the *Lord* for ever : the *People* were very tender, and very good *Service* we had amongst them. There was at this *Meeting* an *Indian Captain*, who was very loving ; and did acknowledge it to be *Truth*, that was spoken. There was also one of the *Indian Priests*, whom they call a *Pauwaw* ; and he sate soberly among the *People*. On the *Ninth* of the *Tenth Month* we got back to *Bonnors-Creek*, where we had left our *Horses* ; having spent a matter of *Eighteen Days* in the *North* of *Carolina*. Bonner's Creek.

Our *Horses* having rested, and being now fresh, we set forward forthwith for *Virginia* again ; travelling through the *Woods* and *Bogs*, as far as we could well reach that Day ; and at *Night* lay by a *Fire* in the *Woods*, as we often used to do. Next Day we had a tedious Journey through the *Bogs* and *Swamps*, and were exceeding wet and dirty all the Day ; but dried our selves at *Night* by a *Fire*. We got that *Night* to *Sommerton*. And when we came near the *House*, the *Woman* of the *House* seeing us, spake to her *Son* to keep up their *Dogs* (for both in *Virginia* and *Carolina* they generally keep great *Dogs* to guard their *Houses*, living lonely in the *Woods* :) But the *Son* said, He need not ; for their *Dogs* did not use to meddle with these *People*. Whereupon, when we were come into the *House*, the *Woman* told us ; We were like the *Children* of *Israel*, whom the *Dogs* did not move their *Tongues* against. Here we lay, but in our *Cloths*, and by the *Fire* ; as we had done many a *Night* before. And the next Day, before we went away, we had a *Meeting* here : for the *People* having heard of us, had a great *Desire* to hear us ; and a very good *Meeting* we had among them, where we never had *Meeting* before : praised be the *Lord* for ever ! After the *Meeting* we hasted away. And when we had

1672. had ridden about *Twenty Miles*, calling at a *House* to enquire the *Way*, the *People* of the *House* desired us to tarry all *Night* with them ; *Virginia*. which we did. *Next Day* we came among *Friends*, after we had travelled about an *Hundred Miles* from *Carolina* into *Virginia* : In which time we observed a great *Variety* of *Climates* ; having passed in a few *Days* from a very *Cold*, to a *warm* and *spring-like Country*. But the *Power* of the *Lord* is the same in all, and is over all, and doth reach the *good* in all ; praised be the *Lord* for ever !

We spent about *three Weeks* this time in travelling through *Virginia*, sometimes amongst the *World's People* only, but mostly amongst *Friends* ; having many large and precious *Meetings* in several parts of the *Country* : As at the *Widow Wright's*, where a great many of the *Magistrates*, and *Officers*, and other *high People* came. And a most Heavenly *Meeting* we had ; wherein the *Power* of the *Lord* was so great, that it struck a *Dread* upon the *Assembly*, and chained all down, and brought a *Reverence* upon the *Peoples Minds*. Among the *Officers* that were there, there was a *Major*, that was *Kinsman* to the *Priest* ; and he told me, *The Priest threatned to come, and Oppose us*. But the *Lord's Power* was too strong for him, and stopt him ; and we were quiet and peaceable : and the *People* were wonderfully affected with the *Testimony* of *Truth* ; blessed be the *Lord* for ever ! Another very good *Meeting* we had at a place called *Crickatrough*, at which many *Considerable People* were ; many of whom had never heard a *Friend* before : and they were greatly satisfied with the *Meeting*, praised be the *Lord* ! We had also a very good and serviceable *Meeting* at *John Porter's*, which consisted mostly of the *World's People* ; in which the *Power* of the *Lord* was gloriously seen and felt, and it brought the *Truth* over all the *bad Walkers* and *Talkers* : blessed be the *Lord* ! Divers other *Meetings* we had, and many *Opportunities* of doing *Service* for the *Lord* amongst the *People*, where we came. And the *last Week*, that we stay'd, we spent some *Time* and *Pains* among *Friends*, sweeping away, that which was to be swept out, and working down a *bad Spirit*, that was got up in some : And blessed for ever be the *Name* of the *Lord*, he it is, that gives *Victory* over all.

Now having finished, what *Service* lay upon us at *Virginia* ; on the *MARYLAND*. *Thirtieth Day* of the *Tenth Month* we set *Sail* in an open *Sloop* for *Maryland*. But having a very great *Storm* that day, and being much wetted, we were glad to get to *Shore* before *Night* : And walking to an *Willoughby-Point*. *House* at *Willoughby-Point*, we got *Lodging* there that *Night*. The *Woman* of the *House* was a *Widow*, and a very tender *Woman* : She had never received *Friends* before ; but she received us very kindly, and with *Tears* in her *Eyes*. We returned to our *Boat* in the *Morning*, and hoisted up our *Sail* ; getting forward as fast and as far as we could : but towards *Evening* a *Storm* rising, and the *Wind* being high, we had much ado to get to the *Shore* ; and our *Boat* being open, the *Water* flashed often in, and sometimes over us, so that we were sufficiently wetted. Being got to *Land*, we made us a *Fire* in the *Woods*, to warm and dry us ; and there we lay all that *Night*, the *Wolves* howling about us. On the *First* of the *Eleventh Month* we sailed again : but the *Wind* being against us, and sometimes driving us backwards, we made but *little Way* ; and were fain to get to *Shore*

at

at *Point-Comfort* ; where yet we found but *small Comfort* : for the *Weather* was so *Cold*, that though we made us a good *Fire* in the *Woods* to lie by ; yet our *Water*, that we had got for our *Uie*, was frozen near the *Fire-side*. We made to *Sea* again *next Day* : but the *Wind* being strong, and against us, we advanced but little ; but were glad to get to *Land* again, and travel about to find some *House*, where we might buy some *Provisions* : for our *Store* was spent. That *Night* also we lay in the *Woods* : and so extream *Cold* was the *Weather*, the *Wind* blowing high, and the *Frost* and *Snow* being great, that it was hard for some to abide it. On the *Third* of the *Eleventh Month*, the *Wind* sitting pretty fair, we fetched it up by *Sailing* and *Rowing*, and got that *Night* to *Milford-Haven*, where we lay at *Richard Long's* near *Quinces-Island*. Next *Day* we passed by *Raphahannock-River*, where dwell much *People* ; and *Friends* had a *Meeting* there-aways at a *Justice's House*, that had formerly been at a *Meeting*, where I was. We passed over *Potomack-River* also ; the *Winds* being high, the *Water* very rough, our *Sloop* open, and the *Weather* extream *Cold* : and having a *Meeting* there-aways also, some *People* of the *World*, that came to it, were *Convinced* : and when we parted thence, some of our *Company* went amongst them. We steered our *Course* for *Pottuxon-River* ; and I late at *Helm* most part of the *Day*, and some of the *Night*. About the *First Hour* in the *Morning* we reached *James Preston's House* in *Pottuxon-River* ; which is accounted about *Two hundred Miles* from *Nancemum* in *Virginia*. We were very weary ; yet the *next Day* (being the *First* of the *Week*, and *Fifth* of the *Month*) we went to the *Meeting* not far from thence : and the same *Week* we went to an *Indian-King's-Cabbin*, where several of the *Indians* were ; with whom we had a pretty *Opportunity* to *discourse* : and they carried themselves very *lovingly*. We went also that *Week* to a *General Meeting* : from which we went about *Eighteen Miles* further to *John Gearies*, where we had a very precious *Meeting* ; praised be the *Lord God* for ever ! But after *this* the *Cold* grew so exceeding *sharp*, such extream *Frost* and *snowy Weather*, beyond what was usual in that *Country* ; so that we could hardly *endure* to be in it. Neither was it easie or safe to *stir abroad* : yet we got (with some *Difficulty*) *six Miles* through the *Snow* to *John Mayor's*, where we met with some *Friends*, that were come from *New-England* ; whom we had left there, when we came away : and glad we were to see each other, after so long and tedious *Travels*. By these *Friends* we understood, that *William Edmundson*, having been at *Road-Island* and *New-England*, was gone from thence for *Ireland* ; that *Solomon Eccles* coming from *Jamaica*, and landing at *Boston* in *New-England*, was taken at a *Meeting* there, and banished to *Barbados* ; that *John Stubbs* and another *Friend* were gone into *New-Jersey*, and several other *Friends* to *Barbados*, *Jamaica*, and the *Leeward-Islands*. It was *Matter* of *Joy* to us to understand, that the *Work* of the *Lord* went on and prospered, and that *Friends* were *unwearied*, and *diligent* in the *Service*.

On the *Twenty Seventh* of the *Eleventh Month*, we had a very precious *Meeting* in a *Tobacco-House* : and on the *next Day* we returned to *James Preston's*, about *Eighteen Miles* distant. But when we came there we found, his *House* was *burnt down* to the *Ground* the *Night*



1672. *Night* before, through the Carelessness of a *Maid-servant* : So we lay three *Nights* on the Ground by the *Fire*, the *Weather* being very *Cold*. We made an *Observation*, which was somewhat strange, but *Mary-land* certainly true ; that *one Day* in the midst of this *Cold Weather*, the *Wind* turning into the *South*, it grew so *hot*, that we could hardly bear the *Heat* ; and the *next Day and Night*, the *Wind* chopping back into the *North*, we could hardly endure the *Cold*.  
*J. Preston's.*

*Pottuxon.* On the *Second* of the *Twelfth Month*, we had a glorious *Meeting* at *Pottuxon* : and after it went to *John Gearie's* again, where we waited for a *Boat*, to carry us to the *Monthly-Meeting* at the *Clifts* ; to which we went, and a living *Meeting* it was, praised be the Lord : This was on the *Sixth* of the *Twelfth Month*. And another *Meeting* we had on the *Ninth*, wherein the *Glory* of the Lord shined over all ; blessed and magnified be his Holy Name for ever.  
*Clifts.*

From hence we intended to go to *Anamesfy* ; and on the *Twelfth Day* of the *Twelfth Month* we set forward in our *Boat* : And travelling by *Night*, as well as by *Day*, in the *Night* we run our *Boat* on Ground in a *Creek* near *Manaco-River*. There we were fain to stay, till *Morning*, that the *Tide* came, and lifted her off again : And in the mean time, sitting in an open *Boat*, and the *Weather* being bitter-cold, some had like to have lost the *Use* of their *Hands*, they were so frozen and benumbed with *Cold*. But in the *Morning*, when the *Tide* had set our *Boat* a-float again, we got to *Land*, and made us a good *Fire* ; at which we warmed our selves well : and then went to our *Boat* again, and passed on about *ten miles* further to a *Friend's House* ; where next day we had a very precious *Meeting*, at which some of the *Chief* of the *Place* were. I went after the *Meeting* to a *Friend's House*, about *four miles* off, at the Head of *Anamesfy-River* ; where on the *Day* following, the *Judge* of the *Country*, and a *Justice* with him came to me, and were very loving, and much satisfied with *Friend's Order*. The *next Day* we had a large *Meeting* at the *Justice's House*, but it was in his *Barn* ; for his *House* could not hold the *Company*. There were several of the *Great Folks* of that *Country* ; and among the rest there was an *Opposer* : but all was preserved quiet and well, and a precious *Meeting* it was ; and the *People* were much taken and affected with the *Truth*, blessed be the Lord. We went *next Day* to see one *Capt. Colburn*, who was also a *Justice* of the *Peace* ; and there we had some *Service* : Then returning again, we had a very glorious *Meeting* at the same *Justice's*, where we met before ; and there were many *People* of *Account* in the *World*, *Magistrates*, *Officers*, and others at it. It was a large *Meeting*, and the *Power* of the Lord was much felt ; so that the *People* were generally well satisfied, and taken with the *Truth* : and there being several, both *Merchants*, and *Masters of Ships* from *New-England*, the *Truth* was spread abroad ; blessed be the Lord!

A *Day* or two after, departing from this place, we travelled about *sixteen miles* through the *Woods* and *Bogs*, heading *Anamesfy-River*, and *Amoroca-River* ; part of which last we went over in a *Canoe*, and came to *Manaoke*, to a *Friendly Woman's House* : where on the *Twenty fourth* of the *Twelfth Month*, we had a large *Meeting* in a *Barn* ; and the Lord's living *Presence* was with us, and among the *People* : blessed be his Holy Name for ever-more ! *Friends* had never had a *Meeting* in  
*Amoroca-River.*  
*Manaoke.*

in those *Parts* before. After this *Meeting* we passed over the River *Wicocomaco*, and through many bad and watry *Swamps* and *Marish* Way; and came to *James Jones*, a *Friend*, who was a *Justice* of the *Peace*: where we had a large and very glorious *Meeting*, praised be the Lord God. Then passing over the Water in a *Boat*, we took *Horse*, and travelled about *Twenty four Miles* through *Woods* and troublesome *Swamps*, and came to another *Justice's House*; where we had a very large *Meeting*, much *People* of the *World* being at it, and many of *Considerable Account* amongst them: and the living *Presence* of the Lord was amongst us, praised for ever be his holy *Name*! This was on the *Third Day* of the *First Month*, 1673. And on the *Fifth Day* of the same we had another living and heavenly *Meeting*, at which divers of the *Justices*, with their *Wives*, and many others of the *World's People* were; amongst whom we had very good *Service* for the Lord, blessed be his *Holy Name*. At this *Meeting* was a *Woman*, that lived at *Anameffy*, who had been many *Tears* in *Trouble of Mind*; and sometimes would sit *moping* near *two Months* together, and hardly *speak* or *mind* any thing. When I heard of her, I was moved of the Lord to go to her, and tell her, 'That *Salvation* was come to her *House*. And after I had spoken the *Word* of *Life* to her, and intreated the Lord for her, she mended; and went up and down with us to *Meetings*, and is since well: blessed be the Lord!

Being now clear of these parts, we left *Anameffy* on the *Seventh Day* of the *First Month*: and passing by *Water* about *Fifty Miles*, came to a *Friendly Woman's House* at *Hunger-River*. We had very rough *Weather* in our *Passage* to this Place, and were in great *Danger*, for the *Boat* had like to have been *turned over*; and I lost both my *Hat* and *Cap*: yet we recovered them again with much ado; and through the good *Providence* of God got safe thither, praised be his *Name*. At this place we had a *Meeting*, where we had never any before; and amongst the *People* that were at it, there were *two Papists*, a *Man* and a *Woman*: the *Man* was very *tender*; and the *Woman* confessed to the *Truth*. This *Meeting* was not so large, as it would have been, if many, who intended to have been at it, could have got to it: but the *Weather* was so *foul*, and the *Water* by reason of *high Winds*, so *rough*, that it was not safe to pass upon it. I had no *Friend* now with me, but *Robert Widders*; the rest having dispersed themselves into several parts of the *Country* in the *Service* of *Truth*.

So soon as the *Wind* would permit, we passed from hence about *Forty Miles* by *Water*, rowing most part of the way; and came to the Head of little *Choptanck-River*, to *Dr. Winsmore's*, who was a *Justice* of *Peace*, and lately *convinced*. Here we met with some *Friends*, with whom we staid a while: and then went on by *Land* and *Water*, and had a large *Meeting* abroad; for the *House* we were at, could not receive the *People*. There were divers of the *Magistrates*, and their *Wives* at this *Meeting*; and a good *Meeting* it was, blessed be the Lord, who is making his *Name* known in that *Wilderness-Country*. We went back from thence to a *Friend's House*, whose *Name* is *William Stephen's*, where we met with those other *Friends*, that had been travelling in other parts; and were much refreshed in the Lord together, when we imparted to each other the good *Success*, we had had in the

B b b b

Lord's

1673. *Lord's Work*, and the *Prosperity* and spreading of *Truth* in the places, where we travelled. *John Cartwright* and another *Friend* had been at *Mary-land Virginia*, where were great *Desires* in *People* after the *Truth*: and being now returned, they staid but a little with us here; and then set forward for *Barbados*. But before we left this place, we had a very glorious *Meeting* here, at which were very many of the *World's People*, and some of the *Chief* of them. For there was the *Judge* of that *Country*, and *three Justices* of the *Peace*, and the *High-Sheriff*, with their *Wives*, and several others: And of *Indians* there was he, who was called their *Emperor*, and one of the *Indian Kings*, and their *Speaker*; who all sate very attentive, and carried themselves very lovingly: and an establishing, settling *Meeting* it was. This was on the *Twenty third* of the *First Month*.

And on the *Twenty fourth* we went by *Water ten Miles* to the *Indian Town*, where this same *Emperor* dwelt; whom I had acquainted before with my *Coming*, and desired him to get their *Kings* and *Councils* together. In the *Morning* the *Emperor* came himself, and had me to the *Town*; and they were generally come together, and had their *Speaker*, and other *Officers* with them, and the *Old Empress* sate among them: And to give them their due, they sate very grave and sober, and were all very *Attentive*, beyond many that are called *Christians*. I had some with me, that could *interpret* to them; and we had a very good *Meeting* with them, and of very good *Service* it was: for it gave them a good *Esteem* of *Truth* and *Friends*; blessed be the *Lord*!

After this, we had many *Meetings* in several parts of that *Country*; one at *William Stephens's*, which was a general *Meeting* once a *Month*: another at *Tredhaven-Creek*; another at *Wye*; another at *Reconow-Creek*; and another at *Thomas Taylor's* in the *Island* of *Kent*. Most of these *Meetings* were large, there being many of the *World's People* at them, and divers of them of the most *Considerable* in the *World's Account*: And the *Lord's Power* and living *Preſence* was with us, and plenteously manifested amongst the *People*, by which their *Hearts* were tendred, and opened to receive the *Truth*, which had a good *Savour* amongst them; blessed be the *Lord God* over all for ever. Then being clear of that side, we passed over the *Bay* about *Fourteen Miles* to a *Friend's House*, where we met with several *Friends*; and I sent for *Thomas Thurston* thither, and had a *Meeting* with him, to bring the *Truth* over his *bad Actions*.

Now having travelled through most parts of that *Country*, and visited most of the *Plantations* thereabouts, and had very good *Service* for the *Lord* in *America*, having alarm'd the *People* of all sorts, where we came, and proclaimed the *Day* of *God's Salvation* amongst them; we found, our *Spirits* began to be clear of those parts of the *World*, and to draw towards *Old England* again. Yet we were desirous, and felt *Freedom* from the *Lord* to stay, till the *General Meeting* for that *Province* of *Mary-land* was over (which drew nigh;) that we might see *Friends* generally together, before we departed. Wherefore spending our time in the *interim*, partly in visiting *Friends* and *Friendly People*, and in having *Meetings* about the *Cliffs* and *Pottuxon*; and partly in writing *Answers* to some *Cavilling Objections*, which some of *Truth's Adversaries* had raised and spread abroad, to hinder *People* from

Cliffs.  
Pottuxon.



from receiving the *Truth*: we were not idle, but laboured in the *Work of the Lord*, until that *General Provincial Meeting* came on; which began on the *Seventeenth Day* of the *Third Month*, and lasted *four Days*. On the *First* of these days the *Men and Women* had their *Meetings for Business*, wherein the *Affairs of the Church of God* were taken Care of; and many things, relating thereunto, were opened unto them to their *Edification and Comfort*. The other *Three Days* were spent in *Publick Meetings* for the *Worship of God*, at which divers of considerable Account in the *Government*, and many others of the *World's People* were present; who were generally satisfied, and many of them reached: for it was a wonderful, *glorious Meeting*, and the mighty *Presence of the Lord* was seen and felt over all; blessed and praised be his *Holy Name* for ever, who over all giveth *Dominion*!

After this *Meeting* we took our *Leave of Friends*, parting in great *Tenderness*, in the sense of the *Heavenly Life*, and vertuous *Power of the Lord*, that was livingly felt amongst us: and went by *Water* to the place, where we were to take *Shipping*; many *Friends* accompanying us thither, and tarrying with us that *Night*. *Next Day*, which was the *Twenty first* of the *Third Month*, 1673, and the *Day* following we set *Sail for England*: The same *Day* *Richard Covell* came on *Board* our *Ship*, having had his own taken from him by the *Dutch*. We had *foul Weather*, and *contrary Winds*, which caused us to cast *Anchor* often; so that we were till the *Thirty first* of the *Third Month*, ere we could get past the *Capes of Virginia*, and come out into the *main Sea*. But after this we made good *Speed*, and on the *Twenty eighth* of the *Fourth Month*, cast *Anchor at Kings-road*, which is the *Harbour for Bristol*. We had in our *Passage* very *high Winds* and *Tempestuous Weather*, which made the *Sea* exceeding *rough*, the *Waves* rising like *Mountains*; so that the *Masters and Sailors* wondred at it, and said, They never saw the like before. But though the *Wind* was *strong*, it fate for the most part with us; so that we sailed away before it: and the *Great God*, who commands the *Winds*, who is *Lord of Heaven*, of *Earth* and the *Seas*, and whose *Wonders* are seen in the *Deep*, he steered our *Course*, and preserved us from many imminent *Dangers*. The same good *Hand of Providence*, that went with us, and carried us safely over, watched over us in our *Return*, and brought us safely back again; *Thanksgivings and Praises* be to his *holy Name* for ever! Many sweet and precious *Meetings* we had on *Board* the *Ship* during this *Voyage*, (commonly *two a Week*;) wherein the blessed *Presence of the Lord* did greatly refresh us, and did often break in upon, and tender the *Company*. And when we came into *Bristol Harbour*, there lay a *Man of War*; and the *Press-master* came on *Board* us to *press* our *men*. We had a *Meeting* at that time in the *Ship* with the *Sea-men*, before we went to *Shore*; and the *Press-master* fate down with us, and staid the *Meeting*, and was very well satisfied with it. After the *Meeting* I spake to him to leave *two* of the *Men* he had *Pressed*, in our *Ship* (for he had pressed *four*,) one of which was a *lame Man*; and he said, *At my Request* he would.

We went on *Shore* that *Afternoon*, and got to *Shear-hampton*, where we got *Horses*, and rode to *Bristol* that *Night*; where *Friends*

B b b b 2

received

1673.  
Mary-land  
The General  
Provincial  
Meeting.

At Sea.

ENG-  
LAND.  
King's-  
Road.

Bristol's  
Harbort.

Shear-  
hampton.

1673. received us with great Joy. In the Evening I writ a Letter to my Wife, to give her Notice of my Landing, as followeth :

Bristol.


Dear Heart,

THIS Day we came into *Bristol* near *Night*, from the *Seas* ; Glory to the Lord God over all for ever, who was our *Con- voy*, and steered our *Course* : who is the *God* of the whole *Earth*, and of the *Seas* and *Winds*, and made the *Clouds* his *Chariots*, beyond all Words, blessed be his *Name* for ever ! Who is over all in his great *Power* and *Wisdom*, Amen. *Robert Widders* and *James Lancaster* are with me, and we are well : Glory to the Lord for ever, who hath carried us through many *Perils*, *Perils* by *Water*, and in *Storms*, *Perils* by *Pirates* and *Robbers*, *Perils* in the *Wilderness*, and amongst *false Professors* ; Praises to him, whose Glory is over all for ever, Amen. Therefore mind the fresh *Life*, and live all to God in it. I do intend (if the Lord will) to stay a while this-away ; it may be till the *Fair*. So no more, but my Love to all *Friends*.

Bristol, the 28th Day of the  
4th Month, 1673.

G. F.

Between this and the *Fair*, my *Wife* came out of the *North* to *Bristol* to me ; and her Son-in-Law *Thomas Lower*, with two of her *Daughters* came with her. And her other Son-in-Law *John Rouse*, and *W. Penn* and his *Wife*, and *Gerrard Roberts* came down from *London*, and many *Friends* from several parts of the *Nation* came to the *Fair* ; and glorious, powerful *Meetings* we had there at that time, for the Lord's Infinite *Power* and *Life* was over all. In the fresh *Openings* whereof I was moved to declare of *Three Estates*, and *Three Teachers*, viz. ' That God was the first Teacher of *Man* and *Woman* in *Paradise* : And as long as they kept to, and under God's *Teaching*, they kept in the *Image* of God, and in his *Likeness*, in *Righteousness* and *Holiness*, and in *Dominion* over all, that God had made ; in the blessed *State*, in the *Paradise* of God. But when they heark'ned to the *Serpent's* false *Teaching* (who was out of *Truth*) and disobeyed God, and obeyed the *Serpent*, in feeding upon that, which God forbade them ; then they lost the *Image* of God, the *Righteousness* and *Holiness*, and came under the *Power* of *Satan*, and were turned out of *Paradise*, out of the *Blessed* into the *Cursed* *State*. And then the *Promise* of God was, That the *Seed* of the *Woman* should bruise the *Serpent's* *Head*, and break his *Power* that *Man* and *Woman* were under, and destroy his *Works*. So here were *Three States*, and *Three Teachers*. God was the first Teacher in *Paradise* : and whilst *Man* kept under his *Teaching*, he was happy. The *Serpent* was the Second Teacher : and when *Man* followed his *Teaching*, he came into *Misery*, and into the *Fall*, from the *Image* of God, and *Righteousness* and *Holiness*, and from the *Power*, that he had over all, that God had made ; and came under the *Serpent*, whom he had *Power* over before. Christ Jesus was  
the

\* the *Third Teacher* ; of whom God saith, *This is my beloved Son*, in 1673.  
 \* whom I am well pleased, hear ye him : and who himself saith, *Learn*  *of me*. This is the true *Gospel-Teacher*, who bruises the Head of the *Serpent*, that is the *False Teacher*, and the *Head of all False Teachers*,  
 \* and of all *False Religions, False Ways, False Worships and False Churches*. Now *Christ*, who said, *Learn of me* ; and of whom the  
 \* Father said, *Hear ye him*, he said ; *I am the Way to God, I am the Truth, I am the Life, and the true Light*. So as *Man and Woman*  
 \* come up again to God, and are renewed up into his *Image, Righteousness and Holiness* by *Christ*, thereby they come up into the *Paradise of God*, the *State*, which *Man* was in, before he fell ; and in-  
 \* to an *higher State* than that, to sit down in *Christ*, that *never fell*.  
 \* Therefore the *Son of God* is to be heard in all things, who is the *Saviour*, and the *Redeemer* ; and hath laid down his *Life*, and bought  
 \* his *Sheep* with his precious *Blood*. And we can challenge all the  
 \* World, Who hath any thing to say against our *Way* ? our *Saviour* ?  
 \* our *Redeemer* ? who is our *Prophet*, whom *God* hath raised up, that  
 \* we may hear, and whom we must hear in all things : Who hath  
 \* any thing against our *Shepherd, Christ Jesus*, who leads and feeds us,  
 \* and we know his *Heavenly Voice* ? And who hath any thing against  
 \* our *Bishop*, in whose *Mouth* was never *Guile* found, who doth *Over-*  
 \* see us in his *Pasture of Life*, that we do not go astray from *God*,  
 \* and out of his *Fold* ? And who hath any thing against our *Priest*,  
 \* *Christ Jesus*, made higher than the *Heavens* ; who gives us *freely*,  
 \* and commands us to give *freely* ? And who hath any thing to say  
 \* against our *Leader and Counsellor, Christ Jesus*, who never *sinned* ;  
 \* but is *holy and harmless*, and separate from *Sinners* ? *God* hath com-  
 \* manded us to *hear him*, and he saith, *Learn of me* ; and if we should  
 \* disobey *God's and Christ's Command*, we should be like our Father  
 \* *Adam and Mother Eve*, who disobeyed *God's Command*, and heark-  
 \* ned to the *Serpent's Teaching*. Now, *Man* commands, and would  
 \* force us to hear the *Hirelings*, who plead for *Sin* and the *Body of*  
 \* *Death to the Grave* ; which *Doctrine* favours of the *Devil's Teach-*  
 \* ing, not of *Christ's* : But we resolve to *hear the Son*, as both he and  
 \* the *Father* command ; and in *hearing the Son*, we *hear the Father*  
 \* also, as the *Scripture* testifies. For the *Author to the Hebrews* says,  
 \* *God, who at sundry times, and in divers manners spake in time past,*  
 \* *unto the Fathers by the Prophets, hath in these last days spoken unto us*  
 \* *by his Son* : Mark that, *God* hath spoken unto us (his *Apostles, Dis-*  
 \* ciples, *Church*) by his *Son*. And whereas some have objected, *That*  
 \* *although Christ did speak both to his Disciples and to the Jews, in the*  
 \* *days of his Flesh* ; yet *since his Resurrection and Ascension he doth not*  
 \* *speak now*. The Answer is ; That as *God* did then speak by his *Son*,  
 \* in the *Days of his Flesh* ; so the *Son, Christ Jesus*, doth now speak  
 \* by his *Spirit*. Wherefore *John* saith in the *Revelations* ; *He that hath*  
 \* *an Ear, let him hear, what the Spirit saith to the Churches*, Rev. 2.  
 \* And *Christ* is said to *speak from Heaven*, Heb. 12. 25. See, that ye  
 \* refuse not him, that speaketh : for if they escaped not, who refused him,  
 \* that spake on *Earth* ; much more shall not we escape, if we turn away  
 \* from him, that speaketh from *Heaven*. They that resisted *Moses* his  
 \* *Law* (who spake on *Earth*) died for it without *Mercy* ; which was a  
 Natural



1673. *Natural Death* : but they that refuse him, that speaks from *Heaven*, neglect and slight their own *Salvation* ; and so die a *Spiritual Death*, through *Unbenef* and *Hardness* of Heart. Therefore was the *Exhortation* given of old ; *To say, if ye will hear his Voice, harden not your Hearts. as in the Provocation, &c. Heb. 3. 15. &c.* So that they, who neglect or refuse to hear the *Voice* of *Christ*, now speaking from *Heaven* in this his *Gospel-Day*, harden their Hearts. Therefore let all mark well these *three States* and *Teachers* : The *God* of *Truth* was the *first Teacher*, while Man was in *Paradise*, and in *Innocency*. The *Serpent* was the *second Teacher*, the *false Teacher*, who by his *false Teaching* came to be the *God* of the *World*, which lies in *Wickedness*. *Christ Jesus*, that bruises the *Serpent's Head*, is the *third Teacher*, who saith, *Learn of me* ; and of whom *God* saith, *This is my beloved Son, in whom I am well pleased, Hear ye him* : and of whom the *Testimony* of the *Saints* of *Old* was, *That God hath in these last days spoken unto us by his Son*. Thus they, that come to be renewed up again into the *Divine, Heavenly Image*, in which Man was at first made, will know the same *God*, that was the *First Teacher* of *Adam* and *Eve* in *Paradise*, to speak to them now by his *Son*, who changes not ; *Glory be to his Name for ever !*

Glocestershire.  
Wiltshire.  
Slattenford.

The Service of  
Womens-Meetings.

Many deep and precious Things were opened in those *Meetings*, by the *Eternal Spirit*, which searcheth and revealeth the *deep Things* of *God* : And after I had finished my *Service* for the *Lord* in that *City*, I departed thence into *Glocestershire*, where we had many large and precious *Meetings* ; and the *Lord's Everlasting Power* flowed over all. From *Glocestershire* I passed into *Wiltshire*, where also we had many blessed *Meetings*. At *Slattenford* in *Wiltshire* we had a very good *Meeting*, though we met there with much *Opposition* from some, who had set themselves against *Womens-Meetings* ; which I was moved of the *Lord* to recommend to *Friends*, for the *Benefit* and *Advantage* of the *Church of Christ*. That the *faithful Women*, who were called to the *Belief* of the *Truth*, being made *Partakers* of the same precious *Faith*, and *Heirs* of the same everlasting *Gospel* of *Life* and *Salvation*, as the *Men* are ; might in like manner come into the *Possession* and *Practice* of the *Gospel-Order*, and therein be *Meet-helpers* unto the *Men* in the *Restoration*, in the *Service* of *Truth*, in the *Affairs* of the *Church*, as they are outwardly in outward and civil, or temporal things. That so all the *Family* of *God*, *Women* as well as *Men*, might know, possess, perform and discharge their *Offices* and *Services* in the *House* of *God*, whereby the *Poor* might be the better looked after, and taken care of ; the *Younger* sort instructed, informed and taught in the *Way* of *God* ; the *loose* and *disorderly* reprov'd and admonish'd in the *Fear* of the *Lord* ; the *Cleanness* of *Persons* propounding *Marriage*, more closely and strictly enquired into in the *Wisdom* of *God* : and all the *Members* of the *Spiritual Body*, the *Church*, might watch over, and be helpful to each other in *Love*. But after these *Opposers* had run into much *Contention* and *Wrangling*, the *Power* of the *Lord* struck down one of the *Chief* of them, so that his *Spirit* sunk ; and he came to be sensible of the *Evil* he had done, in *opposing* *God's Heavenly Power* ; and confessed his *Error* before *Friends* : and afterwards

wards gave forth a *Paper of Condemnation*; wherein he declared, *That* 1673.  
*he did wilfully oppose (although I often warned him to take heed;) until*  
*the Fire of the Lord did burn within him: and he saw the Angel of the* Slatten-  
*Lord with his Sword drawn in his Hand, ready to cut him off, &c.* ford.

Notwithstanding the *Opposition* was made at the *Meeting*, yet a very good and serviceable *Meeting* it was; for occasion was thereby administered to *Answer* their *Objections* and *Cavils*, and to open the *Services* of *Women* in and for the *Church*. And at this *Meeting* the *Womens-Meetings* for that *County* were established in the blessed *Power of God*.

After this I went to *Marlborough*, and had a *Meeting* there; to *Marlbo-*  
 which some of the *Magistrates* came, and were civil and moderate. rough.  
 Then passing on to *Bartholomew Maylin's*, I had a very precious *Meet-*  
*ing* there: and from thence went a little beyond *Ore*, where we had a *Ore*.  
 blessed *Meeting*, and very large; as we had also soon after upon the  
*Border of Hampshire*. Then turning into *Oxfordshire*, we visited *Hampshire*.  
*Friends* there; and then went to *Reading*, where we had a large *Oxfordshire*  
*Meeting*: and from thence passing into *Buckinghamshire*, had many *Reading*.  
 precious *Meetings* in that *County*. After which we went upwards, *Bucking-*  
 visiting *Friends*, till we came to *Kingston upon Thames*, where my *hamshire*.  
*Wife*, and her Daughter *Rachel* met me. *Kingston*  
*upon*  
*Thames*.

I made no long stay at *Kingston*, but went to *London*, where I found, *London*.  
 the *Baptists* and *Socinians*, with some *Old Apostates*, were grown ve-  
 ry *Rude*, having printed many *Books* against us: So that I had a  
 great *Travel*, in the *Lord's Power*, before I could get clear of that  
*City*. But blessed be the *Lord*, his *Power* came over them all; and  
 all their *lying*, *wicked*, *scandalous Books* were answered. Then after  
 a while, I made a short *Journey* into some parts of *Essex* and *Middle-* *Essex*.  
*sex*, visiting *Friends* at their *Meetings*, and their *Children* at their *Middlesex*.  
*Schools*; and returned soon again to *London*. And after I had had *London*.  
 some *Service* there among *Friends*, I went down to *Kingston*, and *Kingston*.  
 from thence to *Stephen Smith's* in *Surrey*; where was a very large *Surrey*.  
*Meeting*, many *Hundreds* of *People* being at it. I staid in those parts,  
 till I had cleared my self of the *Service*, the *Lord* had given me to  
 do there, and then returned by *Kingston* to *London*, whither I felt my *Kingston*.  
*Spirit* drawn; having heard, that many *Friends* were had before the *London*.  
*Magistrates*, and divers *Imprisoned*, both at *London*, and in other *Ci-*  
*ties* and *Towns* in the *Nation*, for opening their *Shop-windows* upon  
*Holy-days*, and *Fast-days*, (as they were called) and for bearing *Te-*  
*stimony* against all such *Observations* of *Days*. Which *Friends* could  
 not but do, knowing, that the *true Christians* did not observe the  
*Jews Holy-days* in the *Apostles* times; neither could we observe the  
*Heathens* and *Papists Holy days* (so called) which have been set up  
 amongst those that are called *Christians*, since the *Apostles* days. For  
 we were redeemed out of *Days* by *Christ Jesus*, and brought into the  
*Day*, which hath sprung from on high; and are come into him, who  
 is *Lord of the Jewish Sabbath*, and the *Substance* of the *Jews*  
*Signs*.

Now after I had staid some time in *London*, labouring for some *Re-*  
*lief* and *Ease* to *Friends* in this *Case*, I took *Leave* of *Friends* there,  
 and went into the *Country*, with my *Wife*, and her Daughter *Rachel*,

1673. to *Hendon* in *Middlesex*, and from thence to *William Penn's* at *Rickmansworth* in *Hertfordshire*, whither *Thomas Lower* (who married another of my *Wife's Daughters*) came to us the next Day, to accompany us in our Journey Northward. After we had visited *Friends* thereabouts, we passed to a *Friend's House* near *Aylesbury*; and from thence to *Bray Doily's* at *Adderbury* in *Oxfordshire*, where on the First Day we had a large and precious Meeting: and Truth being well spread, and *Friends* in those parts much increased in number, two or three new Meetings were then set up thereabouts.

Now at Night, as I was sitting at Supper, I felt, I was Taken; yet I said nothing to any body of it then. But getting out next Morning, we travelled through the Country into *Worcestershire*, and went to *John Halford's House* at *Armscot* in *Tredington-Parish*; where we had a very large and precious Meeting in his Barn, the Lord's Powerful Presence being eminently with us, and amongst us. After the Meeting was done, and *Friends* (most of them) gone away, as I was sitting in the Parlour, discoursing with some *Friends*, that staid, there came to the House one *Henry Parker*, called a Justice, and with him one *Rowland Hains*, a Priest of *Hunmiton* in *Warwickshire*. This Justice came to know of the Meeting by means of a *Woman-Friend*; who being Nurse to a Child of his, asked Leave of her Mistress, to go to the Meeting to see me: and the speaking of it to her Husband, he and the Priest plotted together to come and break up the Meeting, and apprehend me. But by means of their sitting long at Dinner (it being the Day, on which his Child was sprinkled) they came not, till the Meeting was over, and *Friends* mostly gone. But though there was no Meeting, when they came; yet I being there in the House, who was the Person they aimed at; the said *Henry Parker* took me, and *Thomas Lower* for Company with me: and though he had nothing to lay to our Charge, sent us both to *Worcester-Jail*, by a strange sort of *Mittimus*, a Copy of which here followeth:

*Worcester ff.* To the Constables of *Tredington* in the said County of *Worcester*, and to all Constables and Tithing-men of the several Townships and Villages within the said Parish of *Tredington*, and to the Keeper of the Goal for the County of *Worcester*.

Complaint being made to me, being one of his Majesty's Justices of the Peace for the said County of *Worcester*, that within the said Parish of *Tredington* in the said County, there has of late been several Meetings of divers Persons, to the number of Four hundred Persons and upwards at a time, upon Pretence of Exercise of Religion, otherwise than what is established by the Laws of England. And many of the said Persons, some of them were Teachers, and came from the North, and others from the remote parts of the Kingdom, which tends to the Prejudice of the Reformed and Established Religion, and may prove prejudicial to the Publick Peace. And it appearing to me, that there was this present Day such a Meeting as aforesaid, to the number of Two hundred



dred or thereabouts, at Armscot in the said Parish of Tredington; 1670. and that George Fox of London, and Thomas Lower of the Parish of Creed in the County of Cornwall, were present at the said Meeting, <sup>Armscot.</sup> and the said George Fox was Teacher or Speaker of the said Meeting; and no satisfactory Account of their Settlement, or place of Habitation appearing to me, and forasmuch as the said George Fox and Thomas Lower refused to give Sureties to Appear at the next Sessions of the Peace, to be holden for the said County, to answer the Breach of the Common-Laws of England, and what other Matters should be Objected against them: These are therefore in his Majesty's Name to will and require you, or either of you, forthwith to Convey the Bodies of the said George Fox and Thomas Lower to the County-Goal of Worcester aforesaid, and there safely to be kept, until they shall be from thence delivered by due Course of Law: For which this shall be your sufficient Warrant in that behalf. Dated the 17th Day of December, in the 25th Year of his Majesty's Reign over England, &c.

HENRY PARKER.

Being thus made *Prisoners*, without any probable Appearance of being Released before the *Quarter-Sessions* at Soonest, we got some *Friends* to accompany my *Wife* and her *Daughter* into the *North*; and we were conveyed to *Worcester-Jail*: from whence, by that time <sup>Worcester-Jail.</sup> I thought, my *Wife* could be got home, I writ her the following Letter.

Dear Heart,

' Thou seemdest to be a little *grieved*, when I was speaking of  
' *Prisons*, and when I was taken: Be content with the *Will* of  
' the Lord God. For when I was at *John Rous's* at *Kingston*, I had a  
' sight of my being taken *Prisoner*; and when I was at *Bray Doily's*  
' in *Oxfordshire*, as I sat at Supper, I saw, I was taken: and I saw,  
' I had a *Suffering* to undergo. But the *Lord's Power* is over all, blef-  
' sed be his Holy Name for ever!

G. F.

When we had been some time in the *Jail*, we thought fit to lay our *Case* before him, who was called the *Lord Windfore*, who was the *Lord Lieutenant* of *Worcestershire*; and before the *Deputy Lieutenants*, and other *Magistrates*: Which we did by the following Letter.

' These are to inform you, the *Lord Lieutenant* (so called) and  
' the *Deputy-Lieutenants*, and the *Justices* of the County of  
' *Worcestershire*, how *Unchristianly* and *Inhumanly* we have been  
' dealt withal by *Henry Parker*, a *Justice* (so called) in our Journey  
' or *Travel* towards the *North*. We coming to our Friend *John Hal-*  
' *ford's* House on the *Seventeenth Day* of the *Tenth Month* 1673. and  
' some *Friends* bringing us on the Way, and others coming to Visit  
' us there; towards *Night* there came the aforesaid *Justice*, and a  
' *Priest*, called *Rowland Hains* of *Huninton* in *Warwickshire*, and de-  
' manded our *Names* and *Places* of *Abode*. And though we were

Cccc

' not

1673. 'not in any Meeting, but were discoursing together, when they came  
 ~~~~~ in; yet he made a *Mittimus* to send us to Worcester-Jail. Now,  
 Worcester- 'whereas he says in his *Mittimus*, *That Complaint had been made to him*
 Jail. 'of several by-past Meetings of many Hundreds at a time, we know
 'nothing of that; nor do we think, that concerns us. And where-
 'as he says further, *That no satisfactory Account of our Settlement, or*
 'place of Habitation appeared unto him. This he contradicts in his
 'own *Mittimus*, mentioning therein the Places of our Abode and Ha-
 'bitation; the Account of which we satisfactorily and fully gave him.
 'And one of us (*Tho. Lower*) told him, *That I was going down with*
 'my Mother-in-Law (who is George Fox his Wife) and with my Si-
 'ster, to fetch up my own Wife and Child out of the North into my
 'own Country: And the other of us (*George Fox*) told him, *That I*
 'was bringing forward my Wife on her Journey towards the North
 '(who had been at London to visit one of her Daughters, that had
 'lately Lain in.) And having received a Message from my Mother, an
 'ancient Woman in Leicestershire, that she earnestly desired to see me,
 'before she died; I intended, as soon as I had brought my Wife
 'on her Journey as far as Causal in Warwickshire, to turn over into
 'Leicestershire, to have seen my Mother and Relations there, and
 'then to have returned to London again. But by his interrupting of
 'us in our Journey, and taking the Husband from his Wife, and the
 'Son from his Mother and Sister, and stopping him from visiting his
 'Wife and Child so remote off; we were forced to get Strangers, or
 'whom we could, to help them on their Journey, to our great Dam-
 'mage, and their Hindrance. We askt the Priest, *Whether this was*
 'his Gospel, and their Way of Entertaining Strangers? And we de-
 'sired the Justice to consider, *Whether this was doing, as he would be*
 'done by? But he said, *He had said it, and he would do it.* And
 'whereas he says, *We refused to give Sureties*: He asked only George
 'Fox for Sureties; who replied, *He was an Innocent Man, and knew*
 'no Law, he had broken: But he did not ask *Tho. Lower* for any; as
 'if it had been Crime and Cause enough for his Commitment, that he
 'came out of Cornwall. And if we were at a Meeting, as he says in
 'his *Mittimus*, he might have proceeded otherwise, than by sending
 'us to Jail, to answer the Breach of the Common Laws; though yet he
 'shewed us no Breach of any: as may be seen in the *Mittimus*. So
 'we thought fit to lay before you the Substance of his Proceedings
 'against us; hoping, there will more Moderation and Justice appear
 'in you towards us, that so we may prosecute our intended Journey.

George Fox.

Thomas Lower.

But no Enlargement did we receive by our Application to the Lord Windsor (so called.) And although Thomas Lower received several Letters from his Brother Dr. Lower (who was one of the King's Physicians) concerning his Liberty, and one, by his Procurement, from Henry Savil (who was one of the King's Bed-Chamber) to his Brother, called the Lord Windsor, to the same Effect; yet seeing, it related only to his Enlargement, not mine, so great was his Love and Regard to me, that he would not seek his own Liberty singly, but kept the Letter by

by him *unsent*. So we were continued *Prisoners*, till the next *General* 1673. *Quarter-Sessions* of the *Peace*: At which time divers *Friends* from several places being in Town, did speak to the *Justices* concerning us; who spake fair to *Friends*, and said, we should be discharged. For many of the *Justices* seemed to dislike the *Severity* of *Parker's Proceedings* against us; and did declare an *Averseness* to ensnare us by the *Tender* of the *Oaths*. Some *Friends* also had spoken with him, that was called the Lord *Windfor*, who likewise spake them fair: so that it was the general Discourse, that we should be *discharged*. We heard also, that Dr. *Lower* had procured a *Letter*, from one Col. *Sands* at *London*, to some of the *Justices* in *Favour* of us. Some of the *Justices* also spake to some *Friends*, to acquaint us, that they would have us speak but little in the Court, lest we should provoke any of the *Bench*; and they would warrant, we should be *discharged*. Worcester-Gen-ral-Quar-ter-Sessions

We were not called, till the last Day of the *Sessions*, which was the *Twenty First* of the *Eleventh Month*, 1673. And when we came in, they were stricken with *Paleness* in their *Faces*; and it was some time, before any thing was spoken: insomuch that a *Butcher* in the *Hall* said, *What! are they afraid? Dare not the Justices speak to them?* At length, before they spake to us, Justice *Parker* made a long Speech on the *Bench*, much to the same Effect, as was contained in the *Mittimus*; often mentioning the *Common Laws*, but not *Instancing* any, that we had *broken*: adding, *That he thought it a milder Course, to send us Two to Jail, than to put his Neighbours to the loss of two hundred Pounds, which they must have suffered, if he had put the Law in Execution against Conventicles*. But in this he was either very *Ignorant*, or very *Deceitful*: for there being no *Meeting*, when he came, nor any to *Inform*; he had no *Evidence* to *Convict* us, or his *Neighbours* by.

When *Parker* had ended his Speech, the *Justices* spake to us, and began with *Thomas Lower*, whom they examined of the Cause of his *Coming into that Country*; of which he gave them a full and plain Account. Sometimes I put in a Word, while they were *Examining* him; and then they told me, *They were upon his Examination: but that when it came to my turn, I should have free Liberty to speak, for they would not hinder me; but I should have full time, and they would not ensnare us*. When they had done with him, they asked me an Account of my *Travel*; which I gave them, according as is mentioned before, but more largely. And whereas Justice *Parker*, to aggravate the Case, had made a great Noise of *There being some from London, some from the North, some from Cornwall, and some from Bristol at the House, when I was taken*: I told them, 'That this was in a manner all but one Family. For there was none from London but my self; none from the North, but my Wife and her Daughter; none from Cornwall, but my Son-in-Law *Thomas Lower*; nor any from *Bristol*, but one Friend, a Merchant there, who met us, as it were, providentially, to assist my Wife and her Daughter in their Journey homewards, when by our Imprisonment they were deprived of our Company and Help. When I had spoken, the Chair-man (whose Name was *Simpson*, an Old Presbyterian) said; *Your Relation, or Account is very Innocent*. Then he and *Parker* whispered a while together; and

1673. after that the *Chair-man* stood up, and said: *You, Mr. Fox, are a Famous Man; and all this may be true, which you have said: but that we may be the better satisfied, will you take the Oaths of Allegiance and Supremacy?* I told them, 'They had said, *They would not ensnare us;* but this was a plain *Snare*: for they knew, we could not take any *Oath*. However, they caused the *Oath* to be read: and when they had done, I told them, 'I never took *Oath* in my *Life*; but I had always been true to the *Government*. That I was cast into the *Dungeon* at *Darby*, and kept a *Prisoner Six Months* there, because I would not take up *Arms* against *King Charles* at *Worcester-Fight*; and for going to *Meetings*, was carried up out of *Leicestershire*, and brought before *Oliver Cromwel*, as a *Plotter* to bring in *King Charles*. And ye know, said I, in your own *Consciences*, that we, the *People* called *Quakers*, cannot take an *Oath*, or *Swear* in any *Case*, because *Christ* hath forbidden it. But as to the *Matter*, or *Substance* contained in the *Oaths*, this I can and do say, that I do own and acknowledge the *King of England* to be *lawful Heir* and *Successor* to the *Realm of England*; and do abhor all *Plots* and *Plotters*, and *Contrivances* against him: and I have nothing in my *Heart*, but *Love* and *Good-will* to him and all *Men*, and desire *his* and *their Prosperity*, the *Lord* knows it, before whom I stand an *Innocent Man*. And as to the *Oath of Supremacy*, I deny the *Pope*, and his *Power*, and his *Religion*; and abhor it with my *Heart*. While I was speaking to them, they cried, *Give him the Book*: And I said, 'The *Book* saith, *Swear not at all*. Then they cried, *Take him away Jailer*; and I still speaking on, they were *Urgent* upon the *Jailer*, crying, *Take him away; we shall have a Meeting here: Why do you not take him away?* That *Fellow* (meaning the *Jailer*) loves to bear him preach. Then the *Jailer* drew me away: and as I was turning from them, I stretched out my *Arm*, and said, 'The *Lord* forgive you, who cast me into *Prison* for *Obeying the Doctrine of Christ*. Thus they apparently brake their *Promise* in the face of the *Country*: for they promised, I should have *free Liberty* to speak; but now they would not give it me: and they promised, they would not ensnare us; yet now they tendred me the *Oaths*, on purpose to ensnare me.

Worcester-Jail. After I was had away, *Thomas Lower* was stayed behind in the *Court*; and they told him, *He was at Liberty*. Then he would have reasoned with them, asking them, *Why I might not be set at Liberty, as well as he, seeing we were both taken together, and our Case was alike?* But they told him, *They would not hear him*; saying, *You may be gone about your business, for we have nothing more to say to you, seeing you are discharged*: And this was all he could get from them. Wherefore after the *Court* was risen, he went to speak with them at their *Chamber*, desiring to know, *What Cause they had to detain his Father, seeing they had discharged him*; and wishing them to consider, whether this was not *Partiality*, and would be a *Blemish* to them. Whereupon *Simpson* threatened him, saying, *If you be not Content, we will tender you the Oaths also, and send you to your Father*. To which he replied, *They might do that, if they thought fit: But whether they sent him or no, he intended to go, and wait upon his Father in Prison; for that was now his business in that Country*. Then said *Justice Parker* to him, *Do*

you think, Mr. Lower, that I had not Cause to send your Father and 1673.
 you to Prison, when you had such a great Meeting, insomuch that the
 Parson of the Parish Complained to me, that he hath lost the greatest ^{Worce-}
 part of his Parishioners; so that when he comes amongst them, he hath ^{ster-Jail}
 scarce any Auditors left. I have heard, replied Thomas Lower, that the
 Priest of that Parish comes so seldom to visit his Flock, (but once, it
 may be, or twice in a Year, to gather up his Tithes) that it was but
 Charity in my Father, to visit such a forlorn and forsaken Flock: And
 therefore thou had'st no Cause to send my Father to Prison for visiting
 them, or for Teaching, Instructing and Directing them to Christ their
 true Teacher, who had so little Comfort or Benefit from their pretended
 Pastor, who comes amongst them only to seek for his Gain from his
 Quarter. Upon this the Justices fell a laughing; for it seems Dr. Crow-
 der (who was the Priest they spake of) was then in the Room sitting
 among them; though Thomas Lower did not know him: and he had
 the Wit to hold his Tongue, and not undertake to Vindicate himself,
 in a matter so notoriously known to be true. But when Thomas Lower
 was come from them, the Justices did so play upon Dr. Crowder,
 that he was pitifully ashamed; and so nettled with it, that he threatned
 to Sue Thomas Lower in the Bishop's Court, upon an Action of Defama-
 tion. Which when Thomas Lower heard of, he sent him Word, that he
 would Answer his Sute, let him begin it when he would; and would
 bring his whole Parish in Evidence against him: And this cool'd the
 Doctor. Yet some time after he came to the Prison, pretending, that
 he had a mind to Dispute with me, and to talk with Tho. Lower about
 that business; and he brought another with him, he himself being
 then a Prebend at Worcester.

When he came in, he asked me, *What I was in Prison for?* 'Dost
 not thou know that, said I? Wast not thou upon the Bench, when
 Justice Simpson and Parker tendred the Oath to me? And had'st not
 thou an hand in it? Then he said, *It is lawful to Swear: and Christ*
did not forbid Swearing before a Magistrate; but Swearing by the Sun,
and the like. I bid him 'Prove that by the Scriptures: but he could
 not. Then he brought that Saying of Paul's; *All things are lawful*
unto me, 1 Cor. 6. 12. And if, said he, *all things were lawful unto*
him, then Swearing was lawful unto him. 'By this Argument, said I,
 'thou may'st also affirm, that Drunkenness, Adultery, and all manner
 'of Sin and Wickedness is lawful also, as well as Swearing. Why, said
 Dr. Crowder, *Do you hold, that Adultery is unlawful?* 'Yes, said I,
 'that I do. Why, Then (said he) *this Contradicts the Saying of*
St. Paul. 'Thereupon I called to the Prisoners and the Jailor, to
 'bear, what Doctrine Dr. Crowder had laid down for Orthodox, viz.
 'That Drunkenness, Swearing, Adultery, and such like things, were
 'lawful. Then he said, *He would give it under his Hand:* and took
 a Pen, but writ another thing, than he had spoken. Then turning
 to Thomas Lower, he asked him, *Whether he would Answer, what he*
had there written? Who undertook it. Whereupon, when he had
 threatned Tho. Lower to Sue him in the Bishop's Court, for speaking so
 Abusively (as he called it) of him before the Justices; and Thomas
 had bid him Begin, when he pleased, for he would Answer him, and bring
 his Parishioners in Evidence against him; he went away in a great
 Fret,

1673. *Fret, grumbling* to himself, as he went. A few days after *Tho. Lower* sent him an *Answer* to the *Paper* he had writ, and left with him; which *Answer* a *Friend* of *Worcester* carried to him, and he read it, and said, *He would Reply to it*; but never did, though he often sent him word, *He would do it*.

Worcester-
flee-Fail.

London.

King's-
Bench-
Bar.

Soon after the *Sessions* were over, the *Term* coming on, an *Habeas Corpus* was sent down to *Worcester*, for the *Sheriff* to bring me up to the *King's-Bench-Bar*. Whereupon, the *Under-Sheriff*, having made *Tho. Lower* his *Deputy*, to *Convey* me to *London*, we set forth out of *Worcester* on the *Twenty Ninth* of the *Eleventh Month* 1673, and came to *London*, the *Second Day* of the *Twelfth Month*; the *Ways* being very deep, and the *Waters* out. Next day *Notice* being given, that I was brought up, the *Sheriff* was *Ordered* to bring me into *Court*. I went accordingly, and did *Appear* in *Court* before Judge *Wild*; and both he and the *Lawyers* were pretty fair, so that I had time to speak, to clear my *Innocency*, and shew my wrong *Imprisonment*. After the *Return* of the *Writ* was entred, I was *Ordered* to be brought into *Court* again next *Day*; the *Order* of *Court* being as followeth.

Worcester. Thursday, next after the *Morrow* of the *Purification*
The King } of the *Blessed Virgin Mary*, in the 26th Year of
against }
George Fox. } King Charles the Second.

THE Defendant being brought here into *Court*, upon a *Writ* of *Habeas Corpus ad Subjiciend' &c.* under the *Custody* of the *Sheriff* of the *County* aforesaid; it is *Ordered*, That the *Return* unto the *Habeas Corpus* be *Filed*, and the *Defendant* is *Committed* unto the *Marshal* of this *Court*, to be safely kept, until, &c.

By Motion of Mr. G. Stroude.

By the Court.

Accordingly I went in the *Morning*, and walked in the *Hall*, till the *Sheriff* came to me (for he trusted me to go, whither I would :) and it being Early, we went into the *Court* of the *King's-Bench*, and sate there among the *Lawyers* almost an *Hour*, till the *Judges* came in. When the *Judges* came in, the *Sheriff* took off my *Hat*; and after a while I was called: and the *Lord's Presence* was with me, and his *Power* I felt was over all. I stood and heard the *King's Attorney*, whose Name was *Jenes*, who indeed spake notably on my behalf, as did also another *Counsellor* after him; and the *Judges*, who were *Three*, were all very moderate, not casting any reflecting *Words* at me. So I stood still in the *Power* and *Spirit* of the *Lord*, seeing, how the
Lord

Lord was at Work, and the Earth was helping the Woman. But when 1673. they had done, I applied my self to the *Chief Justice*, desiring, 'That I might speak: and he said, *I might*. Then I related the Cause of London. 'our Journey, the Manner of our being Taken and Committed, and the 'Time of our Imprisonment, until the Sessions; with a brief Account of 'our Trial at the Sessions, and what I had offered to the Justices then, 'as a Declaration, that I could make or sign, instead of the Oaths of Allegiance and Supremacy. When I had done, the *Chief Justice* said, *I was to be turned over to the King's-Bench, and the Sheriff of Worcester to be discharged of me.* He said also, *That they would consider further of it; and if they found any Errour in the Record, or in the Justices Proceedings, I should be set at Liberty.* So a *Tipstaff* was called to take me into Custody, and he delivered me to the *Keeper* of the *King's Bench*, who let me go to a *Friend's House*, where I lodged; and appointed to meet me at *Edward Man's* in *Bishopsgate-Street* next Day. But after this, Justice Parker, or some other of my *Adversaries* moved the Court, *That I might be sent back to Worcester.* Whereupon another Day was appointed for another *Hearing*; and they had *Four Counsels*, that pleaded against me: and there was one *George Stroud*, a *Counsellor*, that pleaded for me; and was pleading, before I was brought into the Court: but they bore him down, and prevailed with the Judges to give Judgment, *That I should be sent down to Worcester-Sessions.* Only they told me, I might put in *Bail* to *Appear* at the Sessions, and to be of the good Behaviour in the mean time. But I told them, 'I was never in *Ill Behaviour* in my Life; and that they, 'the *Four Judges* might as well put the Oath to me there, as send me 'to Worcester to be ensnared by the Justices, in their putting the Oath 'to me, and then *premuniring* me, who never took Oath in my Life. 'But, I told them, if I brake my *Tea* or *Nay*, I was content to suffer the same Penalty, which they should, that break their Oaths. This Alteration of the Judges Minds in my Case proceeded (as was thought) from some false Informations, that my *Adversary* Justice Parker had given against me: For between the times of my former Appearance and this, he had spread abroad a very false and malicious Story, viz. *That there were many substantial men with me, out of several parts of the Nation, when he took me, and that we had a Design or Plot in hand; and that Thomas Lower stayed with me in Prison, long after he was set at Liberty, to carry on our Design.* This was spoken in the *Parliament-House*; insomuch, that if I had not been brought up to London, when I was, I had been stopped at Worcester, and Thomas had been *Recommitted* with me. But although these Lies were easily disproved, and laid open to Parker's Shame, yet would not the Judges alter their last Sentence; but remanded me to *Worcester-Jail*: only this Favour was granted, that I might go down my own Way, and at my own Leisure; provided, I would be without fail there by the *Affize*, which was to begin on the *Second Day* of the *Second Month* next following.

So I stayed in and about London, till toward the latter End of the *First Month* 1674, and then went down leisurely (for I was not able to abide hasty and hard Travel;) and came into Worcester on the last Worcester Day of the *First Month* 1674, being the Day before the Judges came

1674. to Town. On the Second Day of the Second Month I was brought from the Jail to an Inn near the Hall, that I might be in Readiness, if I should be called. But not being called that Day, the Jailor came to me at Night, and told me, *I might go home*, (meaning to the Jail :) Whereupon, Gerrard Roberts of London being with me, he and I walked down together to the Jail without any Keeper. Next Day being brought up again, they set a little Boy, of about eleven Years old, to be my Keeper. I came to understand, that Justice Parker, and the Clark of the Peace had given Order, that I should not be put into the Calendar, that so I might not be brought before the Judge; Wherefore I got the Judge's Son to move in Court, *That I might be called*: And thereupon I was called, and brought up to the Bar before Judge Turner, my old Adversary; who had tendered me the Oaths, and Premunired me once before at Lancaster. After Silence made, he asked me, *What I did desire*? I answered, 'My Liberty, according to Justice. He said, *I lay upon the Oath*; and asked, *If I would take it*? I desired, he would hear the Manner of my being Taken and Committed; and he being silent, I gave him an Account thereof at large, as is before set down: letting him also know, 'That since my Imprisonment I had understood, that my Mother, who was an Ancient, Tender Woman, and had desired to see me, before she died; hearing, that I was stopped and imprisoned in my Journey, so that I was not likely to come to see her, it struck her so, that she died soon after: which was a very hard thing to me. When I had done speaking, he again asked me, *To take the Oaths*. I told him, 'I could not take any Oath, for Conscience-sake; and I did believe, he and they all knew in their Consciences, that it was for Conscience-sake, I could not Swear at all: But I did declare amongst them, what I could say, and what I could sign, in owning of the King's Right to the Government, and in denying the Pope, and his pretended Power; and all Plotters, Plots and Conspiracies against the Government. Some thought, the Judge had a mind to have set me at Liberty, for he saw, they had nothing Justly against me; but Parker, who Committed me, endeavoured to incense him against me, telling him, *That I was a Ring-leader: that many of the Nation followed me, and he knew not, what it might come to*; with many more envious Words, which some that stood near, took notice of: who also observed, that the Judge gave him never a Word in Answer to it. However, the Judge willing to ease himself, referred me and my Case to the Sessions again; bidding the Justices make an End of it there, and not trouble the Assizes any more with me. So I was continued Prisoner, chiefly (as it seemed) through the means of Justice Parker, who in this Case, was as false, as envious: for he had promised Richard Cannon of London (who had, it seems, Acquaintance with him) *That he would endeavour to have me set at Liberty*; and yet he was the worst Enemy I had in Court, as some of the Court observed and reported. Other of the Justices were very loving, and promised, *That I should have the Liberty of the Town, and to lodge at a Friend's House, till the Sessions*: Which accordingly I had; and the People were very civil and respectful to me.

Between

Between this time and the Sessions (having the Liberty of the 1674. Town for my Health's sake) I had some Service for the Lord, with several People, that came to Visit me. For at one time there came ^{Worcester-Priester.} Three Non conformist Priests, and two Lawyers to discourse with me; and one of the Priests undertook to prove, *That the Scriptures are the only Rule of Life.* Whereupon, after I had plunged him about his Proof, I had a fit Opportunity to open unto them 'The right and proper Use, Service and Excellency of the Scriptures; and 'alto to shew, that the Spirit of God, which was given to every one to 'profit withall, and the Grace of God, which bringeth Salvation, and 'which hath appeared to all men, and teacheth them that obey it, to deny 'Ungodliness and Worldly Lusts, and to live soberly, righteously and 'godly in this present World; that this, I say, is the most fit, proper and 'universal Rule, which God hath given to all Mankind to rule, direct, 'govern and order their Lives by.

Another time there came a Common-Prayer-Priest, and some People with him; and he asked me, *If I was grown up to Perfection?* I told him; 'What I was, I was by the Grace of God. He replied, *It was a modest and civil Answer.* Then he urged the Words of John; *If we say, that we have no sin, we deceive our selves, and the Truth is not in us:* And he asked, *What did I say to that?* 'I said with the same 'Apostle, *If we say, that we have not sinned, we make him a Liar, and 'his Word is not in us;* who came to destroy Sin, and to take away Sin. 'So there is a Time for People to see, that they have sinned, and there 'is a Time for them to see, that they have Sin; and there is a Time for 'them to Confess their Sin, and to forsake it, and to know the Blood 'of Christ to cleanse from all Sin. Then the Priest was asked, 'Whether Adam was not perfect, before he fell? and whether all God's 'Works were not perfect? The Priest said, *There might be a Perfection, as Adam had, and a falling from it.* But I told him, 'There 'is a Perfection in Christ above Adam, and beyond falling; and that 'it was the Work of the Ministers of Christ, to present every man perfect in Christ, and for the Perfecting of them, they had their Gifts 'from Christ: And therefore they, that denied Perfection, denied the 'Work of the Ministry, and the Gifts, which Christ gave for the Perfecting of the Saints. The Priest said, *We must always be striving.* But I told him, 'It was a sad and comfortless sort of striving, to 'strive with a Belief, that we should never Overcome. I told him also, 'that Paul, who cried out of the Body of Death, did also Thank God, 'who gave him the Victory, through our Lord Jesus Christ: So there 'was a time of Crying out for Want of Victory; and a time of Praising God for the Victory. And Paul said, *There is no Condemnation 'to them, that are in Christ Jesus.* The Priest said, *Job was not perfect.* I told him, 'God said, *Job was a perfect Man,* and that he did 'shun Evil: and the Devil was forced to confess, that *God had set an 'Hedge about him;* which was not an outward Hedge, but the invincible, heavenly Power. The Priest said, *Job said, He chargeth his Angels with Folly, and the Heavens are not clean in his sight.* I told him, 'That was his Mistake: for it was not Job said so; but Eliphaz, 'who contended against Job. Well but, said the Priest, *What say you to that Scripture; The justest Man that is, sinneth seven times a Day.* 'Why truly (said I) I say, there is no such Scripture: and with

1674. ' that the Priest's Mouth was stopped. Many other Services I had with several sorts of People between the Assizes and the Sessions.

Worcester-Quarter-Sessions

The next Quarter-Sessions began on the Twenty Ninth Day of the Second Month; and there I was called before the Justices. The Chair-man's Name was — Street, who was a Judge in the Welsh Circuit, and he mis-represented me and my Cause to the Country, telling them; *That we had a Meeting at Tredington from all parts of the Nation, to the terrifying of the King's Subjects, for which we had been committed to Prison: That for the Trial of my Fidelity the Oaths were put to me; and having had time to consider of it, he asked me, If I would now take the Oaths?* 'I desired Liberty to speak for my self: and having obtained that, began first to clear my self from those *Falshoods*, he had charged on me and Friends; declaring, That we had not any such Meeting from all parts of the Nation, as he had represented it; but that (except the Friend, from whose House we came, and who came with us to guide us thither, and one Friend of Bristol, who came accidentally, or rather providentially, to assist my Wife homewards, after we were taken) they that were with me, were in a sense part of my own Family, being my Wife and her Daughter, and her Son-in-Law. And we did not Meet in any way or manner, that would occasion Terror to any of the King's Subjects; for we met peaceably and quietly, without Arms: and I did not believe, there could any one be produced, that could truly say, he was terrified with our Meeting. Besides, I told them, we were but in our Journey; the Occasion whereof I now again related, as before. Then as to the Oaths, I shewed, why I could not take them, (seeing, Christ hath forbidden all Swearing;) and what I could say or sign in lieu of them, as I had done before. Yet they caused the Oaths to be read to me again, and afterwards read an Indictment also, which they had drawn up in Readiness; having a Jury ready also. Now when the Indictment was read, the Judge asked me, *If I was Guilty?* I said, 'Nay; for it was a great Bundle of Lies: which I shewed and proved to the Judge in several particulars, which I instanced; asking him, if he did not know in his Conscience, that they were Lies? He said, *It was their Form*. I said, 'It was not a true Form. He asked me again, *Whether I was Guilty?* I told him, 'Nay, I was not Guilty of the Matter, nor of the Form: for I was against the Pope and Popery, and did acknowledge, and should set my Hand to that. Then the Judge told the Jury, what they should say, and what they should do, and what they should write on the Back-side of the Indictment; and as he said, they did. But before the Jury gave in their Verdict, I spake to them, and told them, 'That it was for Christ's sake, and in Obedience to his and his Apostle's Command, that I could not swear: and therefore (said I) take heed, what ye do; for before his Judgment-Seat ye shall all be brought. The Judge said, *This is Canting, (a base Word!)* I said, 'If to Confess Christ our Lord and Saviour, and to obey his Command, be called Canting by a Judge of a Court, it is to little purpose for me to say more among you: Yet ye shall see, that I am a Christian, and shall shew forth Christianity; and my Innocency shall be manifest. So the Jailer led me out of the Court; and the People were generally Tender, like as if they had been

in

in a Meeting. Soon after I was brought in again, and the Jury found 1674. the Bill against me, which I Traversed; and then I was asked to put in Bail, till the next Sessions, and the Jailor's Son offered to be bound for me. But I stopped him, and warned Friends not to meddle, for I told them, 'There was a Snare in that: Yet I told the Justices, that I could promise to Appear, if the Lord gave Health and Strength, and I were at Liberty. Some of the Justices were loving, and would have stopped the rest from Indicting me, or putting the Oath to me: but Judge Street, who was the Chair-man, said; He must go according to Law. So I was sent back to Prison again; yet within two Hours after, through the Moderation of some of the Justices, I had Liberty given me to go at large, till next Quarter-Sessions. These moderate Justices (it was said) desired Justice Parker to write to the King for my Liberty, or for a *Noli prosequi* (as they called it;) because they were satisfied, I was not such a dangerous Person, as I had been represented: and this (it was said) he promised them to do, but did it not.

After I had gotten a Copy of the Indictment against me, I went up to London, visiting Friends as I went. And when I came there, some that were Earnest to get me out of the Hands of those Envious Justices, that sought to Premunire me at Worcester, would needs be tampering again, to bring me before the Judges of the King's-Bench: Whereupon I was brought again by an Habeas Corpus before them. And I tendred them a Paper, in which was contained, what I could say instead of the Oaths of Allegiance and Supremacy, as followeth:

THIS I do in the Truth, and in the Presence of God declare, that King Charles the Second is lawful King of this Realm, and of all other his Dominions; and that he was brought in, and set up King over this Realm by the Power of God: and I have nothing, but Love and Good Will to him and all his Subjects, and desire his Prosperity and Eternal Good. And I do utterly abhor and deny the Pope's Power and Supremacy, and all his Superstitions and Idolatrous Inventions; and do affirm, that he hath no Power to Absolve Sin: And I do abhor and detest his Murthering of Princes, or other People, by Plots or Contrivances. And likewise I do deny all Plots and Contrivances, and Plotters and Contrivers against the King and his Subjects; knowing them to be the Works of Darknes, and the Fruits of an Evil Spirit, and against the Peace of the Kingdom, and not from the Spirit of God, the Fruit of which is Love. I dare not take an Oath, because it is forbidden by Christ and the Apostle; but if I break my Tea or Nay, then let me suffer the same Penalty, as they that break their Oaths.

George Fox.

But the Business being so far proceeded in at Worcester, they would not meddle in it; but left me, as I was, to Appear again before the Justices, at the next General Quarter-Sessions at Worcester.

1674. Mean while the *Tearly Meeting* of *Friends* came on, at which, (through the *Liberty* granted me till the *Sessions*) I was present; and exceeding glorious the *Meetings* were, beyond Expression, blessed be the Lord.

London.
Tearly-
Meeting.

After the *Tearly Meeting* was over, and *Friends* out of the *Countries* were pretty generally returned home, I set forward again for *Worcester*, the *Sessions* drawing on; which were held in the *Fifth Month*. And when I was called to the *Bar*, and the *Indictment* read, some *Scruple* arising among the *Jury* concerning it, the *Judge* of the *Court*, who was *Justice Street*, caused the *Oaths* to be read, and tendered to me again. I told him, 'I came now to *Trie* the *Traverse* of my *Indictment*; and that his tendering me the *Oaths* a-new, was a new *Snare*. 'Then I desired him to Answer me a *Question* or two: and I asked him, 'Whether the *Oaths* were to be tendered to the *King's Subjects*, or to the 'Subjects of *Foreign Princes*? He said, *To the Subjects of this Realm*. Then said I, 'You have not named me a *Subject* in the *Indictment*, and therefore have not brought me within the *Statute*. The *Judge* cried, *Read the Oath to him*: I said, 'I require *Justice*. Again, I asked him, 'Whether the *Sessions* ought not to have been holden for the *King*, and the *Body* of the *County*? He said, *Yes*. Then said I, 'You have there left the 'King out of the *Indictment*; how then can you proceed upon this 'Indictment to a *Trial* between the *King* and me, seeing the *King* is 'left out? He said, *The King was in before*. But I told him, 'The 'King's (*Name*) being left out, here was a great *Error* in the *Indictment*, and sufficient (as I was informed) to quash it. Besides, I told 'him, that I was *Committed* by the *Name* of *George Fox* of *London*; 'but now I was *Indicted* by the *Name* of *George Fox* of *Tredington* in 'the *County* of *Worcester*: And I wished the *Jury* to consider, how 'they could find me *Guilty* upon that *Indictment*, seeing, I was not 'of the *Place* in the *Indictment* mentioned? The *Judge* did not deny, but there were *Errors* in the *Indictment*; but said, *I might take my Remedy in their proper place*. I answered, 'Ye know, we are a *People* that *suffer* all things, and *bear* all things; and therefore ye thus 'use us, because we cannot *revenge* our selves: but we leave our *Cause* 'to the *Lord*. The *Judge* said, *The Oath hath been tendered to you several times; and we will have some Satisfaction from you concerning the Oath*. 'I offered them the same *Declaration* instead of the *Oath*, 'which I had offered to the *Judges* above; but it would not be accepted. Then I desired to know, 'Seeing they put the *Oath* a-new to 'me, whether the *Indictment* was *quashed*, or no? Instead of answering me, the *Judge* told the *Jury*, *They might go out*. Some of the *Jury* were not *satisfied*; whereupon the *Judge* told them, *They had heard a Man Swear, that the Oath was tendered to me the last Sessions*: and then he told them, what they should do. I told him, 'He should 'leave the *Jury* to their own *Consciences*. However, the *Jury*, being put on by him, went forth; and soon after came in again, and found me *Guilty*. I spake to the *Jury*, and asked them, 'How they could 'satisfie themselves to find me *Guilty* upon that *Indictment*, which was 'laid so *false*, and had so many *Errors* in it? They could make but 'little *Answer*; yet one, who seemed to be the *Worst* of them, would have taken me by the *Hand*: But I put him by, saying, 'How now

Judas

Judas, hast thou betrayed me, and dost thou now come with a Kiss? 1674.
 So I bid him and them Repent. Then the Judge began to tell me, *How favourable the Court had been to me.* I asked him, 'How he
 could say so? Was ever any man worse dealt with, than I had been
 in this Case, who was stopped in my Journey, being travelling upon
 my lawful Occasions, and then Imprisoned without Cause; and now
 had the Oaths put to me only for a Snare? And I desired him to
 Answer me in the Presence of the Lord, in whose Presence we all
 are, Whether this Oath was not tendered me in Envy? He would
 not answer that, but said; *Would you had never come here, to trouble
 us and the Country!* I told him, 'I came not thither of my self,
 but was brought, being stopped in my Travel on my Journey; and
 I did not trouble them, but they had brought Trouble upon them-
 selves. Then the Judge told me, *What a sad Sentence* he had to
 tell me. I asked him, 'Whether what he was going to speak, was
 by way of passing Sentence, or by way of Information? For, I told
 him, I had many things to say, and more Errors to Assign in the
 Indictment (besides those I had already mentioned) to stop him from
 giving Sentence against me upon that Indictment. He said, *He was
 going to shew me the danger of a Premunire, which was the Loss of my
 Liberty, and of all my Goods and Chattels; and to endure Imprison-
 ment during Life.* But he said, *He did not deliver this, as the Sen-
 tence of the Court upon me; but as an Admonition to me:* and then he
 bid the Jailor, *Take me away.* I expected to have been called again,
 to hear the Sentence; but when I was gone, the Clerk of the Peace,
 (whose Name was *Twitney*) asked him, (as I was informed) *Whether
 that, which he had spoken to me, should stand for Sentence?* And he,
 consulting with some of the Justices, told him, *Yes; that was the
 Sentence, and should stand.* This was done behind my Back, to save
 himself from Shame in the Face of the Country. Many of the Ju-
 stices, and the generality of the People were moderate and civil; and
 there was one *John Ashley*, a Lawyer, was very friendly both the time
 before, and now, speaking on my behalf, and pleading the Errors of
 the Indictment for me: But Justice *Street*, who was Judge of the
 Court, would not regard, but over-ruled all. This Justice *Street* said
 to some Friends in the Morning before my Trial, *That if he had
 been upon the Bench the first Sessions, he would not have tendered me the
 Oath: but if I had been Convicted of being at a Conventicle, he would
 have proceeded against me according to that Law; and that he was
 sorry, that ever I came before him:* And yet he maliciously tendered
 the Oath to me in the Court again, when I was to have Tried my Tra-
 verse upon the Indictment. But the Lord pleaded my Cause, and met
 with both him and Justice *Simpson*, who first ensnared me with the Oath
 at the first Sessions: For *Simpson's Son* was Arraigned not long after,
 at the same Bar for Murder. And *Street*, who, as he came down
 from London, (after the Judges had returned me back from the King's-
 Bench to Worcester, said; *Now I was returned to them, I should lie in
 Prison, and rot:* had his Daughter, (whom he so doted on, that she
 was called his Idol) brought down dead from London in an Hearse,
 to the same Inn, where he spake those Words; and brought to Wor-
 cester to be buried within a few days after. And People took notice

of

1674. of the *Hand of God*, how sudden it was upon him: but it rather *hardned*, than *tendered* him, as his *Carriage* afterwards shewed.

Worcester-Prison

After I was carried back to *Prison*, several came to see me, and amongst others, the *Earl of Salisbury's Son*; who was very loving, and troubled, that they had *dealt so badly* by me. He stayed about *two Hours* with me, and took a *Copy* of the *Errors* in the *Indictment* himself in Writing.

The *Sessions* being now over, and I fixt in *Prison* by a *Premunire*, my *Wife* came up to me out of the *North*, to be with me: And the *Affizes* coming on soon after, in the *Sixth Month*, the *State* of my *Case* being drawn up in Writing, *She* and *Thomas Lower* delivered it to Judge *Wild*. In it was set forth the *Occasion* of my *Journey*; the *Manner* of my being *Taken* and *Imprisoned*; the *Proceedings* of the several *Sessions* against me; and the *Errors* in the *Indictment* by which I was *Premunired*: which having had *Occasion* to mention often before, I forbear to repeat here. When the *Judge* had read it, he shook his *Head*, and said; *We might Trye the Validity or Invalidity of the Errors, if we would*: And that was all they could get from him.

While thus I lay in *Prison*, it came upon me to *state* our *Principle* to the *King*; not with particular *Relation* to my own *Sufferings*, but for his better *Information* concerning our *Principle*, and us as a *People*. It was thus, and thus Directed:

To the KING.

‘**T**He *Principle* of the *Quakers* is the *Spirit* of *Christ*, who Died for us, and is Risen for our *Justification*; by which we know, we are his, and he dwelleth in us by his *Spirit*: and by the *Spirit* of *Christ* we are led out of *Unrighteousness* and *Ungodliness*. It brings us to deny all *Plottings* and *Contrivings* against the *King*, or any *Man*: And the *Spirit* of *Christ* brings us to deny all manner of *Ungodliness*, as *Lying*, *Theft*, *Murder*, *Adultery*, *Fornication* and all *Uncleanneſs* and *Debauchery*, *Malice* and *Hatred*, *Deceit*, *Cousening* and *Cheating* whatsoever, and the *Devil* and his *Works*. And the *Spirit* of *Christ* brings us to seek the *Peace* and *Good* of all *Men*, and to live peaceably; and leads us from such *Evil Works* and *Actions*, as the *Magistrate's Sword* takes hold upon. And our *Desire* and *Labour* is, that all, who profess themselves *Christians*, may walk in the *Spirit* of *Christ*; that they, through the *Spirit*, may mortifie the *Deeds* of the *Flesh*, and by the *Sword* of the *Spirit* may cut down *Sin* and *Evil* in themselves. Then the *Judges* and other *Magistrates* would not have so much *Work* in *punishing Sin* in the *Kingdom*; neither then need *Kings* or *Princes* fear any of their *Subjects*, if they all walked in the *Spirit* of *Christ*: For the *Fruits* of the *Spirit* are *Love*, *Righteousness*, *Goodness*, *Temperance*, &c. And if all, that profess themselves *Christians*, did walk in the *Spirit* of *Christ*, and by it did mortifie *Sin* and *Evil*, it would be a great *Ease* to the *Magistrates* and *Rulers*, and would free them from a great deal of *Trouble*: For it would lead all *Men* and *Women* To do unto all others, as they would

' would have others do unto them; and so the Royal Law of Liberty 1674.
 ' would be fulfilled. For if all, that are called *Christians*, did walk in
 ' the Spirit of *Christ*, by it to have the *Evil Spirit* and its *Fruits* mor-
 ' tified, and cut down in them; then, not being led by the *Evil Spirit*,
 ' but by the good Spirit of *Christ*, the *Fruits* of the good Spirit
 ' would appear in all Men and Women: for as *People* are led by
 ' the good Spirit of *Christ*, it leads them out of *Sin* and *Evil*,
 ' which the *Magistrate's Sword* takes hold upon; and so would be an
 ' Ease to the *Magistrates*. But as *People* err from this good Spirit of
 ' *Christ*, and follow the *Evil Spirit*, which leads them into *Sin* and
 ' *Evil*; that Spirit brings the *Magistrate* into a great deal of *Trouble*,
 ' to Execute the Law upon the *Sinners* and *Transgressors* of the good
 ' Spirit. That Spirit, that leads *People* from all manner of *Sin* and
 ' *Evil*, is one with the *Magistrate's Power*, and with the righteous
 ' Law: for the Law being added because of *Transgression*; that Spirit,
 ' that leads out of *Transgression*, must needs be One with that Law,
 ' that is against *Transgressors*. So that Spirit, that leads out of *Trans-*
 ' gression, is the good Spirit of *Christ*, and is One with the *Magistrates* in
 ' the Higher Power, and owns it and them: But that Spirit, that
 ' leads into *Transgression*, is the bad Spirit, and is against the Law, and
 ' against the *Magistrates*; and makes them a great deal of *Troublesome*
 ' Work. Now the Manifestation of the good Spirit is given to every
 ' Man to profit withall; and no Man can profit in the *Things* of *God*,
 ' but by the Spirit of *God*, which brings to deny all *Sin* and *Evil*. It
 ' is said of *Israel*, *Nehem. 9. The Lord gave them his good Spirit to in-*
 ' struct them, yet they rebelled against it: But if all *People* did mind
 ' this Manifestation of the Spirit, which *God* hath given to instruct
 ' them, it would lead them to forsake all manner of *Sin* and *Evil*;
 ' Enmity, Hatred, Malice, and all manner of *Unrighteousness* and
 ' Ungodliness, and to mortifie it. And then in the Spirit of *Christ*
 ' they would have Fellowship and Unity, which is the Bond of Peace;
 ' and then would Love and Peace, which are the *Fruits* of the good
 ' Spirit, flow among all them, that are called *Christians*.

' Now we are a *People*, who in Tenderness of Conscience to the
 ' Command of *Christ* and of his *Apostle*, cannot Swear: for we are
 ' commanded in *Matth. 5.* and *James 5.* to keep to *Yea* and *Nay*, and
 ' not to Swear at all: not by *Heaven*, nor by *Earth*, nor by any other
 ' Oath lest we go into *Evil*, and fall into *Condemnation*. The Words of
 ' *Christ* are these; *Ye have heard, that it hath been said by (or to)*
 ' *them of old time, Thou shalt not forswear thy self, but shalt perform*
 ' *unto the Lord thine Oaths*: These were true and solemn Oaths; which
 ' they who made, ought to perform in Old Time: But these *Christ*
 ' and his *Apostle* forbids in the *Gospel-times*, as well as false and vain
 ' Oaths. Now if we could take any Oath at all, we could take the Oath
 ' of Allegiance, as knowing, that *King Charles* was by the Power of
 ' *God* brought into *England*, and set up *King of England, &c.* over
 ' the Heads of our Old *Persecutors*: And as for the *Pope's Supremacy*,
 ' we do utterly deny it. But *Christ* and the *Apostle* having com-
 ' manded us Not to Swear, but to keep to *Yea* and *Nay*, we dare not
 ' break their Commands: and therefore many have put the Oaths to
 ' us, as a Snare, that they might make a Prey of us. So our deny-
 ' ing

Worcester-Prison

ing

1674. *ing to Swear, is not in Wilfulness, Stubbornness, or Contempt; but only in Obedience to the Command of Christ and his Apostle. And we are content, if we break our Tea and Nay, to suffer the same Penalty, as they should, that break their Oaths. We desire therefore, that the King would take this into his Consideration, and how long we have Suffered in this Case. This is from one, who desires the Eternal Good and Prosperity of the King, and of all his Subjects in the Lord Jesus Christ.*

G. F.

About this time I had a fit of *Sickness*, which brought me very low and weak in my *Body*; and I continued so a pretty while, inso-much that some *Friends* began to doubt of my *Recovery*: and I seemed to my self to be amongst the *Graves* and *dead Corpses*. Yet the *Invisible Power* did secretly support me, and conveyed refreshing *Strength* into me; even when I was so *Weak*, that I was almost *Speechless*. And one *Night*, as I was lying awake upon my *Bed* in the *Glory* of the *Lord*, which was over all, it was said unto me; *That the Lord had a great Deal more Work for me to do for him, before he took me to himself.*

Endeavours were used to get me *Released*, at least for a *Time*, till I was grown *stronger*; but the *Way* of *Effecting* it proving difficult and tedious (for the *King* was not willing to *Release* me by any other way, than a *Pardon*, being told, he could not *Legally* do it: and I was not willing to be *Released* by a *Pardon*, which he would readily have given me; because I did not look upon that way, as agreeable with the *Innocency* of my *Cause*) a *Friend*, one *Edward Pitway*, having *Occasion* to speak with *Justice Parker* upon some other *Business*, desired him to give *Order* to the *Jailer*, That, in regard of my *Weakness*, I might have *Liberty* to go out of the *Jail* into the *City*. Whereupon *Justice Parker* wrote the following *Letter* to the *Jailer*, and sent it to the *Friend* to deliver.

Mr. Harris,

I Have been much importuned by some *Friends* to *George Fox*, to write to you. I am informed by them, that he is in a very weak Condition, and very much *Indisposed*: What lawful Favour you can do, for the Benefit of the Air for his Health, pray shew him. I suppose, the next Term they will make Application to the King. I am, Sir,

Your loving Friend

Evesham, the 8th of
Octob. 1674.

HENRY PARKER.

After this my *Wife* went to *London*, and spake with the *King*; laying before him my long and unjust *Imprisonment*, with the *Manner* of my being taken, and the *Justices Proceedings* against me, in tending me the *Oath*, as a *Snare*, whereby they had *Premunured* me: so that I being now his *Prisoner*, it was in his *Power*, and at his *Pleasure* to *Release*; which she desired. The *King* spake kindly to her, and referr'd her to the *Lord-Keeper*: to whom she went, but could

could not obtain, what she desired; for he said, *The King could not* 1674.
Release me otherwise, than by a Pardon: And I was not free to receive
 a *Pardon*, knowing, I had not done *Evil*. And if I would have been
 freed by a *Pardon*, I needed not have lain so long; for the *King* <sup>Worce-
ster-Pri-
soner.</sup>
 was willing to have given me a *Pardon* long before, and told *Thomas*
Moore, that *I need not scruple being Released by a Pardon; for many a*
Man, that was as Innocent as a Child, had had a Pardon granted him:
 Yet I could not Consent to have one. For I had rather have lain in
Prison all my *Days*, than have come out in any way *dishonourable* to
Truth: Wherefore I chose to have the *Validity* of my *Indictment*
Tried before the *Judges*. And thereupon, having first had the *Opini-*
on of a *Counsellor* upon it (one *Thomas Corbet* of *London*, whom *Rich-*
ard Davis of *Welchpool* was well acquainted with, and recommended
 to me) an *Habeas Corpus* was sent down to *Worcester* to bring me up
 once more to the *King's-Bench-Bar*, for the *Trial* of the *Errors* in my
Indictment. The *Under-Sheriff* set forward with me on the *Fourth*
Day of the *Twelfth Month*, there being with us in the *Coach* the *Clerk*
 of the *Peace*, and some others. The *Clerk* had been my *Enemy* all
 along; and now sought to *Ensnare* me in *Discourse*: but I saw, and
 shunned him. He asked me, *What I would do with the Errors in the*
Indictment? I told him, 'They should be *Tried*, and every *Action*
 'should *Crown* it self. He quarrelled with me for calling their *Mini-*
sters Priests: I asked him, 'If the *Law* did not call them so? Then
 he asked me, *What I thought of the Church of England? Was there no*
Christians among them? I said, 'They are all called so; and there are
 'many *tender People* amongst them. We came to *London* on the ^{London.}
Eighth of the *Twelfth Month*, and on the *Eleventh* I was brought be-
 fore the *Four Judges* at the *King's-Bench*, where *Counsellor Corbet* <sup>King's-
Bench-
Bar.</sup>
 pleaded my *Cause*. He started a *New Plea*: for he told the *Judges*,
That they could not Imprison any Man upon a Premunire. Whereupon
 the *Chief Justice Hales* said, *Mr. Corbet, You should have come sooner,*
at the beginning of the Term with this Plea: He Answered, *We could*
not get a Copy of the Return, and of the Indictment. The *Judge* re-
 plied; *You should have told us, and we would have forced them to have*
made a Return sooner. Then said *Judge Wild*, *Mr. Corbet, you go*
upon General Terms; and if it be so, as you say, we have Committed
many Errors at the Old Baily, and in other Courts. *Corbet* was posi-
 tive, that by *Law* they could not *Imprison* upon a *Premunire*. The
Judge said, *There is Summons in the Statute.* Yes, said *Corbet*, but *Summons*
is not Imprisonment: for Summons is in Order to a Trial. Well, said the
Judge, *We must have time to look in our Books, and consult the Statutes:*
 So the *Hearing* was put off till the next *Day*. The next *Day* they chose
 rather to let this *Plea* fall, and begin with the *Errors* of the *Indictment*;
 and when they came to be opened, they were so many and gross,
 that the *Judges* were all of *Opinion*, *That the Indictment was quash'd*
and void, and that I ought to have my Liberty. There were that *Day*
 several *Great Men*, *Lords* and others, who had the *Oaths* of *Allegiance*
 and *Supremacy* tendered unto them in open *Court*, just before my
Trial came on: and some of my *Adversaries* moved the *Judges*, that
 the *Oaths* might be *Tendered* again to me, telling them; *I was a dan-*
gerous Man to be at Liberty. But *Judge Hales*, who was then *Chief-*
 Justice

1674. Justice of England, said: He had indeed heard some such Reports of me; but he had also heard many more good Reports of me: and so he and the rest of the Judges ordered me to be freed by Proclamation. Thus after I had suffered Imprisonment a Year, and almost Two Months for nothing, I was fairly set at Liberty upon a Trial of the Errors in my Indictment, without receiving any Pardon, or coming under any Obligation or Engagement at all: and the Lord's Everlasting Power went over all, to his Glory and Praise, and to the magnifying of his Name for ever! Amen. Counsellor Corbet, who pleaded for me, got great Fame by it; for many of the Lawyers came to him, and told him, He had brought that to Light, which had not been known before; as to the not Imprisoning upon a Premunire: And after the Trial a Judge said to them, You have attained a great deal of Honour by Pleading George Fox's Cause so in Court.

King's-
Bench-
Bar.

During the time of my Imprisonment in Worcester. (notwithstanding my Illness and Want of Health, and my being so often hurried to and fro to London, and back again) I writ several Books for the Press; one whereof was called, *A Warning to England*. Another was, *To the Jews, proving by the Prophets, that the Messiah is come*. Another, *Concerning Inspiration, Revelation and Prophecy*. Another, *Against all vain Disputes*. Another, *For all Bishops and Ministers, to trie themselves by the Scriptures*. Another, *To such as say, We love none but our selves*. Another Entituled, *Our Testimony concerning Christ*. And another little Book concerning Swearing; being the first of those Two, that were given to the Parliament. Besides these I writ many Papers and Epistles to Friends, to Encourage and strengthen them in their Services for God, which some (who had made Profession of Truth, but had given way to a Seducing Spirit, and were departed from the Unity and Fellowship of the Gospel, in which Friends stand) endeavoured to Discourage them from; especially in their diligent and watchful Care for the well-ordering and managing the Affairs of the Church of Christ: Which may be read amongst the rest of my Epistles.

London. Now after I was set at Liberty, I visited the Friends in London; and having for some time been very Weak, and not yet well recovered, I
Kingston. went down to Kingston for a little Season. But I did not stay long
London. there; but having visited the Friends there, I returned to London again, and writ a Paper to the Parliament, and sent several Books to them. And a great Book against Swearing had been delivered to them a little before; the Reasonableness whereof had so much Influence upon
1675. many of them, that it was thought, they would have done something towards our Relief therein, if they had late longer. I staid in and near London, until the Yearly Meeting came on; to which Friends came up from most Parts of the Nation, and some from beyond the Seas: and a glorious Meeting we had, in the Everlasting Power of God.

London-
Yearly-
Meeting.

After this Meeting was over, the Parliament being also risen (who had done nothing for nor against Friends) I was Clear of my Service for the Lord at London. And having taken my Leave of Friends there, and had a Glorious Meeting with some of them at John Elson's in the Morning, before I came away, I set forward from thence, with my

my Wife and her Daughter Susan by Coach (for I was not able to travel on Horse-back) towards the North; many Friends accompanying us as far as High-Gate, and some to Dunstable, where we lodged that Night. Afterwards travelling on, we visited Friends, and were visited by them at Newport-Pagnell, Northampton and Cossel, where (amongst other Friends, that came to see us) there came a Woman, and brought her Daughter for me to see, how Well she was; putting me in mind, That when I was there before, she had brought her to me much troubled with the Disease, called the King's Evil, and had then desired me to Pray for her: Which I did, and she grew Well upon it; praised be the Lord! From Cossel we went on by John Sincock's and William Gandy's, to Warrington and Preston, and so to Lancaster; Friends visiting us, and we them, as we went.

I had not been at Lancaster, since I was carried Prisoner from thence by the Under-Sheriff and Jailor, towards Scarborough-Castle in Yorkshire; and now I found the Town full of People: for it was both the Fair-time there, and the Trained Bands were met there also, upon a General Muster. There were also many Friends in Town, from several parts of the County; because the Quarterly Meeting for the County was to be there the next Day. I staid Two Nights and a Day at Lancaster, and visited Friends both at their Mens- and Womens-Meetings, which were very full, large and peaceable; for the Lord's Power was over all, and none meddled with us. Here met us Thomas Lower and his Wife, with Sarah Fell, James Lancaster and Leonard Fell; and the next Day after the Meeting, being the Twenty Fifth of the Fourth Month, we went over the Sands, with several other Friends, and came safe to Swarthmore.

After I had been a while at Swarthmore, several Friends from divers places and parts of the Nation came to visit me; and some out of Scotland: by whom I understood, that there were Four young Students of Aberdeen Convinced there this Tear, at a Dispute held there by Robert Barclay and George Keith, with some of the Scholars of that University.

Among others of the Neighbourhood, that came to Visit me, Col. Kirby was one, who had been one of my great Persecutors; but now he said, he came to bid me Welcome into the Country: and carried himself at this time in Appearance very lovingly. Yet before I went from Swarthmore, he sent for the Constables of Ulverstone, and ordered them to come up to me, and to tell me, That we must have no more Meetings at Swarthmore; for if we had, they were commanded by him to break them up: and they were to come the next First-Day after. That Day we had a very precious Meeting there, and the Lord's Presence was wonderful amongst us; and the Constables did not come to disturb us: but the Meetings have been quiet since, and have encreased.

The Illness I got in my Imprisonment at Worcester, had so much weakned me, that it was long, before I recovered my Natural Strength again. For which Reason, and for that I had many things lay upon me to Write, both for publick and private Service, I did not stir much abroad, during the Time, that I now staid in the North; but when Friends were not with me, spent pretty much time in writing Books and Papers for Truth's Service. For while I was at Swarthmore, I gave forth several Books to be Printed, viz.

1675.
Highgate.
Dunstable.
Newport-
Pagnell.
Northam-
pton.
Cossel.

Warring-
ton.
Preston.
Lancaster.

Over the
Sands.

Swarth-
more.

1675.

Swarth-
more.

One, Concerning Swearing.

Another, shewing ; *That none are Successors to the Prophets and Apostles, but who succeed them in the same Power and Holy Ghost, that they were in.*

Another, shewing ; *That Possession is above Profession ; and how the Professors now do persecute Christ in Spirit, as the professing Jews did persecute him outwardly in the Days of his Flesh.*

Another little Book, *To the Magistrates of Dantzick.*

Another, called *Cain against Abel*, or, *An Answer to the New-England-mens Laws.*

Another, *To Friends at Mevis concerning Watching.*

Another, *A General Epistle to all Friends in America.*

Another, *Concerning Cæsar's Due. and God's Due, &c.*

Another, *Concerning Ordering of Families.*

Another, Entituled ; *The Spiritual Man judgeth all things.*

Another, *Concerning the Higher Power.*

Besides these, I writ several *Epistles to Friends*, both here in *England* and beyond the *Seas* ; and *Answers to divers Papers* concerning the *Running out of some, who opposed the Order of the Gospel.* and had stirred up a great deal of *Strife and Contention in Westmorland.* Wherefore I was moved to write a few Lines particularly to *Friends* there, directed thus :

This is for Friends in Westmorland.

‘ **A**LL live in the *Power of God*, and in his *Light and Spirit*, which
 ‘ did first *Convince* you ; that in it ye may keep in the *ancient*
 ‘ *Unity*, and in the *Humility*, and in the *Fear of the Lord*, and his
 ‘ *gentle and peaceable Wisdom*, which is *Easie to be intreated* : That in
 ‘ the same *Power, Light and Spirit of God* ye may all be serviceable
 ‘ in your *Mens and Womens-Meetings*, in the *Possession of the Gospel-*
 ‘ *Order*, which *Gospel, the Power of God*, hath brought *Life and Im-*
 ‘ *mortality to light* ; that in this ye may see over him, that hath dark-
 ‘ ned you. And in this *Power*, the *Glorious Gospel*, no *Apostates* can
 ‘ come : for the *Power of God* was before the *Apostates* were, or the
 ‘ *Fall of Man and Woman* was, or the *Devil* either ; and will be, when
 ‘ he is gone. Therefore praise God, in his *Glorious Gospel*, in which
 ‘ you have an *Eternal Fellowship*, in the *Everlasting Gospel of Jesus*
 ‘ *Christ*, which is not of *Man*, nor by *Man*. And therefore all *Friends*
 ‘ in *Westmorland*, keep in the *Power of God*, which will and must
 ‘ preserve and cover you, if ye be preserved. Therefore let your
 ‘ *Faith* stand in the *Power of God*, and not in the *Wisdom of Mens*
 ‘ *Words*, lest ye fall : for in *God's Power* ye have *Peace, Life and Uni-*
 ‘ *ty* ; and for want of keeping in *God's Power*, and in his *Righteous-*
 ‘ *ness and Holy Ghost*, is all this *Strife* come among you.

G, F.

I also

I also writ the following *General Epistle to Friends* at the Yearly Meeting in London. 1676.

Swarth-
more.

My Dear Friends and Brethren,

‘ **W** Hom the Lord hath preserved by his *Eternal Power* to this Day, over and through many *Troubles, Storms, and Tempests,* and *Prisons*; and therefore let every one’s *Faith* stand in the *Power* of God, which is over the *Devil*, and before he was. So your *Faith* standing in the *Invisible Power* of God, it stands in that, which does not *change*; and the *Faith*, that *Christ Jesus*, the *Power* of God, is the *Author* of, it must stand in the *Power* of God: So then it stands in that, which is over all; in which they are established. And this the *Apostle* brought the *Church* and the *true Christians* to: And so ought all the *true Christians Faith* now, which *Christ* is the *Author* of, it must stand in the *Power* of God; in which *Power* of God the *Everlasting Kingdom* stands: and so as every one’s *Faith* stands in the *Power* of God, this keeps all in the *Power* of *Godlinefs*.

‘ For as it was in the *Days* of the *Apostles*, when some was crying up *Paul* and *Apollos* (and so forth) he judged them as *Carnal*; and exhorted them, and admonished them, that their *Faith* should stand in the *Power* of God. So it was not to stand in *Men*, nor in the *Words* of *Man’s Wisdom*; but in the *Power* of God: And he said, *He would not know the Speech* of them, but the *Power* amongst them; for the *Kingdom* of God is not in *Word*, but in *Power*. And so it is to be now: Every one’s *Faith* must stand in the *Power* of God, and not in *Men*, nor their *Speeches* of the good *Words*. For we have seen by *Experience*, when they begin to cry up *Men*, and their *Faith* to stand in them; such *Men*, as would have *Peoples Faith* stand in them, loves *Popularity*, and brings not *People’s Faith* to stand in the *Power* of God; and such cannot exalt *Christ*: And when such fall, they draw a great *Company* after them. And therefore the *Apostle* would not know such after the *Flesh*, but would know them, that were in the *Power* and *Spirit*; and struck down every one’s *Faith*, that stood in the *Words* of *Man’s Wisdom*, that they might stand in the *Power* of God: And so it must be now. And all, whose *Faith* doth not stand in the *Power* of God, they cannot Exalt his *Kingdom*, that stands in *Power*; and therefore every one’s *Faith* must stand in the *Power* of God.

‘ And the *Apostle* denied *Popularity*, when he Judged the *Corinthians*, for looking at *Paul* and *Apollos*, to be *Carnal*; and such are *Carnal* still: And therefore all should know one another in the *Spirit*, *Life* and *Power*, and look at *Christ*; and this keeps all low and down in the *Humility*. And they, whose *Faith* stands in *Men*, will make *Sects*: as in the *Days* of *J. N.* and *J. P.* and since in others: And such their *Faith* *Christ* is not the *Author* of; and if he be, they have erred from it, and made *Shipwrack* of it. And all those, that are in the *True Faith*, that stands in the *Power* of God, they will Judge them as *Carnal*, and Judge down that *Carnal Part* in them, that cries up *Paul* or *Apollos*; that their *Faith* may stand in the *Power* of God, and

1676. 'and that they may *Exalt Christ*, the *Author* of it. For every one's
 ~~~~~ *Eye* ought to be to *Jesus*, the *Author* and *Finisher* of their *Faith*;  
 Swarth- 'and every *Just Man* and *Woman* may live by their *Faith*, which *Je-*  
 more. *sus Christ* is the *Author* and *Finisher* of: And by this *Faith* every  
 ' *Man* and *Woman* may see *God*, who is *Invisible*; which *Faith* gives  
 ' the *Victory*, by which he hath *Access* to *God*. And so every one's  
 ' *Faith* and *Hope* standing in the *Power* of *God*, in it they all have  
 ' *Unity* and *Victory*, and *Access* to *God's Throne* of *Grace*; in which  
 ' *Faith* they do please *God*, which *Christ* is the *Author* of. And so  
 ' by that *Faith* they are *Saved*: and by this *Faith* they obtain the  
 ' good Report, and subdue all the *Mountains*, that have been betwixt  
 ' them and *God*.

' So that *Power* hath kept and preserved *Friends* over their *Persecutors*,  
 ' and over the *Wrath* of *Men*, and above the *Spoilings* of their *Goods*,  
 ' and *Imprisonments*; as seeing *God*, that hath created all, and gives  
 ' the *Encrease* of all; and upholds all by his *Word* and *Power*. There-  
 ' fore let every one's *Faith* be in his *Power*: And here in this no  
 ' *Schism* or *Seit* can come, for it is over them, and before they  
 ' were; and will be, when they are gone. But perfect *Unity* is in the  
 ' *Truth* and in the *Spirit*, that does *Circumcise* the *Body* of *Death*,  
 ' and that puts off the *Sins* of the *Flesh*, and plunges it down with  
 ' the *Spirit*: And in the *Spirit* of *God* there is a perfect *Fellowship*;  
 ' and *Christ* is the *Minister* of this *Circumcision* and *Baptism*.

' So this is upon me from the *Lord*, to write unto you all, that  
 ' every one of your *Faith*, that *Jesus* is the *Author* of, may stand in  
 ' the *Power* of *God*: and from the *Lord* I do warn you, and all every  
 ' where to the same. For if a *Star* should fall, which has been a  
 ' *Light*, either the *Earth* or the *Sea* does receive it; that is, the  
 ' *Earthly Mind*, or the foaming, raging *People*: Though neither the  
 ' *Seed*, nor *Light*, nor *Power*, nor *Truth* ever fell, nor the *Faith* it  
 ' self, the *Gift* of *God*; but *Men* going from it, then they become  
 ' *Unfavoury*.

' For *Adam*, whilst he kept in *Truth*, and obeyed the *Command* of  
 ' *God*, he was happy: but when he disobeyed the *Lord*, he fell under  
 ' the *Power* of *Satan*, and became unhappy, though he might talk af-  
 ' ter of his *Experiences* in *Paradise*; but he had lost his *Image*, and  
 ' his *Power* and *Dominion*, that *God* Created him in.

' And the *Jews*, after they received the *Law* of *God*, as long as they  
 ' kept the *Law* of *God*, which was just, holy, good and perfect, it kept  
 ' them good, just, and holy, and favoury; but when they turned their  
 ' Backs off the *Lord*, and forsook his *Law*, then they came under the  
 ' *Power* of *Darkness*, and under the *Powers* of the *Earth*, and were trod-  
 ' den under, as unfavoury.

And so the *Christians*, they were called a *City set on a Hill*, The  
 ' *Light* of the *World*, and the *Salt* of the *Earth*: but when they for-  
 ' sook the *Power* of *God*, and their *Faith* stood in *Words* and *Men*,  
 ' and not in the *Power*; then their *Walls* fell down, though the *Power*  
 ' in it self stood: and they lost their *Hill*, and their *Saltiness*, and  
 ' their *Shining*. And so as *Christendom* now does confess, they are  
 ' not in the same *Power* and *Spirit*, as the *Apostles* were in; so not in  
 ' the same *Salt*, nor upon the same *Hill*. So they came to be trod-  
 ' den

'den under, and the *Beast*, and the *Whore*, and the *false Prophet* are 1676.  
 'uppermost ; the *unfavoury*. So their *Dead Faith* is in *Men*, and in  
 'Words ; and therefore they are full of *Sects*, and one against ano-  
 'ther. Swarth-  
more.

'And now the *Everlasting Gospel*, the *Power of God* is preacht again,  
 'which was before the *Devil* was, that had darkned *Man* ; and by  
 'this *Power of God*, the *Gospel*, *Life* and *Immortality* is come to light  
 'again. And therefore every one's *Faith* is to stand in this *Power*,  
 'the *Gospel*, that hath brought *Life* and *Immortality* to Light in them ;  
 'and so to be Heirs of the *Power of God*, the *Gospel*. And here have all  
 'Men and Women a *Right* to the *Power of God*, before the *Devil*  
 'was : and the *Power of God* is the *Authority* of the *Mens*- and the  
 'Womens-Meetings, and of all the other *Meetings* set up thereby.

'But now as the *Gospel* is preacht again, if your *Faith* doth not stand  
 'in the *Power*, but in *Men*, and in the *Wisdom of Words*, you will  
 'grow *Carnal* ; and such are for *Judgment*, who cry up, as they did,  
 'Paul and Apollos, and not *Christ*, the *Author* of your *Faith*. And  
 'them that loves to be *Popular*, would have *People's Faith* to stand in  
 'them ; and such do not preach *Christ*, but *themselves*. But such as  
 'preach *Christ* and his *Gospel*, would have every *Man* and *Woman* to  
 'be in the *Possession* of it ; and so to have every *Man* and *Woman's*  
 '*Faith* to stand in *Christ*, the *Author* of it, and in the *Power of God*,  
 'which was before the *Devil* was ; and it will be, when he is gone.  
 'And their *Faith* standing in the *Power of God*, then nothing can get  
 'betwixt them and God : For if any should fall amongst us, as too  
 'many have done ; then that leads its *Followers* either into the *Waters*,  
 'or into the *Earth*.

'And if any should go from the *Spirit of Prophecy*, that did open  
 'to them, and from the *Power* ; they may speak their *Experiences*,  
 'which the *Power* hath opened to them formerly. And so might *Adam*  
 'and *Eve* speak, of what they saw and enjoyed in *Paradise* ; and so  
 'might *Cain* and *Balaam*, of what they saw ; and also the *Jews*, and  
 '*Corah*, and *Dathan*, who praised God on the *Banks*, and saw the *Vi-*  
 '*story* over *Pharaoh*, and they ate of the *Manna*, and drank of the  
 '*Rock*, and came to Mount *Sinai*, and saw the *Glory* of the *Lord*.  
 'And so also might the *false Apostles* speak of their *Experiences* ; and  
 'all those *false Christians*, that turned from the *Apostles* and *Christ*.  
 'And so may such do now, that err from the *Spirit*, that are come  
 'out of *Egypt* (in *Spirit*) and *Sodom*, and have known the *Raging* of the  
 '*Sodomites*, as *Lot* did the outward ; and the *Pursuit* of the *Spiritual*  
 '*Egyptians*, as the outward Jew did of the outward *Egyptians* : yet if  
 'they do not Walk in the *Spirit of God*, and in the *Light*, and in the  
 '*Grace*, which keeps their Hearts stablished, and their Words seasoned,  
 'and also their *Faith* to stand in the *Power of God*, in which the *Kingdom*  
 'stands ; they may go forth like the *false Christians*, and like the  
 '*Jews*, and like *Adam* and *Eve*, and *Cain*, and *Corah*, and *Balaam*,  
 'and be wandering Stars, Trees without Fruit, and Wells without Wa-  
 'ter, and Clouds without Rain : and so come to be *Unfavoury*, and  
 'trodden down. And as *Adam* who lost *Paradise* ; and the *Jews*,  
 'who lost the *Holy Land*, not walking in the *Law*, and keeping the  
 'Command of God ; and as the *Christians*, who lost the *City*, and the  
 'Hill,

1676. *Hill, and the Salt, and the Light since the Apostle's Days, and came to be unsavoury, and to be trodden under foot of Men.*

Swarth-  
more.

And therefore let every one's *Faith* stand, as I said before, in the *Lord's Power*, which is over all, through which they may be built upon the *Rock*, and the *Foundation of God*, the *Seed Christ Jesus*, that *bruises the Head of the Serpent*; who was before he was, and will be, when he is gone: who is the *Head of his Church*. So that all in *Christ* may be always *fresh and green*; for he is the *green Tree* that never *withers*: and all are *fresh and green*, that are grafted into him: and abide in him *fresh and green*, and bring forth *heavenly, fresh Fruits* to the Praise of God. And though *Adam and Eve* fell from *Paradise*, and the *Jews* fell from the *Law of God*, and many of the *Christians* fell from their *Prophecies*, and *erred* from the *Faith*, and the *Spirit*, and the *Grace*; and the *Stars* have *fallen*, as was spoken of in the *Revelations*: yet the *Spirit, Grace, Faith* and *Power of God* remains.

And many such *States* have I seen within this *Twenty Eight Years*; though there is a *State*, that shall *never fall*, nor be *deceived* in the *Elect*, before the *World* began: who are come to the *End* of the *Prophecies*, and are in *him*, where they *end*, and renewed up into the *Image of God* (by *Christ*) which *Man* was in, before he *fell*; in that *Power*, where he had *Dominion over all*, that *God* made: and not only so, but *Attain to a perfect Man, unto the measure of the Stature of the fulness of Christ*, who never fell. And in him is the *Sitting down in Life Eternal*, where their *Feet* stand sure and fast in the *Gospel*, his *Power*: and here their *Bread* is sure; and he that eats this *Bread*, lives for ever.

And all *Friends and Brethren*, that do *Declare God's Eternal Truth*, and *Word of Life*, live in it; and be seasoned with *Grace*, and salted with the *Heavenly Salt*, that your *Lives and Conversations* may preach, where-ever you come: That there be no *Rawness*, nor no *Quenching of the Spirit*, nor *despising Prophecy* neither in *Men* nor *Women*. For all must *Meet* in the *Faith*, that *Jesus* is the *Author* of; and in the *Light*, that comes from *Jesus*; and so grafted into the *Life*, that your *Knowledge* may be there one of another, in *Christ*. And that there may be none *Slothful*, nor sitting down in *Earthly Things*, and minding them, like *Demas of old*; lest you *Cloath* your selves with another *Clothing*, than you had at first: but all to keep *Chaste*; for the *Chaste* do follow the *Lamb*.

And *Friends*, that are settled in *Places*, that be *Ministers*, possess, as if ye did not; *married*, as if ye were not: and be loose to the *World* in the *Lord's Power*; for *God's Oil* will be a-top of all *Visible things*, which makes his *Lamps* to burn, and to give *Light* afar off. And none strive nor covet to be *Rich* in this *World* in these *Changeable things*, that will pass away: but your *Faith*, to stand in the *Lord God*, who changes not; that Created all, and gives the *Increase* of all.

And now *Friends*, Concerning *Faithful Men and Womens-Meetings*, which were set up in *God's Counsel*, whoever should oppose them, and the *Authority and Tenure* of them, I say; They oppose the *Power of God*, which is the *Authority* of them; and they are no *Ministers* of



of the Gospel, nor of Christ, that opposes his Power, which all are to possess. For the true Ministers of Christ, that preach Christ and his Gospel (which is to be preach't to all Nations, as Deceit is gone over all Nations, and all Nations have drunk the Whore's Cup, and she hath them in her Cage, her unclean Power from the Beast and Dragon, out of the Power of God, and out of Truth and the Spirit of God, the Apostles were in; the Power of God must come over all this again, and all the true Ministers, that preach the Gospel, (the Power of God) must bring all People into the Possession of it again. I say, whosoever preaches the Gospel of Christ and him to People or Nations, and those People and Nations receiving the Gospel, they receive the Power of God, that brings Life and Immortality to Light in them; and they see over the Devil, that hath darkned them, and the Beast, and the Whore and her Cage. And so by the Power of God Life and Immortality is brought to Light in them: then all these Men and Women being Heirs of this Power, the Gospel; they are Heirs of Authority and Power over the Devil, Beast, Whore and Dragon.

So all Men and Women, that be Heirs of this Power of God, it is their Possession and Portion; and they are to labour in their Possession and Portion, and to do God Almighty's business and Service in the Possession of the Power of God, the Gospel, which is a Joyful, Glorious, Everlasting Order. And here is the Authority of our Men and Women's Meetings, and other Meetings in the Name of Jesus, the Gospel of Christ, the Power of God; which is not of Man, nor by Man: and in this they are all to Meet, and to Worship God; and by this they are all to act, and in this Power they have all Fellowship, a Joyful Fellowship, a Joyful and Comfortable Assembly. And so this is the Day in the Eternal Light, that all are to take their Possessions of the Gospel and its Order, that Power of God, which they are Heirs of. And all the Faithful Men and Women in every Country, City and Nation, whose Faith stands in the Power of God, the Gospel of Christ, and have received this Gospel, and are in the Possession of this Gospel, the Power of God, they have all Right to the Power in these Meetings; for they be Heirs of the Power, which is the Authority of the Mens- and Womens-Meetings.

So here is God's Choice (and not Man's) by his Power of his Heirs, and they have all Freedom in this Gospel, the Power of God, to go to the Meetings, the Men to the Mens, and the Women to the Womens; for they are Heirs of the Power, which Power is the Gospel not of Man, nor by Man, but from Heaven, sent by the Holy Ghost, and received in the Holy Ghost; which hath brought Life and Immortality to Light in them, and they see over Enmity, and before it was, by the Light, and the Life, and Immortality, which is brought to Light in them.

So the Devil, the Author of Enmity, cannot get into this Authority and Power, nor Order, nor Fellowship of the Gospel, nor Life, nor Light, nor the Fellowship in the Holy Spirit, nor into the Unity of the Faith, which gives Victory over him, that hath separated Man from God, by which Faith they have Access to God; and into the Unity of this Faith the Serpent cannot come, nor into the Worship of God in Spirit and Truth: into this Worship the Devil can-

F f f f

'not

Swarthmore.

1676. 'not come, nor any *Enmity*. So I say, that the *Serpent*, the *Devil*, is out of the *Fellowship* of the *Gospel*, out of the *Unity* of the *Faith*, and out of the *Order* of the *Gospel*, and out of the *Worship* in *Spirit* and *Truth*: And they that be in this, be in *Unity* over him. And therefore, as I said before, let every one's *Faith* stand in the *Power* of *God*, the *Glorious Gospel*; and all to walk, as becomes the *Gospel* and the *Order* of it: and as every one hath received *Christ Jesus*, the *Lord*, so walk in him, and let him be their *Lord* and *Orderer*. For they that do preach the *Gospel* of *Christ Jesus*, it is to the *Intent*, that all might come to be *Heirs* of the *Gospel*, and into the *Possession* of it; and to be *Heirs* of *Christ* and of his *Government*, the *Encrease* of which there is *no end*; who is over all in his *Righteousness*, and over all in his *Light*, *Life*, *Power* and *Dominion*. And therefore know one another in his *Power*, his *Gospel*, which is the *Authority* of your *Meetings*: And know one another in *Christ Jesus*, who is able to restore Man out of the *State* of the *Fall*, into the *Image* of *God*, as he was in before he *fell*, and into that *Power* and *Dominion*, that Man had, before he *fell*, and into himself, that never *fell*; where they shall go no more forth. And here is the *Rock* and *Foundation* of *God*, that stands sure.

Swarth-  
more.

'And *Friends*, be *Tender* to the *Tender Principle* of *God* in all, and shun the *Occasion* of *Vain Disputes* and *Janglings*, both amongst your *selves* and *others*; for that many times is like a *blustering Wind*, that *hurts* and *bruises* the *tender Buds* and *Plants*. For the *World*, though they have the *Words*, yet they be out of the *Life*: and the *Apostle's* *Disputing* with them, were to bring them to the *Life*. And those *Disputes*, that were amongst the *Christians* about *Genealogies*, and *Circumcision*, and the *Law*, and *Meats* and *Drinks*, and *Days*, those came to be the *worst sort* of *Disputers*, whom the *Apostles* *Judged*; for such destroyed People from the *Faith*. And therefore did the *Apostles* exhort the *Churches*, That *every ones Faith* should *stand in the Power* of *God*, and to *Look at Jesus*, which was the *Author* of it; and there every *Graft* stands in *Christ*, the *Vine*, quiet, where no *blustering Storms* could *hurt* them: and there is the *Safety*. And there all are of *one Mind*, *one Faith*, *one Soul*, *one Spirit*, *Baptized* into *one Body* with the *one Spirit*, and made all to *drink* into *one Spirit*, *one Church*, *one Head*, that is *Heavenly* and *Spiritual*; *one Faith* in this *Head*, *Christ*, who is the *Author* of it, and hath the *Glory* of it; *one Lord* to order all, who is the *Baptizer* into this *one Body*. So *Christ* hath the *Glory* of this *Faith* out of every *Man* and *Woman*; and *God* through him hath his *Glory*, the *Creator* of all in his *Power*, the *Gospel*, that hath brought *Life* and *Immortality* to *Light* in them: and their *Faith* standing in it, they know the *Immortal God*, and *Serve* and *Worship* him, in his *Spirit* and in his *Truth*; by which they are made *God's free Men* and *Women*, from him, that is out of the *Truth*.

'And now *Friends*, all you, that have been *Ancient Labourers*, and have known the *Dealings* of the *Lord* these *Twenty Years* (*more or less*) as I have often said to you, to *draw up* what you can, of that which the *Lord* hath carried you through by his *Power*, the *Passages* and *Sufferings*,

'Sufferings; and how by the Lord ye have been supported from the 1676.  
 'first: So that the Lord may be Exalted by his Power now, and in  
 'the Ages to come, who hath been the only Support, Defence and Swarth-  
 'Stay of his People all along, over all to himself; to whom be all more.  
 'Glory and Praise for ever and ever, Amen: Who deserves it in his  
 'Church throughout all Ages, from his living Members, who return  
 'the Praise to the living God, who lives and reigns over all, blessed  
 'for ever; who is the Life, and Strength, and Health, and Length of  
 'the Days of all his People. And therefore let there be no Boasting,  
 'but in the Lord, and in his Power and Kingdom; and that keeps all in  
 'the Humility.

'And Friends, In the Lord's Power and Truth, what Good you can  
 'do for Friends, that be in Prison or Sufferers, as to the Informing of  
 'them, or helping of them, Every one bend your selves to the Lord's  
 'Power and Spirit, to do his Will and his Business; and in that all will  
 'have a fellow-Feeling of one anothers Conditions, in Bonds, or in what  
 'Trials and Tribulations soever: you will have a fellow-Feeling one  
 'of another, having one Head, and one Lord, and being one Body in  
 'him. For God's Heavenly Flail hath brought out his Seed, and his  
 'Heavenly Plow hath turned up the fallow Ground, and his Heavenly  
 'Seed is sown by the Heavenly Man, which brings forth Fruits to the  
 'Heavenly Sower in some Fifty, Sixty, and an Hundred fold in  
 'this Life: And such in the World without End will have Life Eter-  
 'nal. Oh, therefore all keep within, and let your Lights shine, and  
 'your Lamps burn; and that you all may be the Wells full of the  
 'Living Water, and the Trees full of the Living Fruit of God's  
 'Planting, whose Fruit is unto Holiness, and End is Everlasting  
 'Life.

'And so the Lord God of Power preserve you all in his Power, and let  
 'all your Faith stand therein, that you may have both Unity in the  
 'Faith, and in the Power; and by this Faith and Belief you may be  
 'all grafted into Christ, the sure Root and Rock of Ages, where the  
 'Eternal Sun of Righteousness shines, in the Heavenly and Eternal  
 'Day, upon his Plants and Grafts. And this Sun never sets nor goes  
 'down: And the Heavenly Springs of Life, and Showers are known to  
 'Water and nourish the Grafts, and Plants, and Buds, that they may  
 'always be kept fresh and green, and never wither; bringing forth  
 'fresh and green, and living Fruit, which is offered up to the Living  
 'God; and he is glorified, in that you bear much Fruit. And so, as I  
 'said before, The Lord God Almighty keep you, and preserve you all in  
 'his Power, Light and Life, over Death and Darknes; that in the Light,  
 'Life and Power of God you may spread his Truth abroad, and be  
 'valiant for it upon the Earth, answering that of God in all: That  
 'with it, the Minds of People may be turned to God and Christ, so  
 'that with it they may come to know the Lord, Christ Jesus in the  
 'New Covenant, in which the Knowledge of the Lord shall cover the  
 'Earth, as the Waters do the Sea; and his Life must go over  
 'Death, and his Light must go over Darknes, and the Power of God  
 'must go over the Power of Satan.



1676. *Swarthmore.* ' And so all ye, that be in the *Light, Life and Power*, Keep the Heavenly Fellowship in the Heavenly Power; and the Heavenly Unity in the Heavenly, Divine Faith, and the Unity of the Spirit, which is the Bond of the Heavenly Prince of Princes Peace; who bruises the Head of the Enmity and of the Adversary, and reconciles Man to God, and all things in Heaven, and in the Earth: a blessed Reconciliation. And let every one's Faith stand in the Power of God, which Jesus Christ is the Author of; that all may know their Crown of Life. For all outward things without the Substance, the Life, the Power, is as the Husk without the Kernel, and doth not nourish the Immortal Soul, nor the new-born Babe; but that which it is nourished by, is the Milk of the Word, by which it is born again, and groweth by it in the Heavenly Life, Strength and Wisdom. And the Gospel, which is not of Man, nor by Man, but is the Power of God, and answers the Truth in all, all the Possessors of it are to see, that all Walk according to it; which Everlasting Order is ordained of God already, and all the Possessors of him, possess their Joy, their Comfort and Salvation. So with my Love unto you all, with him that Reigns, and is over all, from Everlasting to Everlasting.

' So dwell in the Love of God, which passeth Knowledge, which Love of God doth Edifice the Living Members of the Body of Christ; which Love of God you come to be built up in, and in the Holy Faith, which Christ is the Author of, that stands in his Power. And this Love of God it brings you to bear all things, and endure all things, and hope all things. From this Love of God, which you have in Christ Jesus, nothing will be able to separate you, neither Powers, nor Principalities, Heights nor Depths, things present, nor things to come, Prisons, nor Spoiling of Goods, neither Death, nor Life. So the Love of God keeps above all that, which would separate from God; and makes you more than Conquerors in Christ Jesus: And therefore in this Love of God dwell, which you have in Christ Jesus. And that with the same Love you may Love one another, and all the Workmanship of God; so that you may Glorifie God with your Bodies, Souls and Spirits, which are the Lord's. Amen.

G. F.

' All Friends, sit low in the Life and the Lord's Power, and keep your Place in it, till the Lord and Master of the Heavenly Feast bid you, Sit higher; lest you take the Highest Place, and be put down with Shame. He that hath an Ear, let him hear.

G. F.

And

‘And Friends, take heed of speaking the things of God in the Words, 1676.  
 ‘that Men’s Wisdom hath taught; for those Words will lift up the  
 ‘foolish, that be erred from the Spirit of God: which Words and Swarth-  
 ‘Wisdom is for Condemnation, and that which is lifted up by them, more.  
 ‘and they, that thereby speak the things of God in them. So that  
 ‘Old House with it’s Things must be thrown under the Foot of the  
 ‘New Birth.

‘And Friends, I desire, that you may all keep the Holy Order,  
 ‘which is in the Gospel, the Glorious Order in the Power of God, which  
 ‘the Devil is out of; which was, before all his Orders were, and be-  
 ‘fore they made any in the World.

‘In this Gospel, the Power of God, is the Glorious Order, this Joy-  
 ‘ful Order keeps all Hearts pure to God, an everlasting Peace, Unity  
 ‘and Order; feel it, and keep the Order of it, both Men and Women, and  
 ‘come to be Heirs of the Gospel, which brings Life and Immortality  
 ‘to Light. and to see over that Power of Darknes, by him, who was  
 ‘before the Power of Death was: In this is the Holy Order in Love and  
 ‘Peace. And so keep in this, that keeps you always pure; and what  
 ‘Men and Women act in this, they act in that which will stand, when  
 ‘the World is gone. This is not received of Man, nor by Man:  
 ‘every Man and Woman must feel this Power, that brings Life and  
 ‘Immortality to Light through the Gospel; in that feel this, then Heirs  
 ‘of this Gospel. This is their Inheritance and Portion, which they  
 ‘have Right to, and to Membership: Every Man and Woman inherit  
 ‘it, possess it; every one take your Possessions of this Gospel of Salva-  
 ‘tion, and of it’s Holy Orders.

‘There hath been some Scruple about Men- and Womens-Meetings:  
 ‘Men and Women in the Gospel are Heirs of the Power, which was, be-  
 ‘fore the Devil was; Heirs of this, then enter into the Possession of it,  
 ‘and do the Lord’s Business therein: And every one take the Care of  
 ‘God’s Honour, and to keep all things in Righteousness and Holiness,  
 ‘which becomes God’s House. And in that, which Honours the Lord  
 ‘God, it eased me, when those Meetings were set up for Men and Wo-  
 ‘men: That are Heirs of the Gospel, have Right to the Gospel-Order,  
 ‘and it belongs to them. Then take your Possessions, and Practise  
 ‘in it: and be not Talkers only, but Live and Walk in the Gospel, the  
 ‘Power of God; which is the Authority of your Meetings.

Swarthmore, the 28th of the  
 Third Month, 1676.

G. F.

Read at the Yearly Meeting in London, the 17th of the  
 Third Month, 1676.

1676.

Swarth-  
more.

During this time also, I *Collected* together as many as I could, of the *Epistles* I had written in former *Tears* to *Friends*. I made a *Collection* too of the several *Papers*, that I had written to *O. Cromwel*, and his Son *Richard*, in the time of their *Protectorships*; and to the *Parliaments* and *Magistrates*, that were in their times. And after I had gathered them together, I *Collected* also the *Papers* I had written to King *Charles* the *Second*, since his *Return*, and to his *Council* and *Parliaments*, and the *Justices*, or other *Magistrates* under him. I made also another *Collection* of *Certificates*, which I had received from divers *Governours* of *Places*, *Judges*, *Justices*, *Parliament-Men* and others, for the *Clearing* of me from many *Slanders*, which the *Envious Priests* and *Professors*, both here and beyond the *Seas*, had cast upon me: And this I did for the *Truth's sake*, as knowing, that their Design in *Slandering* me was, to *defame* the *Truth* published by me, and hinder thereby (if they could) the *Spreading* thereof amongst the *People*. Besides these I made *Two Books* of *Collections*; the one was, A *List* or *Catalogue* of the *Names* of those *Friends*, who went first forth out of the *North* of *England*, when *Truth* first brake forth there, to proclaim the *Day* of the *Lord* through this *Nation*. The other was of the *Names* of those *Friends*, that went first forth to *Preach* the *Gospel* in other *Nations*, *Countries* and *Places*, and in what *Tears*, and to what *Parts* they went.

I made also another *Collection*, in *Two Books*; one of *Epistles* and *Letters*, from *Friends* and others, on several *Occasions* to me: The other of *Letters* of mine to *Friends* and others.

I writ also a *Book* of the *Types* and *Figures* of *Christ*, with their *Significations*; and many other things, which will be of *Service* to *Truth* and *Friends* in times to come.

I took notice also of those, who had *run out* from *Truth*, and drawn others out after them, and turned against *Truth* and *Friends* at several times, since the *First Breaking forth* of *Truth* in this *latter Age*, and what became of them; noting particularly the *Repentance* and *Return* of such of them, as came back to *Truth* again. But some *ran quite out*, and never returned again; but were *Cut off* in their *Gain saying* and *Rebellion*: for the *Word* and *Power* of *God* hath blasted, and is blasting them, and the *Holy Seed* hath ground, and is grinding them to *pieces*. And this I have observed, that they, who have been *Convinced*, and have not *lived* and *walked* in the *Truth*, have been the *Worst Enemies* to the *Truth*, and done most *Hurt* amongst *Friends* in the *Truth*, and to others: And in these I have seen fulfilled, what the *Lord* did long since shew me, *That such should be greater Deceivers, than all the Priests and Professors*. For such as came as far as *Cain*, and *Balaam*, and *Corah*, and *Dathan*, and could *preach Christ*, and say, *They had preached in his Name*; and such as came to be *Apostles*, and had tasted of the *Power* of *Christ*, and then turned from it; such could yet speak their *Old Experiences*, and have the *good Words*, like *Corah* and *Balaam*: but not keeping in the *Life* and *Truth*, such *Deceived* the *Hearts* of the *Simple* both *then* and *now*, and such come to be of the *Devil*, who *abode not in the Truth*; as *Cain*, and and all the *Jews*, that *abode not in the Truth*, were. For though

Cain



Cain did Sacrifice to God, and did talk with God; and the Jews could 1676. talk of Abraham, Moses and the Prophets: yet Christ told them, *They were of their Father, the Devil.* In like manner, though they, <sup>Swarth-  
more.</sup> who are called Christians, can talk of Christ, and use his, and his Apostles and Disciples Words: yet not abiding in the Truth, and Power, and Spirit, that the Apostles were in, they are of the Devil, out of Truth, and do his Work. And so are all these, that have been Convinced of God's Eternal Truth, since it sprang up in this Nation, that have not abode in the Light, and in the Spirit and Power of Christ Jesus; but have turned against the Power, and have opposed the Work thereof: though they may retain their former Experiences, and be able to speak many good Words; yet not living in the Life and Power, that gave them those Experiences, they live in the Power of Darknes, which is of the Devil: and by the Light and Truth both he and they are Condemned; and must own their Condemnations, if ever they come to Truth again. For to Resist the Heavenly Power, and to oppose the Workings and Divine Manifestations thereof through any, is not a light Matter. And as I had been moved of the Lord, to travel in his Power round about this Nation, and in other Parts, to preach the Everlasting Gospel, and to declare the Word of Life, which was in the Beginning, through many Imprisonments, Hardships, Sufferings and Trials; so I was afterwards moved to Travel in the same Heavenly Power about the Nation again (and to write to such Places, where I came not) to recommend unto Friends the setting up of the Quarterly and Monthly Meetings in all Counties, for the looking after the Poor, and taking Care for Orderly Proceedings in Marriages, and other matters relating to the Church of Christ: Though some Meetings for this end were settled in the North of England in the Year 1653.

And after this also, Truth still spreading further over the Nation, and Friends encreasing in number, I was moved by the same Eternal Power to recommend the setting up the Womens-Meetings also; that all, both Male and Female, that had received the Gospel, the Word of Eternal Life, might come into the Order of the Gospel, brought forth by the Power of God, and might act for God in the Power, and therein do Business and Service for him in his Church. All the Faithful must labour in God's Vineyard; they being his Hired Servants, and he having given them the Earnest of his Spirit. For a Master, that hires a Servant, and gives him the Earnest of his Hire, expects, he should do his Work, after he knows his Will, in the outward Creation: So all God's People, that be of the new Creation, and have received the Earnest of his Spirit, ought to labour with, by and in his Spirit, Power and Grace, and Faith in the Light, in God's Vineyard, that they may have their Wages every one, Male and Female, when they have done God's Work and Business in his Day, which is Eternal Life. But none can labour in his Vineyard, and do his Work and Will, but as they walk in the Heavenly Divine Light, Grace and Spirit of Christ; which is, hath been and is my Travel and Labour in the Lord to turn all to.

But


1676.

Swarth-  
more.

But some that professed *Truth*, and had made a great *Shew* therein, being gone from the *Simplicity* of the *Gospel* into *Jangling*, *Division*, and a *Spirit* of *Separation*, endeavoured to discourage *Friends*, (especially the *Women*) from their *Godly Care* and *Watchfulness* in the *Church* over one another in the *Truth*; opposing their *Meetings*, which in the *Power* of the *Lord* were set up for that *End* and *Service*. Wherefore I was moved of the *Lord* to write the following *Epistle*, and send it forth among *Friends*, for the discovering of that *Spirit*, by which those *Opposers* were acted, and its *Work* and *Way*, in and by which it wrought; and to warn *Friends* of it, that they might not be betrayed by it.

‘ **A**LL my *Dear Friends*, Live in the *Seed* of *Peace*, Christ Jesus, in whom ye have all *Life*. And that *Spirit*, that comes amongst you to raise up *Strife*, is out of Christ; for it is the *Spirit*, that is not *ease* to be intreated, nor *gentle*, so not of the *Wisdom* of God, which is justified of her *Children*: And so they, that follow that *Spirit*, are none of *Wisdom's Children*. Now there is a *Spirit*, that hath made a *Separation*, and has been against *Men* and *Womens-Meetings*; yet has set up one of their own, whom they have given *Power* to: and that none shall sit amongst them, but whom they give *Power* to, but shall be looked upon as *Usurpers* of *Authority*. Now this *Spirit* and its *Work* is not of God, though it has made some *Jumble* amongst some; and the *Path* it may travel in, is through the earthly *Affections*, or the *Unestablished*, or *Apostates*. But all that are in the *Life*, and *Spirit*, and *Light*, and *Grace*, and *Truth*, and the *Power* of God, bar it out; and such as sit under their own *Vine*, Christ Jesus, and are grafted into him, have no need of their *Exhortation* or *Counsel*: for the true Believers are entred into their *Rest*. And therefore all keep in the *Gospel* of *Peace*; and they that be *Heirs* of the *Kingdom*, and of it, keep in your *Possession* of it.

‘ Now some that are of this *Spirit*, have said to me, *They see no Service in Womens-Meetings*. My *Answer* is, and hath been to them and such, If they be *blind*, and without *Sight*, they should not oppose others; for there is none *Imposes* any thing upon them: for God never received the *Blind* for a *Sacrifice*, neither can his *People*. But *Christ* has *enlightned* all; and to as many, as receive him, he gives *Power* to become the *Sons* of God: And such as be *Heirs* of his *Power*, and of his *Gospel*, which brings *Life* and *Immortality* to *Light*, they can see over him, that has *darkned* them: and all such do keep the *Order* of the *Gospel*, the *Power* of God, and their *Meetings* in it; which preserves them in *Life* and in *Immortality*. And all these do see the great *Service* of the *Mens*- and of the *Womens-Meetings*, in the *Order* of the *Gospel*, which is the *Power* of God: For they are *Meet-helpers* in this *Power*, which is the *Authority* of their *Meetings*. And now I say to all you, that be against *Womens-Meetings*, or the *Mens*, and say, *You see no Service for the Womens-Meetings*, and oppose them; you are therein out of the *Power* of God, and his *Spirit* you live not in. For God saw a *Service* for the *Assemblies* of the *Women* in the *Time* of the *Law*, about those things, that  
‘ apper-

' appertained to his *Worship* and *Service*, and to the *holy things* of his 1676.  
 ' *Tabernacle*; and so do they in the same *Spirit* see now their *Service*   
 ' in the *Gospel*: *many things* in those *Meetings* being more *proper* for the *Swarth-*  
 ' *Women* to see into, than the *Men*; and they in the *Power* and *Wis-* *more.*  
 ' *dom* of *God* may inform the *Men* of such things, as are not *proper*  
 ' for them: and the *Men* may inform the *Women* of such things, as are  
 ' not *proper* for them, as *Meet* helps each unto another. For in the  
 ' *Time* of the *Law*, by the *Law* of *God* the *Women* were to *Offer*, as  
 ' well as the *Men*; and so in the *Time* of the *Gospel* much more, are  
 ' they to *Offer* their *Spiritual Sacrifices*: for they are all called, both  
 ' *Men* and *Women*, a *Royal Priesthood*; and they are of the *Houshold* of  
 ' *Faith*, and they are the *Living Stones*, that make up the *Spiritual*  
 ' *Building*, which *Christ* is the *Head* of; and are to be *encouraged*  
 ' in their *Labour* in the *Gospel*: For all things that they do, both *Men*  
 ' and *Women*, are to be done in the *Power* of *God*. And all such, as  
 ' see no *Service* for these *Womens-Meetings*, or the *Mens*, but do *oppose*  
 ' them, and make *Strife* amongst *Friends*, are in the same *Spirit*  
 ' of the *World*, that is against, and *forbids* our other *Meetings*; and  
 ' are in the same *Spirit* of the *World*, that hath been and is against *Wo-*  
 ' *mens Speaking* in *Meetings*, and says, *They must be silent*, &c. though  
 ' the same *Apostle* commands, *That Men should keep Silence* as well as  
 ' the *Women*, if there were not an *Interpreter*. And therefore all  
 ' *Friends*, you may see, that the *Spirit* of the *World* hath entred such  
 ' *Opposers*, though they come under another *Colour*: for They would  
 ' not have us to *Meet* at all. And These are against the *Womens-Meet-*  
 ' *ings*, and some of them against the *Men's* also; and say, *They see no*  
 ' *Service* for them: Then they may hold their *Tongues*, and not *oppose*  
 ' them, that do see their *Service* for *God* in these *Meetings*.

' Therefore all you, that feel the *Power* of *God*, and your *Service*  
 ' for *God*, as aforesaid, in them, you *Men* and *Women*, keep your *Meet-*  
 ' *ings* in the *Power* of *God*, the *Authority* of them, as they were settled  
 ' in it; and then ye will be preserved both over this *Spirit*, that *op-*  
 ' *poses* them, and over the *Spirit* of the *World*, that opposes your other  
 ' *Meetings*: For it is all one in the *Ground*, and would bring you in-  
 ' to *Bondage*. For such are out of the *Peaceable Gospel*, who *oppose* its  
 ' *Order*; and out of the *Faith*, that *Works* by *Love*; and out of the  
 ' *Wisdom*, that is gentle, and easie, and peaceable, &c. and out of the  
 ' *Kingdom*, that stands in *Peace* and *Joy*. Therefore keep over that  
 ' *Spirit*, that sows *Discord* or *Dissension*, and would draw you from  
 ' your *Habitation* and *Possession* in the *Order* of the *Gospel*: For it is  
 ' the same *Spirit*, that deceived *Adam* and *Eve*, by which they lost  
 ' their *Habitation* in the *Righteousness* and *Holiness*, and their *Domi-*  
 ' *nion*: and so that *Spirit* got over them, and so it would get over you.  
 ' One while it will tell you, *It sees no Service* for your *Meetings*; and  
 ' another time *Oppose* you: But I say, This is the *blind Spirit*, which  
 ' is out of the *Power* of *God*, and which the *Power* of *God* is over. And  
 ' therefore keep in the *Power*, that ye may stand up for your *Liberty*  
 ' in *Christ Jesus*, *Males* and *Females*, *Heirs* of him and of his *Gospel*, and  
 ' his *Order*: and so stand up for your *Liberty* in the *Gospel*, and in the  
 ' *Faith*, which *Christ Jesus* hath been the *Author* of; for if ye lose  
 ' it, and let another *Spirit* get over you, ye will not so soon regain it  
 ' again.



1676. *again. For I knew, the Devil would bestir himself in his Instruments,*  
 when *Mens- and Womens-Meetings* came to be *set up*, and all in the  
*Power, Light and Truth*, and *Heirs of the Gospel* to take their *Pos-*  
*session of it in every County and City*, in it to *walk*, and to *watch* one  
 over another, and in it to take *Care of God's Glory and Honour*, and  
 his precious *Truth*, and to see, that all did walk in the *Truth*, and  
 as becomes the *Gospel*, and to see, that nothing was *lacking*; and so  
 whatsoever was *decent, modest, virtuous, lovely, comely, righteous,*  
 and of *good Report*, to follow after; and to *admonish and exhort* all,  
 that was not *faithful*, and to *rebuke* all that did *Evil*: I knew, that  
 this would give such a *Check* to all *loose Speakers, Talkers and Walk-*  
*ers*; I did not expect, but that there would be an *Opposition* against  
 such *Meetings*. But never heed, *Truth* will come over them all,  
 and is over them all; and *Faith* must have the *Victory*: for the *Go-*  
*spel*, and its *Order* is *Everlasting*, and the *Seed* (Christ) is the *Be-*  
*ginning and the Ending*, and will out-last all; the *Amen*, in whom  
 ye have *Peace*. I say, all that *do oppose* the *Mens- and Womens-*  
*Meetings*, or that *Marriages* should be *laid before them*, or of *Re-*  
*cording of Condemnations of Sin and Evil*; or, *Admonishing or Ex-*  
*horting* such, as walk not in the *Truth*; they are of a *loose Spirit*,  
 and their *Spirits* tend to *Looseness*: and let them take them, that will;  
 for *Truth* will not have them, nor will have none of their *Sacrifice*:  
 For nothing is accepted of God, but what is done in *Truth*, and in  
 his *Spirit*, which is *peaceable*. And the *Authority* of our *Mens- and*  
*Womens-Meetings* is the *Power of God*; and all the *Heirs of the Go-*  
*spel* are *Heirs of that Authority and Dignity*: and this is of God,  
 and shall Answer the *Witness of God* in all. And the greatest *Opposers*  
 of this *Practice and Work* will be, and are such, as have been *Con-*  
*vinced of God's Truth*, but have not *lived* in it; and such were the  
 greatest *Troublers of the Church in Moses's Day*, and in the *Days of*  
 the *Apostles*: But mark their *End*, and read, what *became* of them  
 all. And therefore all keep your *Habitation in Truth*, and therein  
 ye may see, what *became* of all the *Opposers* of it for *Twenty Tears*  
 past: They are all *gone*, and the *Truth* *lives and reigns*, and the *Seed*  
 is over all, and all is *One* in it, in *Rest, Peace, and Life Everlasting*;  
 and therein they sit down together in the *Heavenly Places* in Christ  
 Jesus, the *Amen*.

Swarthmore, the 5th of the  
 8th Month, 1676.

G. F.

In this Year, while I was at Swarthmore, died William Lampit, the  
 old Priest of Ulverstone (which is the Parish, that Swarthmore is in.) He  
 was an Old Deceiver, and Perverter of the Right Way of the Lord, and  
 a Persecutor of the People of God; and much Contest I had with him,  
 when I first came into those parts. He had been an old false Prophet:  
 for in the Year 1652. he Prophefied (and said, he would Wage his Life  
 upon it) That the Quakers would all vanish, and come to nought within  
 half a year: But he came to nought himself. For he continued in his  
 Lying and false Accusing of God's People, till a little before he died; and  
 then he cried for a little Rest: And to one of his Hearers, that came to  
 visit

visit him before he *died*, he said: I have been a *Preacher* a long time, 1677. and thought, I had *lived well*; but I did not think, it had been so *hard* a Thing to die.

Now after I had finished those *Services*, which lay upon me then to do, feeling my *Spirit* drawn again towards the *South*, (though I was yet but *weakly*, and not able to *Travel* far in a Day) I left *Swarthmore* on the *Twenty Sixth Day* of the *First Month* 1677. and went to *Thomas Pearson's* at *Powbank* in *Westmorland*, where I had a *Meeting* the *next Day*: and went from thence to *Thomas Cam's* at *Cam's-Gill*, whither *Robert Widders*, with his *Wife*, and several other *Friends* came to see me, before I left the *Country*, and to be at the *Meeting* there the *next Day*, which was very large; and in which I was largely drawn forth in *Testimony* to the *Truth*. After the *Meeting* I had much *Discourse* with some of that *Meeting*, who at that time were not in *Unity* with *Friends* of the *Quarterly Meeting* they belonged to: but afterwards several of them, that were somewhat *Tender*, came to see their *Error*, and gave forth *Condemnations* against themselves. Next day *John Blayking* came to *Tho. Cam's*, to bring me to his *House* at *Drawell* in *Sed-  
Torkshire.  
Sedberg.  
Drawell.* *berg* in *Torkshire*; whither I went with him, visiting *Friends* in the way. I staid at *Drawel* two or three *Nights*, having *Meetings* there and thereabouts: For while I was there, the *Men- and Womens-Meetings* were held there, which were very large and precious. And on the *First Day* following I had a *Meeting* at *Brigflats*, not far off, where were most part of the *Friends* from the several *Meetings* round about, and a great *Concourse* of other *People* also, so that it was thought, there were *Five or Six Hundred People*; and a very good *Meeting* it was, wherein *Truth* was largely declared, and preciously opened, to the comforting and refreshing the *Faithful*, and the drawing near them, that were afar off. After this I had another *Meeting* at *John Blayking's*, where were many *Friends*, that were going to the *Quarterly Meeting* at *Kendal*: With them my *Wife* went back (who, with her Daughter *Rachel*, had accompanied me thus far;) and I, having *Leonard Fell* with me, passed on through *Sedberg* and *Garisdale*, and into *Wensydale*, visiting *Friends*, as we went. And at Night I reached to *Richard Robinson's* at *Counter-side*, where several *Friends* came to me that *Evening*; and some of them went with me *next Day* over the *Hills*, to the *Widow Tenant's* at *Scarhouse* in *Langstrothdale*, whither we had much ado to get, the *Snow* lay so deep, though it was a *Week* in the *Second Month*. Here on the *next Day* (which was the *First Day* of the *Week*) we had a large *Meeting*, *Friends* coming to it from several parts round about; and the *Lord* gave me a very seasonable *Testimony* to bear amongst them, which I did for several *Hours*, to their great *Satisfaction* and *Comfort*. Thence passing on through *Bishopsdale*, *Mildum*, *Barton*, and so through the *Country* by *Bedal* and *North-allerton*, I came to *George Robinson's* at *Burrowby*; where also *Friends* coming out of several parts, we had a very large and good *Meeting*, and very *Peaceable*. But not long after, an envious *Justice*, who lived not far off, hearing, that I had a great *Meeting* there, troubled *Friends* about it, and made them appear at the *Sessions*, where he asked them many *ensnaring Questions*; for he knew not, how to *Convict* them, because he had no *Proof* against them. When he saw, his *Questions* did

not

Swarthmore.

Westmorland.  
Powbank.  
Camsgill.Torkshire.  
Sedberg.  
Drawell.

Brigflats.

Drawell.

Sedberg.  
Garisdale.  
Wensydale.  
Counter-side.Langstrothdale.  
Scarhouse.Bishopsdale.  
Mildum.  
Barton.  
Bedal.  
Northallerton.  
Burrowby.

1677. not Catch them; he told them, *He had heard, that George Fox was at a large Meeting with them, and they all sate Silent, and none spake Burrowby in the Meeting.* This false Story he cunningly feigned, thinking thereby to have drawn out some of the *Friends* to have contradicted him, and have said, *That I had spoken in the Meeting;* that so he might have *Convicted* them upon their own *Confession*, and have *Fined* them. But *Friends* standing in the *Wisdom* of *God*, did not Answer him according to his *Desire*; and so escaped his *Snare*. But two other *Friends*, that came out of *Ireland*, and were at this *Meeting*, having a *Meeting* that *Evening* about *three Miles* off; this *Evil-minded Justice* got *Information* thereof, and *Fined Friends*, and *plundered* them very sorely for it.

York.

I went from *Burrowby* to *Isaac Lindley's*, calling upon *Friends* on the Way, as I went. And having *Robert Lodge* and some other *Friends* with me, from thence next Day we passed to *Tork*; and the Day following (being the *First Day* of the *Week*) I was at *Friends Meeting* in *Tork*, which was large and peaceable. The *Second day* also I staid in *Tork*, and had two *Meetings* with *Friends* at *John Taylor's*; from whence I writ unto my *Wife*, to let her know, how it was with me, as followeth:

Dear Heart,

TO whom is my Love, and to thy *Daughters*, and to all *Friends*, that enquire after me. My *Desires* are, that ye all may be preserved in the *Lord's Everlasting Seed*, in whom ye all will have *Life and Peace*, and *Dominion*, and *Settlement* in the *Everlasting Home* or *Dwelling*, in the *House* built upon the *Foundation* of *God*. In the *Power* of the *Lord* I am brought to *Tork*, having had many *Meetings* in the *Way*. The *Way* was many times deep and bad with *Snow*, that our *Horses* sometimes were down, and we were not able to ride; and sometimes we had great *Storms* and *Rain*: but by the *Power* of the *Lord* I went through all. At *Scarhouse* there was a very large *Meeting*, and another at *Burrowby*, to which *Friends* came out of *Cleaveland* and *Bishoprick*: and many other *Meetings* we have had. At *Tork* Yesterday we had a very large *Meeting*, exceeding thronged, *Friends* being at it from many parts, and all quiet, and *Friends* well satisfied: Oh! the *Glory* of the *Lord* shined over all. And this Day we had a large *Mens- and Womens-Meeting*, many *Friends*, both *Men* and *Women*, being come out of the *Country*, and all was quiet: And this *Evening* we are to have the *Mens- and Womens-Meeting* of the *Friends* of the *City*. *John Whitehead* is here, with *Robert Lodge* and others: *Friends* are mighty glad, above Measure: So I am in my *Holy Element*, and *holy Work* in the *Lord*, *Glory* to his Name forever! To *Morrow* I intend to go out of the *City* towards *Tadcaster*, though I cannot *Ride*, as in days past; yet praised be the *Lord*, that I can *Travel* so well as I do. So with my Love in the *Fountain* of *Life*, in which as ye all abide, ye will have *Refreshment* of *Life*; that by it ye may grow, and gather *Eternal Strength* to serve the *Lord*, and be satisfied. So to the *God* of all *Power*, who is *All-sufficient* to preserve you, I commit you all, to his *Ordering*.

York, the 16th of the Second Month, 1677.

G. F.

Leaving



Leaving York, I travelled on through *Torkshire*, visiting *1677*  
 Friends at *Todcaster*, *Nottingly*, *Doncaster*, and so on to *Balby*,  
 having Meetings, as I went. At *Balby* I stayed the *First-day*  
*Meeting*, and went next day to *Thomas Stacy's* at *Ballowsfield*,  
 where in the Evening I had a *Meeting*, to compose some dif-  
 ference, that had happened between some, that professed Truth,  
 and they were Reconciled. From thence next day I came to  
*Stainsby* in *Derbyshire*, in which County I had formerly lived  
 some time, about the first breaking forth of Truth. Here I had  
 a good Meeting with *Friends*, and afterward passed to *Skegby* in  
*Nottinghamshire*, and from thence to *Nottingham*, to *John Reck-*  
*less* his house; who, being one of the *Sheriffs* of *Nottingham*,  
 (when I first declared Truth in that Town, and was Imprison-  
 ed for it) took me out of *Prison* into his own house, and kept  
 me there, till the *Mayor*, and the rest of the *Magistrates* of the  
 Town, took me away from him, and sent me to the *Prison* a-  
 gain: At which time this *John Reckless* was Convinced, and a-  
 bode in the Truth ever after. Now I had a Meeting with *Friends*  
 at his house that Evening, after I came thither, and another the  
 next day in *Friends publick Meeting-house*, which was peaceable  
 and well.

I went from thence the day following to *John Fox's* at *Wymes-*  
*would* in *Leicestershire*, where I had a Meeting that Evening; and  
 went next day to *William Smith's* at *Sileby*, where (it being the  
*First-day* of the *Week*) we had a very large Meeting: for besides  
*Friends*, that came from several places, the *Town's People*, hear-  
 ing that I was there, came many of them to the Meeting, and  
 heard the Truth declared gladly. Next day I went to *Leicester*,  
 where finding many *Friends* come out of the Country, to be at  
 the *Horse-fair* there next day, I had a very good Meeting with  
 them that Night, and had another Meeting next Evening (after the  
 Fair was over) at *William Wells* his house at *Knighton*, about  
 a Mile from *Leicester*: from whence next day I passed to *Swan-*  
*ington* (where I had formerly been taken Prisoner) and had a  
 Meeting there: from thence went to *Samuel Fretwell's* at *Hartshorn*  
 in *Derbyshire*, where I had a Meeting also: And then went  
 through the Country to *Henry Sidon's* at *Badgely* in *Warwick-*  
*shire*, and stayed the Meeting there, which (it being the *First-*  
*day* of the *Week*) was very large, and peaceable; notwithstanding  
 that a *Justice*, who lived not far off, had threatned, that  
 he would come, and break it up. After Meeting (having stay'd  
 a while with *Friends*) I went in the Evening to *Richard Baal's* of  
*Whittington*, where several *Friends* came to visit me. Next day I  
 went to *Nathaniel Newton's* at *Hartshill*, where several *Friends*  
 met me, with whom I had good Service. After this I passed  
 on, visiting *Friends* in divers places, till I came to *Dingley*,  
 where a Meeting was appointed before, which was very large,  
 and Truth was largely opened to the People: The Meeting was  
 peaceable and quiet, and the People generally Sober; saving  
 that while I was declaring, and shewing, how that *Chriffendom*  
 (so called) was gone from the pure Religion, that is undefiled,

A a a a

Cc.

1677. &c. One Man rushed out in a furious manner, and said, *I deny that*. After this Meeting, I went with *Thomas Charles* to his house at *Adingworth*, and from thence next day to *Northampton*, where I stayed the *First-day-Meeting*, which was very large and peaceable, and had much Service among *Friends* besides. Next day *Edward Cooper* of *Northampton* accompanied me to *Olney* in *Buckinghamshire*, where I stay'd at *James Brierlie's*, several *Friends* coming thither to see me in the Evening. Next day I went to a Meeting at *Turry* in *Bedfordshire*, to which *Friends* came from several Parts; so that it was a very large Meeting. Here I met with *William Dewsberry*, who after the Meeting took me along with him to his Son-in-law *John Rusb's* of *Kempston*, where I stayed with *William* that night, and most part of the next day; passing thence towards Evening through *Amptbill*, to *Thomas Gambolls* of *Bullocks-hill*. *William Dewsberry* went along with me thither, and there also several *Friends* came to visit us. Next day, passing through *Luton*, I went to *Market-street* (*William Dewsberry* accompanying me part of the way) and the day following *Leonard Fell* and I had a Meeting at *Kensworth*, which was pretty large and peaceable. After the Meeting we went to *Albans*, where we visited *Friends*, and next day passing through *South-Mims* and *Barnet*, where also we visited *Friends*, we came that night to the *Widow Haylye's* at *Guttershedge* in *Hendon* in *Middlesex*. Next day, being the *First-day* of the *Week*, we had a very large Meeting there, several *Friends* coming from *London*. I stayed there on the *Second-day*, and on the *Third* went to *William Mead's* house at *High-gate*, with whom next day I went to *London*: and it being the *Fourth-day* of the *Week*, I went to the Meeting at *Gracions-street*; where *Friends* and I were greatly refreshed in each other in the *Lord*, and the *Lord's* Power and Seed was set over all, blessed be his Name for ever.

Thus it pleased the *Lord* to bring me safe to *London*, though much wearied with Travel: for though I rode not very far in a day, yet having had much weakness of Body, continual Travel was hard to me. Besides, I had not much rest a-nights to refresh Nature: for I often sat late up with *Friends*, where I lodged, to Inform and Advise them in things, wherein they were wanting; and when I was in bed, I was often hindered of sleep by great pains, which I felt in my *Head* and *Teeth*, occasioned (as I thought) by *Cold* I had taken, by riding often in the Rain. But the *Lord's* Power was over all, and carried me through all, to his praise.

In my Journey I observed a slackness, and shortness in some that professed *Truth*, in keeping up the ancient Testimony of *Truth* against *Tithes*: for where-ever that Spirit got Entrance, which wrought Division in the Church, and opposed the *Mens* and *Womens Meetings*, it weakened those that received it, in their Testimony against *Tithes*. Wherefore I was moved of the *Lord* to give forth a short Paper, by way of an *Epistle* to *Friends*, to stir up the pure Mind in them, and to encourage and strengthen them in their *Christian Testimony* against that *Antichristian Yoke* and Oppression.

My

My dear Friends,

1677.

London.

BE faithful to the Lord in your *Testimony* for *Jesus*, who hath ended the *Levitical Priesthood* of *Aaron*, that took *Tithes*, and sent his *Ministers* forth *freely*, to give *freely*, that which they had received of him *freely*, without a *Bag* or a *Staff*. So *Christ's Disciples* could not join with those, that made a *Trade of Preaching*. And as there was a *Testimony* to be born against those *Tithes*, which were commanded in the *Law* for *Levi* and *Aaron*: So there is a *Testimony* to be born against these *Tithes*, which have been set up by *Man*, in the dark time of *Popery*, and not set up by *God* nor *Christ*. Now for any to cry against the *Priests* in words; and yet to give them *Means*, and put into their *Mouths*, that they may not prepare *War* against you, this is a *Contradiction*. And therefore take heed: for if the Lord *God* do bless you with outward *Creatures*, and you do bestow them upon *Baal's Priests*, the Lord may justly require the *Outward things* from you again, which he hath given you; who saith, That his *Christian Ministers* should *freely give*, as they have *freely received* of *Christ Jesus*. So all the *Preachers* for *Tithes* and *Money*, and the *Takers* and *Payers* of *Tithe* must be testified against in the Lord's *Power* and *Spirit*; so that all *Men* and *Women* may stand up in their *Testimony* for *Jesus Christ*, in his *Power* and *Spirit*, against the *Tithe-mongers*. Consider, how many faithful *Servants* and *Valiants* of the Lord have laid down their *Lives* against them, in this day of the Lord: and in the days of the *Martyrs* they did then witness against them. Consider also, what *Judgments* have come upon them, that have spoiled *Friends Goods*, and have cast them into *Prison* for *Tithes* and *Maintenance*. And therefore in the *Power* of the Lord maintain the *War* against the *Beast*, and do not put into his *Mouth*, lest he cry *Peace* to you; which *Peace* you must not receive; but it must be broken, and thrown out by the *Spirit* of *God*: And then in the same *Spirit*, ye will receive the *Peace* from the *Son* of *Peace*, which the *Beast*, and the *Whore*, and the *World* with all their earthly *Teachers* for the *Earth*, which are made by *Man*, cannot receive, nor bereave you of. And therefore keep your *Authority* and *Dominion* in the *Power*, and *Spirit*, and *Name* of *Jesus*; in whom my love is to you.

3d Month, 1677.

G. F.

I came to *London* on the 23th of the *Third Month*, some *Ten* or *Twelve* days before the *Tearly Meeting*; in which time I fell in with *Friends* there in the *Service* of *Truth*, visiting them at the *Meetings*: And the *Parliament* then sitting, we prepared something to lay before them, concerning the *seizing* of the *Third part* of *Friends Estates*, as *Popish Recusants*; which was a great *Suffering*, and a *Grievance* we *Complained* of; but no *Redress* we got.

Aaaaa 2

To



1677. To the *Tearly Meeting* many Friends came from most parts of the Nation, and some out of *Scotland, Holland, &c.* and very glorious *Meetings* we had, wherein the *Lord's* powerful Presence was very largely felt, and the *Affairs of Truth* were sweetly carried on in the Unity of the Spirit, to the Satisfaction and Comfort of the upright-hearted; blessed be the Lord for ever! Then after the *Tearly Meeting* was over, and I had stay'd a *Week* or *Two* with Friends in *London*, I went down with *William Penn* to his house in *Sussex*: *John Burnyeat*, and some other Friends went with us: and as we passed through *Surrey*, hearing, that the *Quarterly Meeting* for that County was that day, *William Penn, John Burnyeat* and I went from the Road to it; and after the *Meeting* returning to our other Company on the Road, went on with them to *William Penn's* that Night, which is *Forty Miles* from *London*. I stay'd at *Worminghurst* about *Three Weeks*, in which time *John Burnyeat* and I (at such times as we were not amongst Friends in *Meetings*) Answered a very envious and wicked Book, which one *Roger Williams* a Priest of *New-England* (or some *Colony* thereabouts) had written against *Truth* and Friends. When we had finished that Service, we went with *Stephen Smith* (who was there with us) to his house at *Warpleton* in *Surrey*, where we had a large *Meeting*. Friends there-away had been exceedingly plundered about *Two Months* before on the Priest's account; for they took from *Stephen Smith* *Five Kine* (being all he had) for about *Fifty shillings Tithes*. From thence we went to *Kingston*, and so to *London*; where I stay'd not long: for it was upon me from the Lord to go into *Holland*, to Visit Friends there, and to preach the Gospel there, and in some parts of *Germany*. Wherefore setting things in Order for my Journey, as fast as I could, I took leave of Friends at *London*, and with several other Friends went down to *Colchester* in *Essex*, in order to my Passage for *Holland*. Next day, being the *First day* of the *Week*, I was at the publick *Meeting* of Friends there, which was very large and peaceable; and in the Evening I had another large *Meeting*, but not so publick, at *John Furly's* house, where I lodged. The day following was the *Womens-Meeting* there, which also was very large; and I was at that too. From thence next day we passed to *Harwich*, where *Robert Duncon*, and several other Friends out of the Country, came to see us; and some from *London* came to us there, that intended to go over with me. The *Packet-Boat*, in which we were to go, not being ready, we went to the *Meeting* in the *Town*, and a precious Opportunity we had together: for the Lord, according to his wonted goodness, by his over-coming, refreshing Power, opened many Mouths to declare his Everlasting Truth, and to praise and glorifie him. After the *Meeting* we returned to *John Vandewall's*, where I had lodged, and when the Boat was ready (taking Leave of those Friends, that had accompanied us thither, and that met us there) we that were bound for *Holland*, went on Board about the 9th hour in the Evening, on the 25th day of the 5th Month 1677.

The

The *Friends* that then went over with me, were *William Penn*, 1677. *Robert Barclay*, *George Keith* and his *Wife*, *John Furly* and his *Brother*, *William Tailcoat*, *George Watts*, and *Isabel Teomans*, *Harwich*. who is one of my *Wife's* *Daughters*. About the *First hour* in the *Morning* we weighed *Anchor*, having a fair, brisk *Wind*, which by the next *Morning* brought us within sight of *Holland*. *Holland*. But that day proving very clear and calm, we got forward but little, till about the *Fourth hour* in the *Afternoon*, when a fresh *Gale* arose, which carried us within a *League* of *Land*. Then being becalmed again, we cast *Anchor* for that *Night*, it being between the hours of *Nine* and *Ten* in the *Evening*. But *William Penn* and *Robert Barclay* (understanding, that *Benjamin Furly* was come from *Rotterdam* to the *Briel* to meet us) got two of the *Boat-men* to let down a small *Boat*, that belonged to the *Packet-Boat*, and Row them to shore: but before they could get to shore, the *Gates* were shut; and there being no house without the *Gate*, they were fain to lie in a *Fisher's Boat* all *Night*. As soon as the *Gates* were opened in the *Morning*, they went in, and found *Benjamin Furly*, with other *Friends* of *Rotterdam*, that were come thither to receive us; and they sent a *Boat*, with three *Young-men* in it, that lived with *Benjamin Furly*, who brought us to the *Briel*, where the *Friends* received *Briel*. us with great *Gladness*.

We stay'd about *Two hours* at the *Briel*, to refresh our selves; and then took *Boat*, with the *Holland-Friends*, for *Rotterdam*; *Rotterdam* where we arrived about the *Eleventh hour* that day, which was the *28th* of the *Fifth Month* 1677. I was very well this *Voyage*; but some of the *Friends* were *Sea-sick*: Yet a fine *Passage* we had, and all came safe and well to *Land*, blessed and praised be the *Name* of the *Lord* for ever.

The next day, being the *First day* of the *Week*, we had *Two Meetings* at *Benjamin Furly's*, where many of the *Towns People*, and some *Officers* came in; and all were civil. *Benjamin Furly*, or *John Claus*, (a *Friend* of *Amsterdam*) interpreted, when any *Friend* declared. I spent the next day in *Visiting Friends* there, and the day following *William Penn* and I, and some other of the *Friends*, went towards *Amsterdam*, with some *Friends* of *Amsterdam*. that *City*, who came to *Rotterdam* to Conduct us thither. We took *Boat* in the *Afternoon*, and passing by a *Town* called *Ouerkirk*, *Ouerkirk*. *kirk*, we came to *Delft*, through which we walked on foot; *Delft*. and then took *Boat* again to *Leyden*, where we lodged that *Leyden*. *Night* at an *Inn*. This is counted *six Dutch Miles* from *Rotterdam*, which are *eighteen English Miles*, and *five hours sail*, or *Travel*: for our *Boat* was drawn by an *Horse* that went on the shore. Next day taking *Boat* again, we went to *Harlem*, *Harlem*. *fourteen Miles* from *Leyden*, where we had appointed a *Meeting*, which proved very large: for many of the *Town's People* came in, and *Two* of their *Preachers*; and the *Lord* gave us a blessed *Opportunity*, not only with respect to *Friends*, but to other sober *People* (*Baptists* and other *Professors*) that were there, and the *Meeting* ended peaceably and well. After *Meeting*.

1677. ing we passed to *Amsterdam*, accompanied by several *Friends* of that City and of *Alkmaer*, some by Wagon, some by Boat.

Amster-  
dam.

Next day was the *Quarterly Meeting* at *Amsterdam*, to which came *Friends* from *Harlem* and *Rotterdam*, and with them those *Friends* of our Company, whom we had left behind at *Rotterdam*, viz. *Robert Barclay*, *George Keith* and his *Wife*, &c. The *Meeting* was at *Gertrude Dirick Nieson's* house, and a very large and serviceable *Meeting* it was: for both *William Penn* and I were drawn forth to open many things concerning the *Order* of the *Gospel*, and to shew the benefit and service of *Tearly*, *Quarterly*, and *Monthly Meetings* of *Men* and *Women*. We had another *Meeting* at *Gertrude's* the next day, more publick, and very large, at which were *Professors* of several sorts, unto whom the *Way of Life* and *Salvation* was largely and livingly opened; which they hearkned very attentively to, none making any *Objection*, to what was declared. In the *Afternoon* we had another *Meeting* in the same place, but less, and more private. The day following we had a *Meeting* of *Friends* only, wherein by *Joint Agreement* of *Friends* were settled several *Meetings*, to wit, *Monthly*, *Quarterly*, and a *Tearly Meeting*, to be held at *Amsterdam* for *Friends* in all the *United Provinces* of *Holland*, and in *Embsen*, the *Palatinat*, *Hamborough*, *Frederick-stadt*, *Dantzick* and other places in and about *Germany*; which *Friends* were very glad of, and it hath been of great service to *Truth*.

Next day an *Exercise* came upon me concerning that deceitful *Spirit*, which wrought in some amongst *Friends*, to make *Divisions* in the *Church*: and the *Care* of the *Churches* being upon me, I was moved to *Write* a few *Lines* to warn *Friends* of it, as followeth:

'ALL *Friends*, keep over that *Spirit* of *Separation* and *Division*, in the peaceable *Truth*, and in the *Seed* of *Life*, which will wear it all out, and out-last it. For the *Lamb* will have the *Victory* over all the *Spirits* of *Strife*, as it hath had since the beginning; and they will *Wither*, as others have done: but all that do keep in the *Seed*, which is always *green*, shall never *Wither*; as *Friends* have been to this day kept. And if any have gone out, and backslidden, and thrown off the *Cross*, and are grown loose and full, and are gone into *Strife* and *Contention* with their *Earthly Spirits*, and therein plead for a *liberty*; this *Spirit* taketh with loose, earthly *Spirits*, and cries *Imposition* to such, as do admonish them to come to the *Life*, *Light*, and *Spirit* and *Power* of *God*, that they may be alive, and may live again with the *Living*. And then upon this *Admonishment*, their *Spirits* do arise into *Contention* and *Strife*, and a *Separation*, turning against the *Living*, in their loose earthly *Spirits*, which would have the *Name* of *Truth*, but is not in the *Nature* of it, but is for *Eternal Judgment* of the living *Seed*. And this is it, which doth deceive; but it is judged by that, which doth undeceive and save.

*Amsterdam* in *Holland*, the 5th  
of the 6th Month, 1677.

G. F.  
This



This being the *First-day* of the Week, we had a very large *Meeting* again, there coming to it a great Concourse of People of several Opinions, as *Baptists*, *Seekers*, *Socinians*, *Brownists*, and some of the *Collegians*. *Robert Barclay*, *George Keith*, *William Penn* and I, did all severally declare the Everlasting Truth among them; opening the Estate of Man in the *Fall*, and shewing, by what way Man and Woman may come into the *Restoration* by Christ Jesus: And indeed, the *Mystery of Iniquity*, and the *Mystery of Goalliness* were very plainly laid open; and the *Meeting* ended quietly and well.

The day following, *George Keith*, *Robert Barclay*, and *William Penn*, leaving me and some other *Friends* at *Amsterdam*, set forward on their Journey towards *Germany*, where they Travelled many *hundred Miles*, and had good Service for the Lord, *Benjamin Furly* going with them, and Interpreting.

That day, and the next, I staid at *Amsterdam*, visiting the *Friends*, and assisting them in some businesses concerning their *Meetings*: And there came *Three Baptists* to discourse with me, unto whom I opened things to their satisfaction; and they parted from me in kindness. I writ a *Letter* also to the *Princess Elizabeth*, which *Isabel Teomans* delivered to her, when *George Keith's Wife* and she went to visit her.

*Princess Elizabeth*;

I Have heard of thy *Tenderness* towards the Lord and his holy Truth, by some *Friends*, that have visited thee, and also by some of thy *Letters*, which I have seen: which indeed is a great thing, for a *Person* of thy quality to have such a tender mind after the Lord and his precious Truth; seeing, so many are swallowed up with *Voluptuousness*, and the *Pleasures* of this World, and yet all make an outward *Profession* of God and Christ one way or other; but without any deep Inward sense and feeling of him. For it is not many mighty, nor wise of the World, that can become fools for Christ's sake, or can become low in the humility of Christ Jesus from their mighty state, through which they might Receive a mightier Estate, and a mightier Kingdom through the Inward holy Spirit, and the Divine Light and Power of God; and a mightier Wisdom, which is from above, pure and peaceable; which Wisdom is above that, which is below, that is earthly, sensual and devillish, by which men destroy one another, yea, about their Religions, Ways and Worship, and Churches: but this they have not from God nor Christ. But the Wisdom, which is from above, by which all things was made and created, which the holy fear of God in the heart, is the beginning of, that keeps the heart clean. And by and with this Wisdom are all God's Children to be ordered; and with it come to order all things to God's glory. So this is the Wisdom that is Justified of her Children: And in this fear of God and Wisdom, my desire is, that thou may be preserved to God's glory. For the Lord is come to teach his People

1677.

Amster-  
dam.

' People himself, and to set up his *Ensign*, that the Nations may  
 ' flow unto it. And there hath been an *Apostacy*, since the Apo-  
 ' stles days, from the Divine *Light of Christ*, which should have  
 ' given them the *Light of the Knowledge of the glory of God in the*  
 ' *face of Christ Jesus*; and likewise from the holy *Spirit*; which  
 ' would have Lead them into all Truth: and therefore have Peo-  
 ' ple set up so many *Leaders* without them, to give them Know-  
 ' ledge: and also from the holy and precious *Faith*, which Jesus  
 ' Christ is the *Author and Finisher* of: which *Faith* purifies the  
 ' heart, and gives victory over that which separates from God;  
 ' through which *Faith* they have access to God, and in which  
 ' *Faith* they please God; the *Mystery* of which *Faith* is held in a  
 ' pure *Conscience*. And also from the *Gospel*, which was preached  
 ' in the *Apostle's* days, (which *Gospel* is the Power of God)  
 ' which brings *Life and Immortality* to Light in Man and Wo-  
 ' man, by which People should have seen over the *Devil*, that  
 ' has darkned them; and before he was: which *Gospel* will  
 ' preserve all them that receive it, in *Life* and in *Immortality*.  
 ' For the Eyes of People have been after *Men*, and not after the  
 ' *Lord*, who doth write his *Law* in the hearts, and puts it into  
 ' the minds of all the Children of the *New Covenant of Light*,  
 ' *Life and Grace*; through which they all come to know the  
 ' *Lord* from the *Least* to the *Greatest*: So that the *Knowledge* of  
 ' the *Lord* may cover the Earth, as the Waters doth the Sea.  
 ' And this *Work* of the *Lord* is a beginning again, as it was in  
 ' the *Apostles* days, that People shall come to receive an *Unction*  
 ' in them again from the holy *One*, by which they shall know  
 ' all things, and shall not need any man to teach them; but as  
 ' the *Anointing* doth teach them: and also to know, what the  
 ' *Righteousness* of faith speaks; the *Word* nigh in the heart and  
 ' mouth to obey it, and to do it: which was the *Word* of  
 ' *Faith*, the *Apostles* preached: Which is now received and  
 ' preached again; which is the duty of all true Christians to re-  
 ' ceive. And so now People are coming out of the *Apostacy* to  
 ' the *Light of Christ* and his *Spirit*, and to receive *Faith* from  
 ' him, and not from men; and to receive the *Gospel* from him,  
 ' and their *Unction* from him, the *Word*; and as they receive  
 ' him, they declare him *freely*, as his Command was to his Dis-  
 ' ciples, and is so still to the *Learners* and *Receivers* of him. For  
 ' the Lord God and his Son *Jesus Christ* is come to teach his  
 ' People, and to bring them from all the Worlds *Ways* to Christ  
 ' the *Way*, the *Truth*, and the *Life*, who is the Way to the Fa-  
 ' ther; and from all the Worlds *Teachers* and *Speakers*, to him  
 ' the *Speaker* and *Teacher*, as *Hebr. 1. 1.* and from all the Worlds  
 ' *Worshippers*, to worship God in the *Spirit*, and in the *Truth*,  
 ' (which the *Devil*, the Destroyer, is out of :) which *Worship*  
 ' Christ set up above *Sixteen hundred years* ago, when he put  
 ' down the *Jews Worship* at the Temple at *Jerusalem*, and the  
 ' *Worship* at the *Mountain*, where *Jacob's Well* was: and to bring  
 ' People from all the World's *Religions*, which they have made since  
 ' the *Apostles* days, to the *Religion*, that was set up by *Christ* and  
 ' his

his *Apostles*, which is *Pure* and *Undeiled* before God, and keeps 1677.  
 from the Spots of the World: And to bring them out of all  
 the Worlds *Churches* and *Fellowships*, that they have made and  
 set up since the *Apostles* days; to the *Church*, that is in God the  
*Father* of our Lord *Jesus Christ*, *Thess. 1. 1.* and to bring to the  
 Unity and Fellowship in the holy *Spirit*, that doth mortifie,  
 and circumcise, and baptise, to plunge down *Sin* and *Corrupti-*  
*on*, that has got up in Man and Woman by Transgression: and  
 in this holy *Spirit* there is a holy Fellowship and *Unity*: yea, it  
 is the Bond of the *Prince of Princes*, and *King of Kings*, and  
 Lord of *Lords Peace*: which heavenly *Peace* all the true *Christi-*  
*ans* are to maintain with *Spiritual Weapons*, not with *Car-*  
*nal*.

And now my *Friend*, the holy Men of God did speak forth  
 the *Scriptures*, as they were moved by the holy *Ghost*; and all  
*Christendom* are on heaps about those *Scriptures*, because they  
 are not led by the same holy *Ghost*, as they were, that gave  
 forth the *Scriptures*; which holy *Ghost* they must come to in  
 themselves, and be led by, if they come into All the *Truth* of them,  
 and to have the Comfort of God, and *Christ*, and *Them*. For  
 none can call *Jesus Lord*, but by the holy *Ghost*; and all they,  
 that do call *Christ Lord* without the holy *Ghost*, take his Name  
 in vain. And likewise all that name his *Name*, are to depart  
 from Iniquity; then they name his *Name* with Reverence in  
 Truth and Righteousness. And O therefore feel the *Grace* and  
*Truth* in thy heart, that is come by *Jesus Christ*, which is a  
*Teacher*, that will teach thee, how to live, and what to deny;  
 and it will establish thy heart, and season thy words, and bring  
 thy Salvation, and will be a Teacher unto thee at all times;  
 and by it thou may'st Receive *Christ*, from whence it comes:  
 and as many as Receive him, to them he gives power, not  
 only to stand against *sin* and *evil*, but to become the *Sons* of  
 God: if *Sons*, then *Heirs* of a *Life*, and a World and Kingdom,  
 that is Everlasting, without end, and of the *Eternal Riches* and  
*Treasures* thereof. So in haste, with my Love in the Lord  
*Jesus Christ*, that has tasted death for every man, and bruises  
 the *Serpent's* head, that has been betwixt Man and God, that  
 through *Christ*, Man may come to God again, and so can praise  
 God through *Jesus Christ*, the *Amen*; who is the spiritual and  
 heavenly *Rock* and *Foundation* for all God's People to build up-  
 on, to the praise and glory of God, who is over all, blessed for  
 Evermore.

Amsterdam, the 7th of  
 6th Month, 1677.

George Fox.

### P O S T S C R I P T.

THE Bearer hereof is a Daughter-in-law of mine, that comes  
 with Gertrude Dirick Nieson and George Keith's Wife, to  
 give thee a Visit.

G. F.

Bbbbb

The



1677.

Amster-  
dam.

The Princess Elizabeth her Answer to the aforesaid  
LETTER.

Dear Friend ;

I Cannot but have a tender Love to those that love the Lord Jesus Christ, and to whom it is given not only to believe in him, but also to suffer for him : Therefore your Letter, and your Friends Visit, have been both very welcome to me. I shall follow their and your Counsel, as far as God will afford me Light and Unction : Remaining still

Hertfort the 30th of  
August, 1677.

Your loving Friend,

ELIZABETH.

Buyckfote. Next day John Claus and I took Boat, and passed to Buyckfote,  
Purmerent. and thence to Purmerent ; where having stayed awhile, and re-  
freshed our selves at an Inn, we went by Wagon through the  
Almacr. Country to Almacr, about Thirty Miles from Amsterdam. We  
went to a Friend's house there, whose name was Willem Wil-  
lems, where I had a Meeting that night. I had also another  
Meeting there next day, which was larger : for several Professors  
came to the Meeting ; and all was quiet and well. When the  
Meeting was done, I went and visited some Friends, and then,  
taking Boat, passed-by several places to Hoorn, which is count-  
ed the chief City in North-Holland. We lodged at an Inn there  
that night : and taking Wagon again early next Morning, we  
passed through the Country to Enckhuysen, where we took Ship  
for Friezland ; and landing in the Afternoon at Workum, took  
Wagon there again, and rode along upon the high Bank of the  
Friezen Seas, till we met Two Friends coming with a Wagon to  
meet us : with whom (discharging our Wagon at Mackum, a  
Village hard by) we went, in their Wagon, to Harlingen, the  
chief Sea-port-Town in Friezland. We went to a Friend's house,  
whose Name was Hessel Jacobs, whither several Friends came to  
Visit us that night. Next day we went among the Friends of  
the place, and Visited them ; and I wrote a Paper, directed,  
To all them, that persecute Friends for not observing their Fast-  
day.

The day following was the First-day of the Week, and Friends  
had a Meeting there, to which we went ; and many Professors  
came to it. I declared the Everlasting Gospel amongst them,  
John Claus interpreting, and they were all very Civil, and heard  
attentively : and when the Meeting was done, departed peace-  
ably, without making any Opposition. After Meeting I went to  
Hessel Jacobs his house again, whither after a while came a Cal-  
vinist, to ask me some Questions, which I answered to his sa-  
tisfaction ; and he departed friendly. Soon after he was gone,  
a Preacher

a Preacher of the Collegians came to discourse with me, and he seemed well satisfied also, and we parted lovingly. That Evening I had another Meeting with the Friends there, and next Morning, when we had taken our Leave of them, we passed to *Leuwarden*, the chief City in *Friezland*, and lodged that night at a Friend's house there, whose Name was *Sybrand Dower*. 1677.  
Harlingen.  
Leuwarden.

Next Morning early, taking Boat, we passed to *Dockum*, and walking through the City, took Boat again to *Strobos*, which is the utmost part of *Friezland*. There we baited, at a Commissary's house: and then taking Boat again, we passed to *Groningen*, the chief City of the Province of *Groningland*. One of the Magistrates of that City came with us from *Leuwarden*, with whom I had some discourse on the way; and he was very loving. We walked near Two Miles through the City; and then took Boat for *Delfziel*; and passing, in the Evening, through a Town called *Appingdale*, where had been a great Horse-Fair that day, there came many Officers rushing into the Boat, and being somewhat in drink, they were very Rude. I spake to them, exhorting them to fear the Lord, and beware of Solomon's vanities. They were a sort of boisterous Fellows; yet they were somewhat more Civil afterwards. We landed at *Delfziel* about the Tenth hour at night, having travelled much about Fifty English Miles that day. We went to an Inn to Lodge; and as we passed through the Guards, they Examined *John Claus*, whether I was not a Militia-Souldier? and when he had told them, that I was not, they let us pass peaceably on. Dockum.  
Strobos.  
Groningen.  
Delfziel.  
Appingdale.

This City *Delfziel* stands on the River *Eems*, over which we passed next day to the City *Emden*, a Place, where Friends had been cruelly persecuted, and from which they had been often banished. I went to an Inn, where I stay'd and dined with some men, that understood English, with whom I had a fine time, and they were loving. Mean while *John Claus* went with his Wife to her Fathers, who lived in *Emden*; whither, after I had dined, I went also; understanding, the old Man was desirous to see me. In the Afternoon *John Claus* and I walked through the City, to the place where the Wagon, which he had hired, was to meet us: and while we tarried for it, the Friends, that were in the City, came to the house, where we were, and there we had a little Meeting. When the Meeting was over, and the Wagon came not, we sent to know the Reason: and the Master of the Wagon sent us word, that he durst not let his Wagon go; for the Bishop of *Munster*'s Souldiers were up in the Country, and he was afraid, they would take away his Horses. So being disappointed of our passage, we returned to *John Claus* his Father-in-law's house, where I left him, and went my self to my Inn at night. Emden.

We took Shipping next day, and passed about Fifteen Miles upon the River *Eems*, to a Market-Town in *East-Friezland*, called *Leer*, where lived a Friend, that had been banished from *Emden*: and when we had visited him, we hired a Wagon in that Town, and passed to a Garrison-Town, called *Strikehuyzen*, where River Eems.  
East-Friezland.  
Leer.  
Strikehuyzen.

1677. where the *Guards* Examined us: and then we went on to *Deteren*, where hiring another *Wagon*, we passed through the Country to another *Garrison'd Town*, where we were very strictly Examined. From thence we passed unto *Apré*, in the *King of Denmark's Country*, where we lodged that night. In our Travel this day, we met the *Earl of Oldenburgh*, going to the *Treaty of Peace at Lembachie*.

Next day, hiring another *Wagon*, we passed through the Country to the *City Oldenburgh*, lately a great and famous Place, but then burnt down; and but few houses left standing in it. At this place we hired another *Wagon*, and went through the Country to *Delmenhurst*: where, after we had been Examined by the *Guards*, we went to a *Burger-Master's* to lodge, whose house was an *Inn*. And there being many People, I declared the *Way of Truth* to him and them, Warning them all of the *Day of the Lord*, that was coming upon all *Evil-doers*.


From hence we passed next day by *Wagon* to *Bremen*, which is a stately City in *Germany*; and from thence, after a double Examination, we went by *Wagon* to a Water called *Overdelend*, and there took Boat to *Fisher-holder*: Where finding pretty many People together, I declared the *Way of God* to them, and exhorted them to *fear the Lord*. There we took *Wagon* again, and travelled in the *Bishop of Munster's Country*, to a place called *Closterseven*: and having no Inclination to stay there, we got fresh Horses there, intending to travel all night. Accordingly we went out a little way; but it quickly grew so dark, and rained so hard, that we thought it best to turn back again thither: for our *Wagon* being open, we had no defence against the Rain; and our Cloaths were already wet with the Rain, that had fallen for several days before. So we went back to an *Inn*, and got a little fresh *Straw*; upon which we lay, till about break of day: and then set out in our *Wagon* again, and travelled through the Country to the City of *Buxtehude*.

The People in the *Bishop of Munster's Country* were very dark: and as we passed amongst them, I preached *Truth* to them, warning them of the *Great and Notable Day of the Lord*; and exhorting them to *soberness*, and to mind the *good Spirit of God* in themselves.

It was on the *First-day* of the *Week*, that we went through this City *Buxtehude*; and without the Walls was a great *Fair* of *Sheep* and *Geese* that day. We stayed but a little, to refresh our selves, and went on as fast as we could to *Hamborough*, partly by *Wagon*, and partly by *Water*.

We got to *Hamborough* time enough to get a *Meeting* there that Evening; and a good and glorious *Meeting* it was. There were at it, amongst others, a *Baptist-Teacher* and his *Wife*, and a *Great Man* of *Sweden* and his *Wife*; and all was quiet, blessed be the *Lord*, whose *Power* was Exalted over all: Yet a dark, hard place this is; and the People are much shut up from *Truth*.



At *Hamborough* there was a *Woman*, that had spoken against me, in *John Perrot's* time (though she had never seen me, till now) and she had been troubled for it ever since; and now was glad of an Opportunity to acknowledge her Fault: which she very readily did; and I did as readily and freely forgive her. 1677. 

We stayed that night at *Hamborough*, encouraging and strengthening the *Friends* there in the *Testimony* to the *Truth*; and betimes next Morning we set forward towards *Frederick stadt*, which is *Two long days* Journey from *Hamborough*. We went the *First-day* to a Town called *Elmsboorn*, where we baited; and then rode on through a *Garrison-Town* of the *King of Denmark's*: and passing by the *Monument* of the *Earl of Ransenny*, we came to the City of *Itzeho*, where we lodged that night; and I had some Service in the Evening, among the People in the *Inn*, whom I exhorted to soberness, and to live in the *Fear* of the *Lord*. Next Morning setting out again, we travelled to a Town called *Hoghenhorn*, where we dined at an *Inn* with one of the *Council* of *Frederick-stadt*; to whom, and to the rest of the People present, I declared the *Truth*, with which they seemed to be affected. Then travelling on, we came to a River called *Eyder*, where we took Boat, and so went to *Frederick-stadt*. We went to a *Friend's* house there, whose name is *William Pauls*, where several *Friends* came to us (for there is a pretty many *Friends* in that City) and we had a fine, refreshing Meeting together that Evening; which made us forget our *Weariness*: for we were indeed very weary, having travelled hard those *Two days*; and being Wet through our Cloaths, having had much Rain in our *Open Wagons*. But the *Lord* made all easie and good to us: and we were well, and glad to see *Friends*; blessed be his holy name for ever!

This City is in the *Duke of Holsteyn's Country*, who would have banished *Friends* out of the City and Country, and did send to the *Magistrates* of the City to do it: But they said, they would lay down their *Offices* rather, than they would do it, inasmuch as *Friends* came to that City to enjoy the *Liberty* of their *Consciences*. And not long after, the *Duke* himself was banished out of that City, by the *King of Denmark*: but *Friends* do still enjoy their *Liberty* there, and *Truth* and they are of good Report amongst the People, both in City and Country.

On the *First-day* of the *Week* I had a Meeting here, to which many People came, and some rough *Spirits*: but the *Power* of the *Lord* bound them down, and the *Seed of Life* was set over all. While I was here, I had a *Discourse* with a *Jew*, that was a *Levite*, concerning the *Coming* of the *Messiah*; and he was much confounded, in what he said: Yet he carried himself lovingly, and Invited me to his house: I went thither, and there I discoursed with another *Jew*, who shewed me their *Talmud*, and many other *Jewish Books*: but they are very dark, and do not understand their own *Prophets*.

There

1677. There was at this City a *Baptist-Teacher*, who had reproached and belied *Friends*: wherefore *John Claus* went, with *Two Friends* of the Town, to the house, where he lodged, and cleared *Truth* and *Friends* from his *Reproaches*, and laid his *Lies* and *Slanders* upon his own head, to his shame.

Frederick-  
stadt.

Before we left this Place, I had another *Meeting* with the *Friends* only, wherein I laid before them the Usefulness and Benefit of a *Monthly-Meeting*, for the looking after the *Poor*, and taking care, that *Marriages*, and all other things relating to the *Church*, were done and performed in an *orderly Manner*: and the thing Answered the *Witness* of *God* in their *Consciences*, so that they readily Consented, and Agreed to have *Monthly Meetings* thence-forward amongst themselves, that both *Men* and *Women* might look after, and take care of the outward *Concerns* of the *Church*.

After this Meeting, feeling my spirit clear of that place, we took leave of *Friends* there (whom we left in good Order) and not intending to go further that way, we turned back again for *Hamborough*. When we had travelled *one days Journey*, and came to an *Inn* at night to Lodge, I inquired there, whether there were any *tender People* in the Town, that feared *God*, or that had a mind to discourse of the things of *God*? but the *Inn keeper* told me, there were few such in that Town. Next night we got to *Hamborough*; and having passed the *Guards*, we went to a *Friend's* house, being very *Weary*: for we had been up those *Two Mornings* before the *third hour*, and had travelled each day hard and late. Here we met with *John Hill*, an *English Friend*, who had been travelling in *Germany*; and being in a *Ship* bound for *Amsterdam*, that waited for a *Wind*, he had lain sick on board her about *two weeks*; and now hearing, that I was in the *Country*, got off from the *Ship*, and came hither to meet me, and to go along with me.

Hambo-  
rough.

The next day after we came to *Hamborough*, we had a very good *Meeting* there, and very peaceable. After the Meeting I had *Discourse* with a *Swede*, an Eminent man in his own *Country*; who having been banished from thence upon the Account of his *Religion*, was come to *Hamborough*, and was at the *Meeting* I had there before. And when I had done with him, I had another *Discourse* with a *Baptist*, concerning the *Sacraments* (so called:) In both which I had good service, having opportunity thereby to open *Truth* unto them.

Being clear of *Hamborough*, we took our Leave of *Friends* there, whom we left well: And taking *John Hill* along with us, we passed by Boat to a *City* in the *Duke of Lunenburgh's Country*; where after we were Examined by the *Guards*, we were had to the *Main-Guard*, and there Examined more strictly: but after they found, that we were not *Souldiers*, they were Civil to us, and let us pass. In the Afternoon we travelled by *Wagon*, and the *Waters* being much out, by reason of the great *Rains* that had fallen, when it drew towards night, we hired a *Boy* upon the *Way* to guide us through a great *Water*, that we had

Lunen-  
burghs  
Country.

to

to pass. When we came to it, the *Water* was so deep, before 1677. we could come at the *Bridge*, that the *Wagoner* was fain to wade, and I drove the *Wagon*. But when we were come upon the *Bridge*, the *Horses* brake part of it down, and one of them fell into the *Water*; the *Wagon* standing upon that part of the *Bridge*, which remained unbroken: and it was the *Lord's* mercy to us, that the *Wagon* did not run into the *Brook*. When they had got the *Horse* out, he lay a while, as if he had been dead: but at length they got him up, and put him to the *Wagon* again, and laid the *Planks* right; and then (through the goodness of the *Lord* to us) we got safe over.

After this we came to another *Water*, which finding to be very deep, and it being in the night, we hired *Two Men* to help us through. These men put *Cords* to the *Wagon*, to hold it by, that the force of the *Water* might not drive it beside the way. But when we came into it, the *Stream* was so strong, that it took up one of the *Horses* off his legs, and was carrying him down the *Stream*; which I seeing, called to the *Wagoner*, to pluck him to him by his *Reins*, which he did, and the *Horse* recovered his *Legs*, and so with much difficulty we got over the *Bridge*, and went to *Bormer-haven*, the *Town* where the *Wagoner* lived. It was the last day of the sixth Month, that we escaped these dangers; and it being about the eleventh hour in the night, when we came in here, we got some fresh straw, and lay upon it, till about the fourth hour in the Morning: and then getting up, we set forward again towards *Bremen*, going part of the way by *Wagon*, and part by *Boat*. In the way I had good Opportunities to publish *Truth* among the *People*, especially at a *Market-Town*, where we stay'd to Change our *Passage*; where I declared the *Truth* to the *People*, warning them of the Day of the *Lord*, that was coming upon all *Flesh*; and Exhorting them to Righteousness, and telling them, that *God was come to Teach his People himself*, and that they should turn to the *Lord*, and hearken to the *Teachings* of his *Spirit* in their own hearts.

At *Bremen* we were Examined (as we usually were in *Cities* *Bremen*; and *Garrison-Towns*) and after that we went to an *Inn*, and stay'd a while, till another *Wagon* was provided to carry us further. And here, though I felt the *Lord's* Power was over the *City*, and kept the wicked and unruly *Spirits* down, yet my *Spirit* suffered much in this place, for the *Peoples* sake. When our *Wagon* was ready, we left *Bremen*, and travelled through the *Country* to *Keby*, where we lodged at an *Inn* that night, and early next Morning set forth for *Oldenburgh*; which was a lamentable sight, to see so great and brave a *City* burnt down. We went to an *Inn*, and though it was the First-day of the Week, there were the *Souldiers* drinking, and playing at *Shovel-board*; and at those few Houses, that were left, the *Shops* were open, and the *People* Trading one with another. I was moved to speak to the *People*, and declare the *Truth* among them, and warn them of the *Judgments* of *God*: And though they heard me quietly, and were civil towards me; yet I was burdened with their

Lunen-  
burghs  
Country.Bormer-  
haven.Keby.  
Olden-  
burgh.



1677. their *Wickedness*. And many times in *Mornings, Noons and Nights*, at the *Inns*, and on the *Ways*, as I travelled, I spake to the *People*, preaching the *Truth* to them, and warning them of the *Day of the Lord*, and Exhorting them to turn to the *Light* and *Spirit of God* in themselves, that thereby they might be led out of *Evil*.

Next day, passing through many great *Waters*, we came at night to *Leer*, and the day following to *Embden*; where *John Claus* his *Wife's Father* lived: at whose house, when we went up into *Germany*, we left a *Young-man* sick, who travelled with me, and used to write for me; whom now, at our Return, we found pretty well recovered. *John Claus* went to his *Father-in-law's*; *John Hill* and I to an *Inn*, where we dined: and after dinner we went also to *John Claus* his *Father's*, and had a good *Meeting* there in the *Evening*.

The day following we took shipping at *Embden*, and passed to *Delfziel*, and went to an *Inn*, where a *Friend* came to us; that then lived in *Delfziel*, having been often *Banished* from *Embden*: He was a *Goldsmith* by Trade, and had an *House* and *Shop* in *Embden*; and still, as they *banished* him, he went again. Then they *Imprisoned* him, and fed him with *bread* and *water*; and at length took his *Goods* from him, and *Banished* him, his *Wife* and *Children*; leaving them neither place to come to, nor any thing to subsist on. We Comforted and Encouraged him in the *Lord*, Exhorting him to be faithful, and stand stedfast in the *Testimony* committed to him. And when we had taken our Leave of him, we took *Boat*, and passed the same day to *Groningen*, where we met with *Cornelius Andries*, a *Friend*, that had also suffered much by *Imprisonment* and *Banishment* at *Embden*. We went with him to his house; and the next day we had a good *Meeting* in that *City*, to which several *Professors* came, and were very peaceable and attentive. After *Meeting* we passed by *Boat* to *Strobus*, and so to *Dockum*, where we lodged that night at an *Inn*. And taking *Boat* again next morning, we passed to *Leuwarden*, the chief *City* of *Friezland*, where I found my daughter *Teomans*, who was come from *Amsterdam* thither to meet me. That day we had a precious *Meeting* there, at *Sybrand Dowe's* house; and after the *Meeting* I had some *Discourse* with some, that were at the *Meeting*, who had been formerly *Convinced of Truth*; but were not come into *Obedience* to it. We stayed there that night; but *John Hill* left us, and went that day to *Harlingen*, and so to *Amsterdam*.

Next day we passed away by *Boat* down the *River* to the *Lake* of *Hempden-Sarmer*, and thence by the *Lake Lugmer*, and so to a *Town* called *Anderigo*: from whence sailing through the *Lake Whispool*, we came to a *Town* called *Gardick*. It was within night, when we came thither, and we went, and lodged at an *Inn*: and the next day, being the *First-day* of the *Week*, we were at *Friends-Meeting* there, which was very large, many of the *Towns-People* coming in: Amongst whom I declared the *Truth*, in the *Power* of the *Lord*, that was upon me; which tendered the

Olden-  
burgh.  
  
Leer.  
Embden.  
  
Delfziel.  
  
Groningen.  
  
Strobus  
Dockum.  
Friezland.  
Leuwarden.  
  
Hempden-  
Sarmer.  
Lugmer  
Anderigo.  
Whispool.  
Gardick.

the People, and they were very sober. After the Meeting we 1677.  
 stayed but a little while to refresh our selves; and then went  
 to take Boat again: but the People observing us, gathered to-  
 gether at a Bridge, where we were to pass; and there I spake un-  
 to them again, declaring the Way of Life and Salvation unto them:  
 and they were very Attentive and Civil. Gardick.

We took Boat, and went back that Evening to *Leuwarden*, being  
 27 Miles: but before we could get thither, the Gates were shut,  
 and the Bridges drawn up, so that we could not get into the Ci-  
 ty; but were fain to lye in the Boat all night. And the next  
 Morning, there having been a Man killed in the City that night,  
 it was late, before the Gates were opened. When we could get  
 in, we went to a Friend's house, where we stay'd a while; and  
 then, taking Boat again, we passed through *Franeker* to *Harlingen*,  
 to *Hessel Jacobs*, where we found several Dutch Friends, who  
 were come to be at the Meeting there next day. In the Even-  
 ing *William Penn* came to us from *Amsterdam*, who returning  
 two or three days before out of Germany, had been at a large  
 Meeting at *Amsterdam* on the First-day; and after Meeting, un-  
 derstanding I was at *Harlingen*, came thither to me. Franeker.  
 Harlingen.

The next day was the Monthly Meeting for the Men and Wo-  
 men, to which we went; and it was large and good. And there  
 it was Agreed upon amongst Friends, That there should be a Meet-  
 ing held there once a Month, both for the Men and for the Women,  
 to take care of the outward Concerns of the Church.

In the Afternoon we had a publick Meeting, to which came  
 People of several sorts, as Socinians, Baptists, Lutherans, &c. a-  
 amongst which was a Doctor of Physick, and a Priest. And after  
 I had declared the Truth a pretty large time to the People, open-  
 ing unto them the happy Estate, that Man and Woman were in,  
 whilst they kept under God's Teaching, and abode in the Para-  
 dise of God; and on the other hand, the Wo and Misery that  
 came upon them, when they went from God's Teaching, and  
 hearkning to the Serpent's Teaching, transgressed God's Command,  
 and were driven out of the Paradise of God: And then came  
 to set forth the Way, whereby Man and Woman might come  
 into that happy Estate again. The Priest, an ancient, grave Man,  
 stood up, just as I had done speaking, and putting off his Hat,  
 said, *I pray God to prosper and confirm that Doctrine, for it is Truth,*  
*and I have nothing against it.* He would willingly have stay'd  
 longer, until the Meeting had been ended; but being a Parish-  
 Priest, and to preach that Evening, he could not stay longer,  
 (the time for his own Worship being come:) Wherefore, when  
 he had made Confession to the Truth, he hastned away, that he  
 might come to the Meeting again; and did come, it seems to  
 the Meeting-place, but the Meeting was ended first. After Meet-  
 ing we went to *Hessel Jacobs*, where I had a Meeting with Friends;  
 and the Doctor of Physick came thither to discourse with *Willi-*  
*am Penn*, who had a good opportunity to open Truth to him.  
 By this Doctor the Priest sent his Love to me, wishing him to  
 tell me, that he had left Preaching that Evening half an hour  
 sooner, than he used to do, that he might have come to our  
 Meeting

1677. Meeting again, to have heard more of that good Doctrine. I heard afterwards, that his Hearers questioned him, for what he had said in our Meeting; and that, he standing by his words, they had Complained of him for it to the other Priests of the City, who called him to Account about it: but the Result I could not learn.

Amster-  
dam.

Early next Morning William Penn, taking John Claus with him, passed from Harlingen for Leuwarden, where he had appointed a Meeting; intending, after that, to Travel into some other parts of Germany, to visit a tender People there. I, with those Friends that were with me, took Ship the same day for Amsterdam, where we arrived a little after Midnight; but the Gates being shut, we lay on Board till Morning: then went to Gertrude Dirick Nieson's, where many Friends came to see us, being glad of our safe Return. Next day, feeling a Concern upon my mind, with relation to those seducing Spirits, that made Division among Friends; and being sensible, that they endeavoured to insinuate themselves into the affectionate part, I was moved to write a few Lines to Friends concerning them, as followeth:

‘ALL these, that do set up themselves in the Affections of the People, set up themselves, and the Affections of the People, and not Christ. But Friends, your peaceable Habitation in the Truth, which is Everlasting, and changes not, will out-last all the Habitations of those that be out of the Truth, although they be never so full of words. And so, they that be so keen for J. S. and J. W. let them take them, and the Separation. And you, that have given your Testimony against that Spirit, stand in your Testimony, till they Answer by Condemnation: And do not strive, nor make Bargains with that which is out of the Truth; nor save that alive, to be a Sacrifice for God, which should be slain, lest you lose your Kingdom.

Amsterdam the 14th day of  
the 7th Month, 1677.

G. F.

On the First-day of the Week following, I was at Friends Meeting at Amsterdam, to which many People came, and were very civil and attentive, hearing Truth declared several hours; and John Roeloffs Interpreted for me.

Before this time, several of the Friends, that came over with me, were returned to England again, as Robert Barclay, George Keith's Wife, and others; and now my Daughter Yeomans went back also: so that I was now left alone at Amsterdam. And while I was here, it came upon me to visit my suffering Friends at Dantzick with a few Lines, to encourage and strengthen them in their Sufferings, as followeth:

Dear



1677.

Amster-  
dam.

Dear Friends,

TO whom is my Love in the Lord's Truth, that is over all, and by which all God's People are made free Men and Women, being thereby set free from him that is out of the Truth; that walking in the Truth, they may Answer the Witness of God in all People: which Truth all must come to, if they be made free. Therefore be faithful, unto what the Lord manifests, and makes known unto you. I am glad, that the Lord hath Witnesses in that City, to stand for his Glory and Name, and to stand up for Christ Jesus, the great Prophet, whom God hath raised up, who is to be heard in all things; so that ye need none of the Prophets, which men have raised up. Therefore stand faithful to Christ Jesus, your Shepherd, that he may feed you; and hear his voice, and follow him, who has laid down his Life for you: but follow none of the Shepherds and Hirelings, that are made by men, though they be angry, because ye will not follow them to their dry and barren Mountains; who have been, and are the Thieves, Persecutors and Robbers, that Clime up another way, than by Christ. So set up Christ to be your Counsellor and Leader, and then, ye will have no need of any of the Counsellors and Leaders of the World: for Christ is sufficient, whom God has given you. And also set up Christ Jesus to be your Bishop, and Overseer, who is sufficient to Oversee you, that ye go not astray from God; by which ye may see over all the Hireling-Overseers made by men, which do keep the People, that they do not go astray from the Rudiments and Formalities, Fashions and Customs of the World, which hath been and is their Work. And I am glad, that ye are come to own Christ Jesus, your High-Priest, who is holy and harmless, and separate from Sinners, and made higher than the Heavens, as the Church and the Apostle did own him in their days, *Hebr. 7.* who is the High-Priest over the household of Faith; which Faith Jesus Christ is the Author and Finisher of: and this do all the Children of the New Covenant witness, who walk in the new and living Way. And therefore my desire is, that ye all may be stedfast, whether in Bonds, or out, in the Faith of Christ Jesus, which is the Gift of God; by which Faith all the Valiants overcame the Devil, and all their Enemies; in which Faith they had Victory and Access to God; and in that was their Unity: which Mystery of Faith is held in a pure Conscience, hidden from the World. And I do believe, that your Imprisonments and Sufferings in that Place, will be for Good in the end (as it hath been in other Places) ye standing faithful to the Lord, who is All-sufficient. For your Sufferings and Trials will Try their Teachers and Religions, Churches and Worshipps, and make manifest, what Birth they are of; even that which persecutes him, that is born of the Spirit: for ye know, that there is no Salvation by any other Name under the whole Heaven, but by the Name of Jesus; and therefore it is time to leave them, when there is no Salvation by or

Ccccc 2

in

1677. *Amsterdam* in any of them. Now *Friends*, I desire, that you would take a *List* of the *Names* of all those *Persons*, that belong to the *King* of *Poland*, and where they do live, and how ye may send *Books* or *Epistles* to them, and keep a *Correspondence* with them; and also the *Name* of the *Bishop* or *Cardinal*, that I heard was with you: And if ye can get any of them, that belong to the *King*, that are his *Attendants*, to come and visit the *Prisoners*, that they may *Inform* the *King* of their *Cruel Sufferings*. Also I desire you to get as many *Books* of mine, as you can dispose of, that set forth your *Sufferings*, and the *Cruelty* of the *Magistrates* of *Dantzick*; and give them to the *King*, and his *Council*, and *Attendants*, and his *Bishops*. And some of the *Women* may speak to the *Queen*, if they can, that she may signify to the *King* their *Cruel Sufferings*; and especially some of the *Sufferers Wives*, if there be any of a *Capacity* to do it: You may likewise give his *Attendants* any other *Friends Books*; and what *Books* ye lack, send for them to *Amsterdam*, where ye may be furnished with them, to Answer every tender *Desirer*, and *Inquiring* mind after the *Lord*. So let all your *Minds* be bended with the *Lord's Power*, to spread his *Truth* abroad; and where ye hear of any, or have any *Correspondence* in outward *Trading* with any *sober People*, far or near, send them *Books*, that their *Understandings* may be opened after the *Lord*. So the *Lord God Almighty* preserve you; and to his *Protection*, in his *Eternal Power*, do I Commend you all, in *Bonds* or at *Liberty*, with my *Love* to you in the *Everlasting Seed* of *God, Christ Jesus*, who bruises the *Head* of the *Serpent*, that make you to *suffer*. But *Christ* is over him, and will be, when he is gone; who is *First* and *Last*, over all, from *Everlasting* to *Everlasting*, in whom ye have both *Life, Knowledge, Wisdom* and *Salvation*, and through him live to the *Praile* and *Glory* of *God*, who is blessed for evermore, Amen.

*Amsterdam* the 18th of the 7th  
Month 1677. *English stile*.

G. F.

*Waterland, Landmeester* The next day (being the *Fourth day* of the *Week*, and 19th of the *Month*) I had a large *Meeting* at *Amsterdam*, many *Professors* being at it; and *Truth* was largely opened to them, in the demonstration of the heavenly *Power*. The day following I went by *Boat* from *Amsterdam*, many *Friends* going with me, to *Landmeester* in *Waterland* (a *Town*, in which, they say, there are above an *hundred Bridges*) where I had a very good *Meeting*, to which several *Professors* came. And after the *Meeting* I returned, with *Friends* to *Amsterdam* again, where I stay'd with *Friends*, till the *First-day* following; and went to their *Meeting*, which was large: for many *Professors* of several sorts were at it, and heard the *Truth* declared with great *Attention*.

*Amsterdam*.

I tarried amongst *Friends* there next day, and in the night following had a great *Exercise* upon my *Spirit* concerning that loose *Spirit*, that was run out into *Strife* and *Contention* among *Friends*,

Friends, and had drawn some after it into *Division* and *Separation*. 1677.  
 on; the way, work and end whereof the Lord opened to me: wherefore feeling the *Motion of Life* upon me, I got up in the Morning, and wrote the following *Epistle to Friends*. Amsterdam.

*My Dear Friends,*

‘Keep your *First Love* in the *Truth*, and *Power* and *Seed* of  
 ‘*Life* in *Christ Jesus*: for this last night, as I was lying in  
 ‘my Bed at *Amsterdam*, I had a great *Travel* in the holy *Seed*  
 ‘of *Life* and *Peace*, and my *Spirit* was troubled with that *Spirit*  
 ‘of *Strife* and *Separation*. I saw, it was a *Destroying Spirit*, and  
 ‘did seek not only to get over the *Seed*, but to destroy it, and  
 ‘to Eat out the minds of People from it by *Strife* and *Contention*:  
 ‘and under pretence of standing for the *Antient Truth*, its  
 ‘work is to root it out; and destroy the *Appearance* of it, to  
 ‘set up it self. And it is a *Creeping Spirit*, seeking, whom it can  
 ‘get into; and what it cannot do it self, it stirreth up others  
 ‘to do, and setteth up their *Spirits* on float, with the *dark*  
 ‘*Wisdom*, to destroy the Simple. And this *Spirit* is managed by  
 ‘the *Prince of the Air*, and leadeth some to do such things,  
 ‘which they would have been ashamed to have done, as *men*,  
 ‘which doth *Unman* them: and they would not have suffered  
 ‘them, if they had kept to the tender *Principle of God*, which  
 ‘leadeth to *Peace*. And it is a *despising*, *backbiting*, and a *secret-*  
 ‘*whispering Spirit*, and a *Sower of Dissension*, and a taker of ad-  
 ‘vantage of all prejudiced *Spirits*, that are disobedient to their  
 ‘*first Principle* and *Love of Truth*, and begetteth into hatred; so  
 ‘it begetteth all into that *Spirit*, whose work is to destroy both  
 ‘the *Good within*, and the *good Order without*: Nay, it would, if  
 ‘it could, destroy the *Government of Christ*, and the *Order* of  
 ‘the *Gospel*, to set up its own *Will* and *Spirit*, which is not of  
 ‘*God*: and under pretence of crying down *Man*, are setting up  
 ‘*Man*, and are gathering into a *Separation of disobedient Men*,  
 ‘who float above their *Conditions*. And this *Spirit*, which nei-  
 ‘ther liveth in the *Truth*, nor its *Order*, but opposeth them that  
 ‘do, I cannot expresse it, as I do see it and its work, whose end  
 ‘will be accordingly. And therefore, *Friends*, I am to warn you  
 ‘all, that have not lost your *Simplicity*, not to touch it, nor to  
 ‘have any *Unity* with it; lest you be defiled, and lose your *Con-*  
 ‘*ditions of your Eternal Estate*, and your *Everlasting Portion*:  
 ‘and that your *Inward man*, which is after *God*, may be pre-  
 ‘served; and *Christ* may reign in all your hearts. And they  
 ‘that are joined with them, it will be very hard for them ever  
 ‘to come down to *Truth* in themselves, and to see their own  
 ‘*Conditions*, and to have that *Spirit of Strife and Contention*  
 ‘(which eateth as a *Canker*) to be brought down in them;  
 ‘which is carnal, and slayeth the tender *Babe*, which was once  
 ‘begotten in themselves: and the *Philistine* is got up in them,  
 ‘that stoppeth the *Wells* and *Springs*, and maketh a great *Bulle*;  
 ‘and are crying up *Men*, and pleading for them instead of *Christ*.  
 ‘And



1677.

Amster-  
dam.

And so, *Friends*, strive not with them; but let them take them, that cry them up: and keep you to the *Lord Jesus Christ* with his *Light*, that cometh from him; that he may be your *Lord*, and ye in him may be all in *Unity*, in one *Light, Life, Power* and *Dominion* in *Christ*, your *Head*. And so the *God of Peace* and *Power* preserve you all in *Christ Jesus*, your *Saviour*; and out of and from that mischievous *Spirit*, which is idle and slothful, as to the *Work of the Power, and Spirit, and Light* of *God and Christ*; and its very *Act* is that which worketh *strife and disturbance* against the *Peace of the Church of Christ*, and thinks in its wilfulness, and stubbornness, and unruliness to set up it self, and in that to have peace: but *Destruction* will be the end of it; and it is sealed for the *Fire and Eternal Judgment*. And therefore let *Christ the Seed* be the *Head and Crown* of every one of you, that nothing may be between you, and the *Lord God*. And be not deceived with vain *Words*, or fained *Words*, or rough: for *Satan* is transforming himself, as an *Angel of Light*, to deceive; but *God's Foundation* standeth sure, and *God* knoweth, who are *his*, and will preserve *his* upon the *Rock and Foundation of Life*, in his peaceable *Truth and Habitation*; that in the same they may grow. And so keep out of *Strife and Contention*, with it, after that ye have born your *Testimony*, in the *Lord's Power and Truth*, against it; and then keep in the *Truth*: for it hath a life in scribbling, *strife and jangling*, because it would enlarge its *Hell*, and bring others into its *Misery*, with the airy *Power*, and would get *Power* over the *Good*, and disjoin *People* from it; and so to make *Rapes* upon the *Simplicity* by its *Subtily*. But I do believe, the *Lord* will defend his *People*, though he may try them, and exercise them with this *Spirit* for a time, as he hath done by it in days past, in other *Vessels* it hath made use of, as it doth of these now; who have a more seeming fair *Outside*, but foul, and rough, and rugged enough within, against the *Seed, Christ*, as ever were the *Pharisees* to destroy it: And they, under a pretence of *Preaching Christ*, are the men, that are the *Destroyers* and *Crucifiers* of him, and *Killers* of the *Just* not only in themselves, but endeavouring with all their might to destroy it in others, where it is born; *Pharaoh* and *Herod*, to slay the young *Jews* in the *Spirit*, as the *Old* did: I do feel it *Worrying* of them; and it is got up to be *King*, which knew not *suffering Joseph*. But *God* will plague him; and the *seed* will have more rest, and be better entertained in *Egypt*, than under *Herod*, into whom *Old Pharaoh's Spirit* is entred. He that hath an *Ear* to hear, let him hear; and an *Eye* to see, let him see, how this *Spirit* hath Transformed in all *Ages* against the *Just and Righteous*: but mark, what hath been its end. But the *Seed* reigneth; *Glory* to the *Lord God* over all for ever! and his *Truth* spreadeth: and *Friends* here are in *Unity and Peace*, and of good Report, answering the good, or that of *God* in *People*. And so my desires are, that all *God's People* may do the same in all places, where-ever they be, so that the *Lord* may be glorified,

in

' in their bringing forth much Fruit, that is heavenly and spiri- 1677  
' tual, Amen.

Amsterdam the 25 of the  
7th Month, 1677.

G. F.

Amster-  
dam.

After I had given forth the fore-going *Epistle*, whereby my *Spirit* was in some measure eased of the *Weight*, that lay upon it; I went in the Afternoon to the *Monthly Meeting* of *Friends* at *Amsterdam*, where the Lord was present with us, and refreshed our *Spirits* together in himself.

I thought to have gone next day to *Harlem*; but there being a *Fast* appointed to be kept that day, I was stopped in my *Spirit*, and moved to stay at *Friends Meeting* that day at *Amsterdam*. We had a very large *Meeting*, a great Concourse of People coming to it; and amongst them many great *Persons*. The Lord's *Power* was over the *Meeting*; and in the Openings thereof I was moved to declare to the People, ' That no man by all his *wit* and ' *study*, nor by reading *History* in his own Will, could declare or ' know the *Generation* of *Christ*; who was not begotten by the ' *Will* of *Man*, but by the *Will* of *God*. After I had largely o- ' pened this unto them, I shewed them the *Difference* between ' the *true Fast*, and the *false*; manifesting unto them, that the ' profest *Christians*, *Jews* and *Turks* were out of the *true Fast*, and ' fasted for strife and debate, being under the Band and Fifts of ' *Iniquity* and *Oppression*, wherewith they were smiting one ano- ' ther: but the pure hands were not lifted up to God. And ' though they did all appear to men to *Fast*, and did hang down ' their Heads for a day, like a Bulrush, yet that was not the *Fast* ' which God did accept: but in that state all their *Bones* were ' dry; and when they called upon the Lord, he did not Answer ' them, neither did their *Health* grow: for they kept their own ' *Fast*, and not the Lord's. And there I exhorted them to come ' and keep the Lord's *Fast*, which was to fast from *Sin* and ' *Iniquity*, from *Strife* and *Debate*, from *Violence* and *Oppression*, ' and to abstain from every *Appearance* of *Evil*. These things were opened to the astonishment of the *Fasters*; and the *Meet-* ing ended peaceably and well.

I went to *Harlem* the day following, having before appointed *Harlem* a *Meeting* to be there that day. *Peter Hendricks* and *Gertrude Dirick Nieson* went with me; and a blessed *Meeting* we had. There were at the *Meeting* *Professors* of several sorts, and a *Priest* of the *Lutherans*, who sat very Attentive for several hours, while I declared the *Truth* amongst them; *Gertrude* Interpreting. When the *Meeting* was done, the *Priest* said; That he had heard nothing, but what was according to the Word of God; and desired, That the *Blessing* of the Lord might rest upon us, and our *Assemblies*. Others also confessed to the *Truth*, saying; They had never heard things so plainly opened to their understandings before.

We

1677.

Amsterdam.

We stayed that night at *Harlem* at a *Friend's* house, whose name was *Dirick Klassen*; and returning next day to *Amsterdam*, went to *Gertrude's* house: where we had not been long come in, before there came a *Priest* of great note, who had formerly belonged to the *Emperor* of *Germany*; and with him another *German Priest*, desiring to have some *Conference* with me. So I took the Opportunity to declare the *Way of Truth* unto them; opening unto them, how they might come to know *God* and *Christ*, and his *Law* and *Gospel*: and shewing them, that they could never know it by *study*, nor by *Philosophy*; but by *Divine Revelation* through the *Spirit* of *God*, opening unto them in the *stillness* of their *Minds*. The men were tender, and went away well satisfied.

On the *First-day* of the *Week* following, I was at *Friends Meeting* at *Amsterdam*, where, amongst the several sorts of *Professors*, that were present, there was a *Doctor* of *Poland*, who for his *Religion* was banished from the place, he lived in; and he being affected with the *Testimony* of *Truth*, that was born in the *Meeting*, came after the *Meeting*, to have some *Discourse* with me: and after we had been some time together, and I had opened things further to him; he went away very *Tender* and *Loving*.

Now while I was at *Amsterdam*, I spent most of my time (except it were, when I was at *Friends Meetings*, or when *People* came to speak with me) in *Writing Books, Papers, or Epistles* on *Truth's* behalf. For I writ several *Epistles* from *Amsterdam* to *Friends* in *England* and elsewhere, on several *Occasions*, as the *Lord* moved me by his *Spirit* thereunto. I writ also from thence *A Warning to the Inhabitants of the City Oldenburgh, which was lately burnt down*: Also *A Warning to the Inhabitants of the City of Hamborough*. I writ also an *Epistle* to the *Ambassadors*, that were treating a *Peace* at *Nimmeguen*. To the *Magistrates* and *Priests* of *Embsden* I writ a *Book*, shewing them their *Unchristian Practises* in persecuting *Friends*. And several other *Books* I writ there, in *Answer* to *Priests* and others, of *Hamborough, Dantzick*, and other places, to *Clear the Truth* and *Friends* from their false *Charges* and *Slanders*.

After some time *George Keith* and *William Penn* came back from *Germany* to *Amsterdam*, and had a *Dispute* with one *Galenus Abrahams* (one of the most noted *Baptists* in *Holland*) at which many *Professors* were present: But not having time to finish the *Dispute* then, they met again *two days* after; and the *Baptist* was much *Confounded*, and *Truth* gained ground. Between these *Two Disputes* we had a very great *Meeting* at *Friends Meeting-Place*, at which many *hundreds* of the *World's People* were, and some of *high Rank* in the *World's Account*: for there was an *Earl*, and a *Lord*, and divers other *Eminent Persons*, who all behaved themselves very *Civilly*. But when the *Meeting* was ended, some *Priests* began to make some *Opposition*; which when *William Penn* understood, he stood up again, and answered them to the great satisfaction of the *People*; who were much affected with the several



veral *Testimonies*, that they had heard declared. And after the *Meeting* several of them came to Gertrude's, where we were, with whom George Keith had much Discourse in *Latin*.

1677.

Amster-  
dam.

Leyden.

Having now finished our Service at *Amsterdam*, we took Leave of the *Friends* there, and passed by Wagon to *Leyden*, which is about 25 Miles; where we staid a day or two, seeking out and visiting some tender People, that we heard of there. We met there with a *German*, who was partly *Convinced*; and he informed us of an *Eminent Man*, that was inquiring after *Truth*. Some sought him out, and visited him, and found him a *Serious Man*; and I spake to him, and he owned the *Truth*. *William Penn* and *Benjamin Farly* went to visit another *Great Man*, that lived a little out of *Leyden*, who, they said, had been *General* to the *King of Denmark's Forces*; and he and his wife were very loving to them, and heard the *Truth* with Joy.

From *Leyden* we went to the *Hague*, where the *Prince of Orange* then kept his Court; and we visited one of the *Judges of Holland*, with whom we had pretty much Discourse. He was a Wise, Tender man, and put many *Objections* and *Queries* to us; which when we had answered, he was satisfied, and parted with us in much Love. Then leaving the *Hague*, we went to *Delft*, and from thence that night to *Rotterdam*, where we stay'd several days, and had several *Meetings* there. While I was here, I gave forth a *Book* for the *Jews*: with whom, when I was at *Amsterdam*, I had a desire to have had some *Discourse*; but they would not. Here also I reviewed several other *Books* and *Papers*, which I had given forth before, and were now *Transcribed*.

Delft.  
Rotterdam

And now finding our Spirits Clear of the Service, which the Lord had given us to do in *Holland*, we took Leave of: *Friends* of *Rotterdam*, and passed by Boat to the *Briel*, in order to take Passage that day in the *Packet-Boat* for *England*; several *Friends* of *Rotterdam* accompanying us, and some of *Amsterdam*, who were come to see us again, before we left *Holland*. But the *Packet-Boat* not coming in till night, we were fain to lodge that night at the *Briel*: and next day, being the One and twentieth of the *Eighth Month*, and the *First-day* of the *Week*, we went on Board, and set Sail about the *Tenth* hour, viz. *William Penn*, *George Keith* and I, and *Gertrude Dirick Nieson*, with her Children.

We were in all about sixty *Passengers*, and had a long and hazardous Passage: for the Winds were contrary to us, and the Weather stormy; the Boat also very leaky, insomuch, that we were fain to have two *Plumps* continually going both day and night; so that it was thought, there was twice as much Water plumped out, as the *Vessel* would have held. But the Lord, who is able to make the stormy Winds to cease, and the Raging Waves of the Sea to be calm, yea to raise them, and stop them at his pleasure, he alone did preserve us: praised be his Name for ever! Though our Passage was hard, yet we had a fine time, and good Service for *Truth* on Board among the *Passengers*, some

D d d d d

of

1677. of whom were a sort of *great Folks*; and they were very kind and loving. We arrived at *Harwich* on the 23<sup>th</sup> of the 8<sup>th</sup> Month at night, having been *Two Nights* and almost *Three Days* at *Sea*. Next Morning *William Penn* and *George Keith* took Horse for *Colchester*; but I stay'd, and had a *Meeting* at *Harwich*: and there being no *Colchester-Coach* there, and the *Post-masters Wife* being Unreasonable in her Demands for a *Coach*, and deceiving us of it also, after we had hired it; we went to a *Friend's* House about a mile and an half off in the Country, and hired his Wagon, which we bedded well with Straw, and rode in it to *Colchester*.

Colchester

I stay'd in *Colchester*, till the *First-day* of the *Week*, having a desire to be at *Friends Meeting* there that day; and a very large and weighty *Meeting* it was: for *Friends* hearing of my Return from *Holland*, flocked in thither from several parts of the *Country*, and many of the *Towns People* coming in also, it was thought, there were about a *Thousand* People at the *Meeting*; and all was peaceable. Then having stay'd a day or two longer at *Colchester*, having *Service* amongst the *Friends* there, I travelled through *Essex*, visiting *Friends* at *Halsted*, *Braintree*, *Felsted* and *Saling*, and having *Meetings* with them. At *Chelmsford* I had a *Meeting* in the Evening; and there being many *Friends Prisoners*, they got liberty, and came to the *Meeting*: and we were well refreshed together in the Lord. Next day, being the 9<sup>th</sup> of the 9<sup>th</sup> Month, I got to *London*, where *Friends* received me with great Joy; and on the *First-day* following went to *Gracious-street Meeting*, where the Lord visited us with his refreshing Presence, and the *Glory* of the Lord surrounded the *Meeting*; praised be the Lord!

Essex.  
Halsted.  
Braintree.  
Felsted.  
Saling.  
Chelmsford.  
London.

After I had been a little while in *London*, I writ the following *Letter* to my *Wife*, whom (though I had written to her several times out of *Holland*) I had not written to, since I came into *England*.

Dear Heart,

'TO whom is my Love, and to the Children, and to all the rest of *Friends*, in the *Lord's Truth*, *Power* and *Seed*, that is over all; Glory to the *Lord*, and blessed be his Name for ever beyond all words, who hath carried me through, and over many *Trials* and *Dangers* in his *Eternal Power*. I have been *Twice* at *Gracious-street-Meeting*; and though the *opposite Spirits* were there, yet all was quiet, and the *Dew of Heaven* fell upon the *People*, and the *Glory* of the *Lord* shined over all. Every day I am fain to be at *Meetings* about *Business*, and *Sufferings*, which are great abroad; and now many *Friends* are concerned with many *Persons* about them: So in haste, with my Love to you all——

London the 24<sup>th</sup> of the  
9<sup>th</sup> Month, 1677.

G. F.

About

About this time I received Letters from *New-England*, which gave account of the *Magistrates* and *Rulers* cruel and *unchristian-like Proceedings* against *Friends* there, *whipping* and abusing them very shamefully: for they *whipped* many *Women-Friends*; and one *Woman* they tied to a *Cart*, and dragged her along the *Street*, she being *stripped* above the waist. Yea, they *whipped* some *Masters of Ships*, that were not *Friends*, only for bringing *Friends* thither. And at that very time, while they were *persecuting Friends* in this barbarous manner, the *Indians* slew *threescore* of their *Men*, and took one of their *Captains*, and *sleyed the skin off of his head*, while he was alive, and carried it away in *Triumph*: So that the *sober People* said; *The Judgments of God came upon them for persecuting the Quakers*: but the blind, dark *Priests* said; *It was, because they did not persecute them enough*. So a great Exercise I had in seeking *Relief* here for our poor *suffering Friends* there, that they might not lye under the *Rod of the Wicked*.

Upon this and other *Services for Truth*, to get *Friends suffering* in several places taken off, I stay'd in *London* a month or five weeks, visiting *Meetings*, and helping and encouraging *Friends* to labour for the deliverance of their *suffering Brethren* in other parts. Afterwards I went down to *Kingston*, and visited *Friends* there, and there-away. And having stay'd a little among *Friends* there, over-looking a *Book*, which I had then ready to go to the *Press*; I went from thence cross the *Country* into *Buckingham-Bucks.* *shire*, visiting *Friends*, and having several *Meetings* amongst them; as at *Amerisham, Hunger-hill, Jordans, Hedgerly, Wickham and Turvil.* *Amerisham, Hunger-hill, Jordans, Hedgerly, Wickham, Turvil.* In some of which, they that were gone out from the *Unity of Friends in Truth*, into *Strife, Opposition and Division*, were very unruly and troublesome. Particularly at the *Mens Meeting at Thomas Ellwood's at Hunger-hill*, where the *Chief* of them came from *Wickham*, endeavouring to make a disturbance in the *Meeting*, and to hinder *Friends* from proceeding in the business of the *Meeting*. When I saw their design, I admonished them to be sober and quiet, and not trouble the *Meeting*, by interrupting the *Service* thereof; but rather, if they were dissatisfied with *Friends Proceedings*, and had any thing to Object, let a *Meeting* be Appointed on purpose some other day. So *Friends* offered them to give them a *Meeting* another day: and at length it was Agreed to be at *Thomas Ellwood's* the week following. Accordingly *Friends* met them there, and the *Meeting* was in the *Barn* (for there came so many, both of *Friends*, and of them, that the *House* could not receive them :) So after we had sate a while, they began their *Jangling*; and most of their *Arrows* were shot at me: but the *Lord* was with me, and gave me strength in his Power to cast back their *Darts of Envy and Falshood* upon themselves. And so their *Objections* were Answered, and things were opened to the *People*; and a good Opportunity it was, and serviceable to the *Truth*: for many that before were weak, were now strengthened and confirmed; and some that were doubting and wavering, were satisfied and settled; and the *Faithful Friends* were refreshed and comforted in the springings



1677. of *Life* amongst us: for the *Power* rose, and *Life* sprung, and in the arisings thereof many living *Testimonies* were born against that wicked, dividing, rending *Spirit*, which those *Opposers* were joined to, and acted by: And the *Meeting* ended to the satisfaction of *Friends*. That night I lodged, with other *Friends*, at *Thomas Ellwood's*; and the same week I had a *Meeting* again with those *Opposers* at *Wickham*, where they again shewed their *Envy*; and were made manifest to the Upright-hearted.

Now after I had visited *Friends* in that upper side of *Buckinghamshire*, I called upon *Friends* at *Henly* in *Oxfordshire*, and afterwards went by *Causham* to *Reading*, where I was at *Friends Meeting* on the *First-day* of the week; and in the Evening had a large *Meeting* with *Friends*. Next day there being another *Meeting* amongst *Friends*, concerning settling a *Womens-Meeting*, some of them, that had let in the *Spirit* of *Divison*, fell into jangling, and were disorderly for a while; till the weight of *Truth* brought them down. After this *Meeting* I passed on through the Country, visiting *Friends*, and having *Meetings* amongst them in several places, through *Barkshire* and *Wiltshire*, and so on till I came to *Bristol*; which was on the 24th day of the 11th Month, just before the *Fair*.

I stay'd at *Bristol* all the time of the *Fair*, and some time after; and many sweet and precious *Meetings* we had there at that time; Many *Friends* being there from several parts of the Nation, some on the account of *Trade*, and some in the *Service* of *Truth*. And great was the *Love* and *Unity* of *Friends*, that abode faithful in the *Truth*; though some, who were gone out of the holy *Unity*, and were run into *Strife*, *Divison* and *Enmity*, were rude and abusive to me, and behaved themselves in a very *Unchristian* manner towards me. But the *Lord's Power* was over all; by which being preserved in the heavenly *Patience*, which could bear *Injuries* for his Name's sake, I felt dominion therein over the rough, rude and unruly *Spirits*: and would leave them to the *Lord*; who knew my *Innocency*, and would plead my *Cause*. And the more these laboured to *Reproach* and *Vilifie* me, the more did the *Love* of *Friends*, that were sincere and upright-hearted, *Abound* towards me; and some, that had been betrayed by the *Adversaries*, seeing their *Envy* and rude behaviour, brake off from them: who have cause to blefs the *Lord* for their deliverance.

When I left *Bristol*, I went with *Richard Snead* to a house of his in the Country, and from thence to *Hezekiah Coale's* at *Winterburn*, in *Gloucestershire*, whether came several *Friends*, that were under great *Sufferings* for *Truth's* sake, whom I had Invited to meet me there. And there *Stephen Smith*, *Richard Snead* and I, drew up a *Breviat* of their *Sufferings*, setting forth the *Illegal Proceedings* against them; which was delivered to the *Judges* at the *Affizes* at *Gloucester*: and they promised to put a stop to those *Illegal Proceedings*. Next day we passed to *Sudbury*, and had a large *Meeting* in the *Meeting-house* there; which at that time was of very good *Service*. We went next day to *Nathaniel*

miel Crips's at Tedbury, and from thence passed on to Nailsworth; 1677. where on the First-day of the Week we had a brave Meeting, and large. From thence we went to the Quarterly Meeting at Finchcomb, where were several of the Opposit Spirit, who (it was thought) Intended to have made some disturbance amongst Friends; but the Lord's Power was over, and kept them down, and good Service for the Lord we had at that Meeting. We returned from Finchcomb to Nailsworth again, and had another very precious Meeting there, to which Friends came from the several Meetings thereabouts; which made it very large also.

We went from Nailsworth on the First day of the First Month 1678, and travelled through the Country, visiting Friends, and having many Meetings amongst them, at Cirencester, Crown-Allins, Cheltenham, Stoke-Orchard, Tewksbury, &c. so went to Worcester, where I had formerly suffered Imprisonment above a Year for the Truth's sake: and Friends rejoiced greatly to see me there again. Here I stay'd several days, and had many very precious Meetings in the City; and much Service amongst Friends. After which travelling through the Country, I had Meetings at Parshow and Evesham, and then struck to Ragley in Warwickshire, to visit her, that was called the Lady Conway, who I understood was very desirous to see me, and whom I found tender and loving, and willing to have detained me longer, than I had freedom to stay. About Two miles from hence I had Two Meetings at a Friend's house, whose name was John Stangle, whither William Dewsbury came to me, and stay'd with me about half a day. Afterwards I visited Friends in their Meetings thereabouts, at Stratford, Lamcoat, and Armscott (from whence it was, that I was sent Prisoner to Worcester in the Year 1673) and thence passed into Oxfordshire, visiting Friends, and having Meetings at Sibbard, North-Newton, Banbury, Adderbury, &c. Then visiting Friends through Buckinghamshire, at Long-Crendon, Ilmer, Mendle, Weston, Cholsberry, Chesham, &c. having several Meetings amongst them, I came to Isaac Pennington's, where I stay'd a few days: And then turning into Hartfordshire, visited Friends at Charlewood, Watford, Hempstead and Market-street, at which places I had Meetings with Friends. From Market-street I went in the Morning to Luton in Bedfordshire, to see John Crook, with whom I spent good part of the day; and went towards Evening to Albans, where I lay that night at an Inn. And visiting Friends at South-Mims, and at Barnet and Hendon, where I had Meetings, I came to London on the Eighth day of the Third Month. And it being the Fourth-day of the Week, I went to Gracious-street-Meeting, which was peaceable and well; and many Friends, not knowing I was come to Town, were very Joyful to see me there: and the Lord was present with us, refreshing us with his living Vertue, blessed be his holy Name.

The Parliament was sitting, when I came to Town, and Friends having laid their Sufferings before them, were Waiting on them for Relief against the Laws made against Popish Recusants, which they knew, we were not; though some malicious Magistrates took

Tedbury.  
Nailsworth  
Finchcomb

Nailsworth

Cirencester.  
Crown-Allins.  
Cheltenham.  
Stoke-Orchard.  
Tewksbury, &c.  
Worcester.  
Parshow.  
Evesham.  
Warwickshire.  
Ragley.

Stratford.  
Lamcoat.  
Armscott.  
Oxfordshire.  
Sibbard.  
North-Newton.  
Banbury.  
Adderbury, &c.  
Buckinghamshire.  
Long-Crendon.  
Ilmer.  
Mendle.  
Weston.  
Cholsberry  
Chesham, &c.

Hartfordshire.  
Charlewood.  
Watford  
Hempstead.  
Market-street.  
Bedfordshire.  
Luton.  
Albans.  
South-Mims.  
Barnet.  
Hendon.  
London,

1678. took Advantages against us, to prosecute us in several parts of the Nation upon those Statutes. So Friends being Attending on that Service, when I came, I Joined with them therein; and some probability there was, that something might have been obtained towards Friends Ease and Relief in that Case, many of the Parliament-men being tender and loving towards us, as believing, we were much mis-represented by our Adversaries. But when I went down one Morning with George Whitehead, to the Parliament-house, to Attend upon them on Friends behalf, on a sudden they were Prorogued, though but for a short time.

Tearly  
Meeting.

About two weeks after I came to London, the Tearly Meeting began; to which Friends came up out of most parts of the Nation; and a glorious heavenly Meeting we had. Oh the Glory, Majesty, Love, Life, Wisdom and Unity, that was amongst us! the Power reigned over all, and many Testimonies were born therein against that ungodly Spirit, which sought to make Rents and Divisions amongst the Lord's People: but not one Mouth was opened amongst us in its defence, or on its behalf. Good and Comfortable Accounts also we had, for the most part, from Friends in other Countries; of which I find a brief Account in a Letter, which soon after I writ to my Wife, the Copy whereof here follows:

Dear Heart,

TO whom is my Love in the Everlasting Seed of Life, that reigns over all. Great Meetings here have been, and the Lord's Power hath been stirring through all, the like hath not been: And the Lord hath in his Power knit Friends wonderfully together, and the glorious Presence of the Lord did appear among Friends. And now the Meetings are over, (blessed be the Lord) in quietness and peace. From Holland I hear, that things are well there: Some Friends are gone that way, to be at their Tearly Meeting at Amsterdam. At Embden, Friends that were banished, are gotten into the City again. At Dantzick Friends are in Prison; and the Magistrates threatened them with harder Imprisonment: but the next day the Lutherans rose, and plucked down (or defaced) the Popish Monastery: so they have work enough among themselves. The King of Poland did receive my Letter, and read it himself: and Friends have since printed it in High-Dutch. By Letters from the Half-yearly-Meeting in Ireland I hear, that they be all in Love there. And at Barbados Friends are in quietness, and their Meetings settled in peace. At Antego also, and Nevis Truth prospers, and Friends have their Meetings orderly and well. Likewise in New-England, and other places, things concerning Truth and Friends are well: and in those places, the Mens and Womens-Meetings are settled; blessed be the Lord. So keep in God's Power and Seed, that is over all, in whom ye all have Life and Salvation: for the Lord reigns over all, in his Glory, and in his Kingdom; Glory to his Name for ever, Amen. So in haste, with my Love to you all, and to all Friends.

London the 26th of the  
3d Month, 1678.

G. F.  
The



The Letter to the King of Poland before mentioned, is as followeth :

1678.  
London.

To *Johannes* III. KING of Poland, &c.

O King!

WE desire thy Prosperity both in this Life, and that which is to come. And we desire, that we may have our *Christian Liberty* to Serve and Worship God under thy *Dominion*: For our *Principle* leads us not to do any thing prejudicial to the King or his People. For we are a People, that do exercise a *good Conscience* towards God through his holy *Spirit*, and in it do serve, and worship and honour him; and towards Men, in the things that be equal and just, doing to them, as we would have them do unto us; and looking unto *Jesus*, who is the Author and Finisher of our Faith: which Faith purifies our hearts, and brings us to have Access to God; without which we cannot please him: by which Faith all the Just lives, as the Scripture declares. And so, that which we desire of Thee, O King, is, that we may have the Liberty of our Consciences to serve and worship God, and to pray unto him in our Meetings together in the Name of *Jesus*, as he Commands; with a promise, that he will be in the midst of them. The King, we do hope, cannot but say, that this Duty and Service is due to God and Christ; and we give *Cesar* his due, and pay our Tribute and Custom equal with our Neighbour, according to our proportion. And we never read in all the Scriptures of the New Testament, That ever Christ or his Disciples did Banish or Imprison any, that were not of their Faith, or Religion, and would not hear them, or gave any such Command; but on the Contrary, Let the Tares and the Wheat grow together, till the harvest: and the harvest is the end of the World. And then Christ will send his Angels to sever the Wheat from the Tares, &c. And also he Rebuked such, that would have had fire to come down from Heaven, to consume such, that would not receive Christ; and told them, That they did not know, what Spirit they were of; he came not to destroy mens lives, but to save them.

And therefore we desire the King to consider, how much Persecution has been in Christendom, since the Apostles days, concerning Religion? And Christ said; They should go into Everlasting punishment, that did not visit him in Prison; then what will become of them, that Imprison him in his Members, where he is Manifest? And now none can say, that the World is ended: And therefore, how will all Christendom answer the dreadful and terrible God at his Day of Judgment, that have persecuted one another about Religion before the end of the World, under a pretence of plucking up Tares; which is not their Work, but the Angels at the end of the World? And Christ Commands men to Love one another, and to Love Enemies; and by this they should be known to be his Disciples. And therefore,

Oh!

1677. 'Oh! that all *Christendom* had lived in *Peace* and *Unity*, that  
 w they might by their *Moderation*, have Judged both *Turks* and  
 London. 'Jews; and let all have their *Liberty*, that do own *God* and  
 'Jesus, and Walk, as becomes the glorious Gospel of the Lord  
 'Jesus Christ. And so, our desires are, that the Lord God of  
 'Heaven may soften the King's heart to all tender Consciences,  
 'that do fear the Lord, and are afraid of disobeying him.

'And now, we intreat the King to read over some of the  
 'Noble Expressions of several Kings, and others, concerning *Liberty*  
 'of Conscience; and especially *Stephanus*, King of Poland his  
 'sayings, viz. *It belongeth not to me, to Reform the Consciences:*  
 'I have always gladly given that over to God, which belongeth to  
 'him; and so shall I do now, and also for the future. I will suffer  
 'the Weeds to grow, till the time of harvest; for I know, that  
 'the Number of Believers are but small: Therefore, said he, when  
 'some were proceeding in Persecution, I am King of the People,  
 'not of their Consciences. He also affirmed, that Religion was  
 'not to be planted with Fire and Sword. Chron. Liberty of Religi-  
 'on, Part. 2.

'Also a Book wrote in French by W. M. Anno 1576. hath this  
 'Sentence; viz. Those Princes, that have ruled by Gentleness, and  
 'Clemency added to Justice, and have exercised Moderation and Meek-  
 'ness towards their Subjects, always prospered and reigned long; but  
 'on the Contrary those Princes, that have been Cruel, Unjust, Pre-  
 'judiced, and Oppressors of their Subjects, have soon fall'n, they and  
 'their Estates, into danger, or total ruin.

'Veritus saith; Seeing Christ is a Lamb, whom you profess to be  
 'your Head and Captain, then it becometh you to be Sheep, and to  
 'use the same Weapons, which he made use of: for he will not be  
 'a Shepherd of Wolves and Wild-beasts, but only of Sheep. Where-  
 'fore, if you lose the Nature of Sheep, (said he) and be changed  
 'into Wolves and Wild-beasts, and use fleshly Weapons, then will  
 'you exclude your selves out of his Calling, and forsake his Banner;  
 'and then will he not be your Captain, &c.

'And also we find it asserted by King James in his Speech to  
 'the Parliament, in the Year 1609. That it is a pure Rule in Di-  
 'vinity, that God never planted his Church with Violence of Blood.  
 'And furthermore he said; It was usually the Condition of Chri-  
 'stians, to be persecuted, but not to persecute.

'And also King Charles, in his ΕΙΧΩΝ ΒΑΣΙΛΕΥΣ, pag. 61. said in his  
 'Prayer to God: Thou seest, how much Cruelty amongst Christians is  
 'acted under the Colour of Religion; as if we could not be Christi-  
 'ans, unless we crucified one another.

'And pag. 28. Make them at length seriously to Consider, that no-  
 'thing violent, nor injurious, can be Religious.

'Pag. 70. Nor is it so proper, to hew out Religious Reformation  
 'by the Sword, as to polish them by fair and equal Disputations, a-  
 'mong those that are most Concerned in the Differences; whom not  
 'force, but reason must Convince.

'And pag. 66. Take heed, that outward Circumstances and Forma-  
 'lities in Religion devour not all.

And

'And pag. 91, 92. In point of true Conscientious tenderneſſ I have 1678.  
'ſo often declared, how little I deſire, my Laws and Scepter ſhould in-  
'trench on God's Sovereignty, who is the only King of Conſci- London.  
'ence.

'Pag. 123. Nor do I deſire, any man ſhould be further ſubject unto  
'me, then all of us may be ſubject unto God.

'Pag. 200. O thou Sovereign of our Souls, the only Commander of  
'our Conſciences.

'Pag. 346. (In his Meditations on Death,) It is indeed a ſad  
'ſtate, to have his Enemies to be his Accuſers, Parties and Judges.

'The Prince of Orange teſtified, Anno 1579. That it was impoſſi-  
'ble, the Land ſhould be kept in Peace, except there was a free Tole-  
'ration in the Exerciſe of Religion.

'And further: Where haſt thou read in thy day (ſaid Menno) in  
'the Writing of the Apoſtles, that Chriſt or the Apoſtles ever  
'cried out to the Magiſtrate for their power againſt them, that would  
'not hear their Doctrines, nor obey their Words? I know certainly  
'(ſaid he) that where a Magiſtrate ſhall baniſh with the Sword, there  
'is not the right Knowledge, Spiritual Word, nor Church of Chriſt;  
'it is Invocare Brachium ſeculare, (to Invoke the ſecular  
'Arm.)

'It is not Chriſtian-like, but Tyrannical (ſaid D. Philipſon) to  
'baniſh and perſecute People about Faith and Religion; and they that  
'ſo do, are certainly of the Phariſaical Generation, who reſiſted the  
'Holy Ghoſt.

'Eraſmus ſaid, That though they take our Monies and Goods,  
'they cannot therefore hurt our Salvation: they afflict us much with  
'Prifons, but they do not thereby ſeparate us from God. In de  
'Krydges wrede, fol. 63.

'Lucernus ſaid, He that Commandeth any thing, wherewith he bind-  
'eth the Conſcience, this is an Antichriſt. In de Bemife Diſp. fol. 71.

'Irenæus affirmed, That all forcing of Conſcience, though it was but  
'a forbidding of the Exerciſe, which is eſteemed by one or another to  
'be neceſſary to Salvation, is in no wiſe right nor fitting. He alſo  
'affirmed, That through the diverſity of Religions, the Kingdom  
'ſhould not be brought into any diſturbance.

'Conſtantiuſ the Emperour ſaid; That it was enough, that he pre-  
'ſerved the Unity of the Faith, that he might be excuſable before  
'the Judgment-seat of God: and that he would leave every one to  
'his own Underſtanding, according to the Account he will give before  
'the Judgment-seat of Chriſt. Here-to may we ſtir up People (ſaid  
'he) not Compel them; beſeech them to come into the Unity of the  
'Chriſtians, but to do Violence to them, we will not in any wiſe. Se-  
'baſt. Frank, Chron. fol. 127.

'Auguſtinus ſaid; Some diſturbed the Peace of the Church, while  
'they went about to root out the Tares before their time; and through  
'this Error of Blindneſſ (ſaid he) are they themſelves ſeparated ſo  
'much the more, from being united unto Chriſt.

'Retnaldus teſtified, That he, who with Imprifoning and Perſe-  
'cuting ſeeketh to ſpread the Goſpel, and greaſeth his hands with  
'Blood, ſhall much rather be looked upon for a wild Hunter, than a

Eeeee

'Preacher,



1678. *Preacher, or a Defender of the Christian Religion.*

London. *I have for a long season determined (said Henry the IV. K. of France in his Speech to the Parliament 1599.) to Reform the Church, which without Peace (said he) I cannot do: and it is impossible, to Reform or Convert People by Violence. I am King, as a Shepherd, (said he) and will not shed the Blood of my Sheep; but will gather them through the Mildness and Goodness of a King, and not through the Power of Tyranny: and I will give them, that are of the Reformed Religion, right Liberty, to live and dwell free, without being examined, perplexed, molested, or compelled to any thing, contrary to their Consciences; for they shall have the free Exercise of their Religion, &c. [Vid. Chron. Van de Underg. 2. deel, p. 1514.]*

*Ennius said; Wisdom is driven out, when the Matter is acted by Force. And therefore the best of Men, and most glorious of Princes, were always ready to give Toleration.*

*Enseb. in his Second Book of the Life of Constantine, reports these words of the Emperour: Let them, which err, with Joy receive the like fruition of Peace and Quietness with the Faithful; sith the restoring of Communication and Society may bring them into the right Way of Truth: let none give Molestation to any; let every one do, as he determines in his Mind. And indeed, there is great reason for Princes to give Toleration to disagreeing Persons, whose Opinions cannot by fair means be altered: for if the Persons be Content, they will serve God according to their Persuasions; and if they be publicly prohibited, they will privately Converse: and then all those Inconveniencies and Mischiefs, which are Arguments against the permission of Conventicles, are Arguments for the publick permissions of differing Religions, &c. they being restrained and made miserable, endears the discontented Persons mutually, and makes more hearty and dangerous Confederations.*

*The like Counsel in the Divisions of Germany, at the first Reformation, was thought reasonable by the Emperour Ferdinand, and his excellent Son Maximilian; for they had observed, that Violence did exasperate, was unblest, unsuccessful and unreasonable; and therefore they made Decrees of Toleration.*

*The Duke of Savoy, repenting of his War undertaken for Religion against the Piedmontans, promised them Toleration; and was as good, as his Word.*

*Also it is remarkable, that till the time of Justinian the Emperour, Anno Domini 525. the Catholicks and Novatians had Churches indifferently permitted, even in Rome it self.*

*And Paul preached the Kingdom of God, teaching those things, which concerned the Lord Jesus Christ, with all confidence; and no man forbid him: and this he did for the space of two years in his own hired house at Rome, and received all that came to him.*

*NOW, O KING, seeing these Noble Testimonies concerning Liberty of Conscience of Kings, Emperours and others, and the Liberty, that Paul had at Rome in the days of the Heathen-Emperour, our desire is, that we may have the same Liberty at Dantzick to Meet together in our own hired Houses, which cannot*

‘ cannot be any prejudice, either to the *King* and the *City* of 1678.  
 ‘ *Dantzick*, for us to meet together to wait upon the *Lord*, and  
 ‘ pray unto him, and to serve and worship him in *Spirit* and *London*.  
 ‘ *Truth* in our own hired Houses; seeing our *Principle* leads us  
 ‘ to hurt no Man, but to *Love* our *Enemies*, and to pray for them;  
 ‘ yea, them that do *persecute* us. And therefore, O *King*, Consi-  
 ‘ der, and the *City* of *Dantzick*, would you not think it hard for o-  
 ‘ thers, to force you from your *Religion* to another, contrary to  
 ‘ your *Consciences*? And if it be so, that you would think it hard  
 ‘ to you, then do you unto others, as you would have them do unto  
 ‘ you; do not you that unto others, which you would not have  
 ‘ men do unto you: for that is the *Royal Law*, which ought to  
 ‘ be obeyed. And so in *Love* to thy *Immortal Soul*, and for thy  
 ‘ *Eternal Good* this is written.

G. F.

## P O S T - S C R I P T.

‘ **B**lessed be the *Merciful*, for they shall obtain *Mercy*. And re-  
 ‘ member, O *King*, *Justin Martyr*’s two *Apologies* to the  
 ‘ *Roman Emperours*, in the *Defence* of the *persecuted Christians*,  
 ‘ and that notable *Apology*, which was written by *Tertullian*, up-  
 ‘ on the same Subject; which are not only for the *Christian Re-*  
 ‘ *ligion*, but against all *Persecution* for *Religion*.

*Dear Peter Hendricks, and John Claus, and J. Rawlins, and all  
 the rest of Friends in Amsterdam, Friezland and Rotterdam,  
 to whom is my Love in the Seed of Life, that’s over all.*

‘ **I** Received thy *Letter*, with a *Letter* from *Dantzick*: I have  
 ‘ written something to you to the *King* of *Poland*, which you  
 ‘ may translate into *High-Dutch*, and send it to *Friends* there,  
 ‘ to give it to the *King*; or you may *print* it, after it be deliver-  
 ‘ ed in *Manuscript*; which may be serviceable to other *Princes*.  
 ‘ So in haste, with my *Love*. And the *Lord God Almighty* over  
 ‘ all give you dominion in his *Eternal Power*, and in it over all  
 ‘ preserve you, and keep you to his *Glory*; that you may answer  
 ‘ that of *God* in all *People*. Amen.

*London*, the 13th of  
 9th Month, 1677.

George Fox.

I continued yet in and about *London* some Weeks, the *Parlia-*  
*ment* sitting again, and *Friends* Attending upon them to get some  
 Redress of our *Sufferings*, which about this time were very great,  
 and heavy upon many *Friends* in divers parts of the *Nation*;  
 they being very unduly *prosecuted* upon the *Statutes* made against  
*Popish Recusants*: Though our *Persecutors* could not but know,  
 that *Friends* were utterly against *Poperie*; having born *Testimony*  
 E e e e 2 against

1678. against it in *Word and Writing*, and suffered under it. But though many of the *Members of Parliament* in either *House* were kind to *Friends*, and willing to have done something for their *Ease*; yet having much *business* upon them, they were hindered from doing the good they would: so that the *Sufferings* upon *Friends* were Continued.

London.

But that which added much to the *Grief* and *Exercise* of *Friends*, was, that some, who made a *Profession* of the same *Truth* with us, being gone from the *Simplicity* of the *Gospel* into a *fleshy Liberty*, and labouring to draw others after them, did *Oppose* the *Order* and *Discipline*, which God by his Power had set up and established in his *Church*; and made a great noise and clamour against *Prescriptions*: Whereby they easily drew after them such, as were *loosely Inclined*, and desired a *broader Way*, than the *Path of Truth* to walk in. Some also, that were more *simple*, but *young* in *Truth*, or *weak* in *Judgment*, were apt to be betrayed by them; not knowing the *Depths* of *Satan* in these *Wiles*: For whose sakes I was moved to write the following *Paper*, for the *undeceiving* the *Deceived*, and the opening the *Understandings* of the *Weak* in this matter:

ALL you, that do deny *Prescriptions* without distinction, you may as well deny all the *Scriptures*, which were given forth by the *Power* and *Spirit* of God. For do not they *prescribe*, how men should *Walk* both to God and *Man*, both in the *Old Testament* and in the *New*? Yea, from the very first *Promise* of *Christ* in *Genesis*, what *People* ought to believe and trust in; and all along, till ye come to the *Prophets*? Did not the Lord *prescribe* to his *People*, both by the *Fathers*, and then by his *Prophets*? did he not *prescribe* to the *People*, how they should *Walk*, though they turned against the *Prophets* in the *Old Covenant*, for declaring or *prescribing* to them the *Way*, how they might *Walk* to please God, and keep in favour with him? And then after, in the *days* of *Christ*, did not he *prescribe* and teach, how *People* should *walk* and *believe*? And after him the *Apostles*, did not they *prescribe* unto *People*, how they might come to *believe*, and receive the *Gospel* and the *Kingdom* of God, directing unto that, which would give them the *Knowledge* of God, and how they should *walk* in the *New-Covenant* in the *days* of the *Gospel*, and by what way they should come to the *holy City*? And did not the *Apostles* send forth their *Decrees* by faithful, Chosen Men (them that had hazarded their *Lives* for *Christ's* sake) to the *Churches*, by which they were established? And so you, that deny *Prescriptions* given forth by the *Power* and *Spirit* of God, do thereby *oppose* the *Spirit*, that gave them forth in all the *holy Men* of God. And were there not some all along in the *days* of *Moses*, and in the *days* of the *Prophets*, and in the *days* of *Christ*, and in the *days* of his *Apostles*, who did withstand that, which they gave forth from the *Spirit* of God? And hath there not been the same



'same since the days of the *Apostles*? And how many have ri- 1678.  
 'sen, since *Truth* appeared, to *oppose* the *Order*, which stands in  
 'the *Power* and *Spirit* of *God*? who are but in the same *Spirit*, London.  
 'which hath *opposed* the *Spirit* of *God* all along from the be-  
 'ginning. And see, what *Names* or *Titles* the *Spirit* of *God*  
 'gave that *Opposing Spirit* in the *Old Covenant*, and also in the  
 'New; which is the same now, as was: for after the *Lord* had given  
 'forth the *Old Covenant*, there were some among themselves,  
 'that did *Oppose*; which were worse, than publick *Enemies*.  
 'And likewise after, in the days of the *New Covenant*, in the  
 'Gospel-times, you may see, what sort did *Oppose* both *Christ*  
 'and the *Apostles*, after they came to some *Sights* of the *Truth*;  
 'and how they turned against *Christ* and his *Apostles*? And see,  
 'what *Liberty* they pleaded for, and ran into in the *Apostles* days,  
 'who could not abide the *Cross*, the *Token* of *Jesus*. And there-  
 'fore we see, the same *rough* and *high Spirit* cries now for *Li-*  
 'berty (which the *Power* and *Spirit* of *Christ* cannot give;) and  
 'cries, *Imposition*; and yet is *Imposing*: and cries, *Liberty* of *Con-*  
 'science; and yet is *opposing Liberty* of *Conscience*: And cries  
 'against *Prescriptions*; and yet is *prescribing* both in *Words* and  
 'Writing: So with the *Everlasting Power* and *Spirit* of *God* this  
 'Spirit is fathomed, its *Rise*, *Beginning* and *End*; and it is *Judg-*  
 'ed. And this *Spirit* cries, *We must not judge Conscience*, we must  
 'not judge *Matters* of *Faith*, and we must not judge the *Spirits*,  
 'nor *Religions*, &c. Yes: They that be in the pure *Spirit* and  
 'Power of *God*, which the *Apostles* were in, they *Judge* of  
 'Conscience, whether it be a seared Conscience, or a tender Con-  
 'science: They *Judge* of *Faith*, whether it be a dead one, or a  
 'living one: They *Judge* of *Religion*, whether it be vain, or  
 'pure, or undefiled: They *Judge* of *Spirits*, and try them, whe-  
 'ther they be of *God*, or no: They *Judge* of *Hope*, whether it  
 'be of *Hypocrites*, or the true *Hope*, that purifies, even as *God*  
 'is pure: They *Judge* of *Belief*, whether it be that, which is  
 'born of *God*, and overcometh the *World*; or that which runs  
 'into the *Spirit* of the *World*, which lusts to *Envy*, and doth  
 'not overcome the *World*. And they *Judge* of *Worships*, whe-  
 'ther they be *Will-worships*, and the *Worship* of the *Beast* and  
 'Dragon; or the *Worship* of *God* in *Spirit* and in *Truth*. They  
 'Judge of *Angels*, whether they be fallen, or them that keep their  
 'Habitation. And they *Judge* the *World*, that grieves and quench-  
 'es the *Spirit*, and hates the *Light*, and turns the *Grace* of *God*  
 'into wantonness, and resists the *Holy Ghost*. They *Judge* of the  
 'Hearts, Ears and Lips, which are Circumcised, and which are  
 'Uncircumcised. They *Judge* of *Ministers*, and *Apostles*, and  
 'Messengers, whether they be of *Satan*, or of *Christ*. They judge  
 'of *Differences* in outward things, in the *Church* or elsewhere;  
 'yea, the least Member of the *Church* hath *Power* to *Judge* of  
 'such things, having the One true Measure, and true Weight to  
 'weigh things, and measure things withal, without respect to  
 'Persons. And this *Judgment* is given, and all these things are  
 'done by the same *Power* and *Spirit* the *Apostles* were in. And  
 'also

1678. *also such can Judge of Election and Reprobation; and who keep*  
 London. *their Habitation, and who not: And who are Jews; and who*  
*are of the Synagogue of Satan: And who are in the Doctrine of*  
*Christ, and who are in the Doctrines of Devils: And who pre-*  
*scribes and declares things from the Power and Spirit of God,*  
*to preserve all in the Power and Spirit of God; and who pre-*  
*scribes and declares things from a loose Spirit, to let all loose*  
*from under the Token of Christ, the Power of God, into Looseness*  
*and Liberty. And likewise can Judge and Discern, who brings*  
*People into the Possession of the Gospel of Light and Life, over*  
*Death and Darknes, and into the Truth, where the Devil can-*  
*not get in; and who brings them into the Possession of Death*  
*and Darknes, out of the glorious Liberty of the Gospel, and of*  
*Jesus Christ, and his Faith, and Truth, and Spirit, and Light,*  
*and Grace. For there is no true Liberty, but in that; and that*  
*Liberty answers the Grace, the Truth, the Light, the Spirit, the*  
*Faith, the Gospel of Christ in every Man and Woman, and is*  
*the Yoke to the Contrary in every Man and Woman. And that*  
*makes it rage, and swell, and puff up; for that is restless and un-*  
*ruly, and out of patience, and is ready to curse his God, and*  
*that which reigns over him; because it hath not its Will.*  
*And it works with all Subtily and Evasion with its restless Spi-*  
*rit, to get in and defile the minds of the Simple, and to make*  
*Rapes upon the Virgin Minds. But as they receive the heaven-*  
*ly Wisdom, by which all things were made (which Wisdom is*  
*above that Spirit) through this Wisdom they will be preserved*  
*over that Spirit. And Christ hath given Judgment to his Saints*  
*in his Church, though he be Judge of all; and the Saints, in*  
*the Power and Spirit of God, had and have Power to Judge of*  
*Words and Manners, of Lives and Conversations, and Growths*  
*and States from a Child to a Father in the Truth; and to whom*  
*they are a Saviour of Death, and to whom they are a Saviour of*  
*Life: And who serve the Lord Jesus Christ, and preach him,*  
*and who preach themselves, and serve themselves: And who*  
*Talk of the Light, and of Faith, and of the Gospel, and of Hope,*  
*and of Grace, and preach such things; and in their Works*  
*and Lives deny them all, and God and Christ, and preach up*  
*Liberty from that in themselves to that in Others, which should*  
*be under the Yoke and Cross of Christ, the Power of God. And*  
*so the Saints in the Power and Spirit of Christ can discern and*  
*distinguish, who serves God and Christ, and who serves him not;*  
*and so can put a distinction between the Prophane, and the*  
*Holy. But such as have lost their Eye-salve, and their Sight*  
*is grown dim, lose this Judgment, Discerning and Distinction*  
*in the Church of Christ; and such come to be spewed out of*  
*Christ's mouth, except they Repent: and if not, they come to*  
*Corrupt the Earth, and burden it, that it Vomits them out of*  
*it. And therefore all are Exhorted, to keep in the Power*  
*and Spirit of Christ Jesus, and in the Word of Life, and the*  
*Wisdom of God (which is above that, that is below) in which*  
*they may keep their heavenly Understandings, and heavenly*  
*Discernings;*

Discernings; and so set the heavenly Spiritual Judgment over 1678.  
 that, which is for Judgment; which dishonours God, which  
 leads into loose and false Liberty; out of the Unity, which  
 stands in the heavenly Spirit, which brings into Conformity,  
 and to be Conformable to the Image of the Son of God, and  
 his Gospel, the Power of God, (which was before the Devil  
 was) and his Truth (which the Devil is out of;) in which all  
 are of one Mind, Heart and Soul, and come to drink into one  
 Spirit, being baptized into one Spirit, and so into one Body,  
 which Christ is the Head of; and so keep one Fellowship in the  
 Spirit, and Unity in the Spirit, which is the Bond of Peace,  
 the Prince of Princes Peace. And they, that Cry so much a-  
 gainst Judging, and are afraid of Judgment, whether they be  
 Apostates, Professors or Prophane, they are the Most-judging  
 with their censorious, false Spirits and Judgment; and yet can-  
 not bear the true Judgment of the Spirit of God, nor stand in  
 his Judgment. This hath been manifest from the beginning,  
 they having the false Measures, and the false Weights: for  
 none have the true Measure, and the true Weight, but who  
 keep in the Light, Power and Spirit of Christ. And now  
 there is a loose Spirit, that cries for Liberty, and against Pre-  
 scriptions; and yet is prescribing ways, both by Words and  
 Writings. And the same Spirit cries against Judging, and  
 would not be Judged; and yet is Judging with a wrong Spirit.  
 And this is given forth in Reproof to that Spirit.

London the 9th of the  
 4th Month, 1678.

G. F.

When I had finished, what Service I had for the Lord at  
 this time here, I left London and went towards Hartford; vi-  
 siting Friends, and having several Meetings in the way. At  
 Hartford I stay'd several days, having much Service for the  
 Lord there; both amongst Friends in their Meetings, and in  
 Conferences with such, as having let in evil surmisings and jealou-  
 sies concerning Friends, stood in Opposition to the Order of Truth:  
 And in Answering some Books that had been written against  
 Truth and Friends. And while I was here, it came upon me  
 to write a few Lines, and send them abroad amongst Friends, as  
 followeth:

Dear Friends,

LET the holy Seed of Life reign over Death and the unholy  
 Seed in you all: that in the holy Seed of the Kingdom ye  
 may all feel the everlasting, holy Peace with God, through Christ  
 Jesus, your Saviour, and sit down in him, your Life and glo-  
 rious Rest, the holy Rock and Foundation, that standeth sure  
 over all from Everlasting to Everlasting; in whom all the ful-  
 ness of Blessedness is: so that ye may glory in him, that liveth  
 for evermore, Amen! Who is your Eternal Joy, Life and Hap-  
 piness,



1678. 'pines, through whom you have Peace with God. Which holy  
 Hartford. 'Seed bruifeth the Head of the Serpent, and will out-live all his  
 'Wrath and Rage, Malice and Envy; who was before He and It  
 'was; and remains, when He and It is gone into the fire, that  
 'burns with brimstone. The Seed, Christ will reign; and so  
 'will ye, as ye do live and walk in him, and sit down in Christ,  
 'and build up one another in the Love of God.

Hartford the 10 of the  
 5th Month, 1678.

G. F.

Next day a fresh Exercise came upon me, with respect to those unruly and disorderly Spirits, which were gone out from us, and were labouring to draw others after them into a false Liberty. And in the sense I had of the hurt and mischief these might do, where they were given way to; I was moved to write a few Lines to Warn Friends of them, as followeth:

All Friends,

'Keep in the tender Life of the Lamb, over that unruly, puffed up and swelling Spirit, whose work is for Strife, Contention and Division, drawing into Loosness and false Liberty, under a pretence of Conscience, and dangerous to the Spoiling of Youth. They that do encourage them, will be guilty of their Destruction, and set up a sturdy Will instead of Conscience in their Rage and Passion; which will quench the universal Spirit in themselves, and in every Man and Woman: and so, that Spirit shall not have the Liberty in themselves, nor in Others, and so shut up the Kingdom of Heaven in themselves, and also in Others. And so a loose Spirit getting up under a pretence of Liberty of Conscience, or a stubborn Will, making a Profession of the Words of Truth in a Form without Power, all Loosness and Vileness will be sheltered and covered under this pretence, which is for Eternal Judgment: for that doth dishonour God. Therefore keep to the tender Spirit of God in all humility, that in it you may know, that ye are all Members of one another, and all have an Office in the Church of Christ; and all these living Members know one another in the Spirit, and not in the Flesh. So here is no Man ruling over the Woman, as Adam did over Eve in the Fall: but Christ, the Spiritual Man, among and over his Spiritual Members, which are edified in the heavenly Love, that is shed in their heart from God, where all strife ceases.

Hartford the 11th of the  
 5th Month, 1678.

G. F.

I went from *Hartford* to a Meeting at *Rabley-Heath* about six miles from thence; and after the Meeting to *Edward Crouch's* of *Stevenage*: from whence next day I went to *Baldock*, where I had a Meeting that Evening; and after that had Meetings at *Hitchin* and *Asbwell*. Then passing through some part of *Bedfordshire*, where I had a Meeting or two; I went on to *Huntington*, in which County I stayed several days, having many Meetings, and much Service amongst Friends; labouring to convince Gain-sayers, and to Confirm and Strengthen Friends in the Way and Work of the Lord. At *Ives* in *Huntingtonshire* *George Whitehead* came to me, and travelled with me in the Work of the Lord for five or six days in that County, and in some part of *Northamptonshire*; and leaving me in *Great Bowden* in *Leicestershire*, he went on towards *Westmorland*, whither he was travelling. I stay'd longer in *Leicestershire*, visiting Friends at *Saddington*, *Wigston*, *Knighton*, *Leicester*, *Sileby*, *Swannington*, and divers other places; where I had very precious Meetings, and very good Service amongst Friends and other People: for there was great Openness, and many weighty and excellent Truths did the Lord give me to open amongst them.

At *Leicester* I went to the Jail to visit the Friends, that were in Prison there for the Testimony of Jesus, with whom I spent some time; encouraging them in the Lord to persevere steadfastly and faithfully in their Testimony, and not to be Weary of Suffering for his sake. And when I had taken my leave of the Friends, I spake with the Jailor, desiring him to be kind to them, and let them have what Liberty he could, to visit their Families sometimes.

After I had been in *Leicestershire*, I had a Meeting or two in *Warwickshire*; and then went into *Staffordshire*, where I had several sweet and opening Meetings, both for gathering into Truth, and establishing therein. And while I was in *Staffordshire*, I was moved to give forth the following Paper:

'**D**EAR Friends of the Quarterly and Monthly Meetings every where: My desire is, that ye may all strive to be of one Mind in the Lord's Power and Truth, which is peaceable (into which Strife and Enmity cannot come) and also in the Wisdom of God, which is pure, peaceable and easie to be intreated (which is above that, that is below, that is Earthly, Devilish and Sensual) and that with and in this heavenly Wisdom, that is peaceable, and easie to be entreated, you may be all ordered, and do, what ye do, to God's Glory. And, Dear Friends, if there should happen at any time any thing, that tends to strife, dispute or contention in your Monthly or Quarterly Meetings, let it be Referr'd to half a dozen, or such alike number, to debate and end out of your Meeting (as it was at first:) so that all your Monthly and Quarterly Meetings may be kept peaceable. And then they may Inform the Meeting, what they have done; so that the Weak and Young amongst you may not be hurt,

Fffff

through

Rabley-  
Heath.  
Stevenage.  
Baldock.  
Hitchin.  
Asbwell.  
Bedford-  
shire  
Hunting-  
ton  
Ives.

Northamp-  
tonshire.  
Leicester-  
shire.  
Great  
Bowden.  
Sadding-  
ton.  
Wigston.  
Knighton.  
Leicester.  
Sileby  
Swanning-  
ton, &c.  
Leicester.

Warwick-  
shire  
Stafford-  
shire.

1678. through hearing of *Strife* or *Contention* in your *Meetings*,  
 where no *Strife* or *Contention* ought to be: but all to go on,  
 and determine things in one *Mind*, in the *Power* of *God*, the  
*Gospel-Order*; in which *Gospel* of *Peace* ye will preserve the  
*Peace* of all your *Meetings*. And if any *Man* or *Woman* have any  
 thing against any one, let them speak to one another, and end  
 it betwixt themselves; and if they cannot so end it, let them take  
 two or three to end it. And in case they determin it not, let  
 it be laid before the *Church*; and then let half a dozen, or such  
 a number out of your *Monthly* or *Quarterly Meeting* hear it, and  
 finally end it, without *Respect* of *Persons*. And let all *Preju-*  
*dice* be laid aside, and buried, and also all *Shortness* one towards  
 another; and let *Love* (which is not puffed up, and envies not,  
 and seeks not her own, but bears all things) rule, sway and  
 have the *Dominion* in all your *Meetings*: for that doth edifie  
 the *Body*, which *Christ* is the *Head* of; and this will sway all  
 sounding *Brass* and tinkling *Cymbals*. Now this *Love* will suffer  
 long, and is kind, and will keep down that which will vaunt  
 it self, or be puffed up, or behave it self unseemly, or is easily  
 provoked: It hath a sway over all such *Fruits*, which are not  
 of the *Spirit*, the *Fruit* of which is *Love*, &c. And that with  
 this *holy Spirit* ye may all be baptized into one *Body*, and so  
 be made all to drink into one *Spirit*; in which *Spirit* ye will  
 have *Unity*, in which is the *Bond* of the *King* of *Kings* and  
 Lord of *Lords* his *Peace*. And they that dwell in *Love*, they  
 dwell in *God*; for *God* is *Love*: Therefore let every one keep  
 his *Dwelling-place* and his *Habitation*. So with my *Love* to  
 you in *Christ Jesus*, the everlasting *Seed*, which is over all.

Staffordshire, the 20th of the  
 6th Month, 1678.

G. F.

Darbyshire. Out of Staffordshire I went to visit John Gratton at Moniaish  
 Moniaish. in Darbyshire, with whom I tarried one night; and went next  
 Yorkshire. day to William Shaws of the Hill in Yorkshire, where I appointed  
 Hill. a Meeting to be on the First-day of the Week following. Many  
 Friends out of Darbyshire, and from several Meetings in Yorkshire  
 came to this Meeting, and a precious, comfortable, opening Meet-  
 ing it was; wherein was opened the blessed Estate that Man was  
 in before he fell; the Means, by which he fell; the miserable  
 Condition, into which he fell; and the right Way of coming out  
 of it, into a happy State again by Christ, the promised Seed.

After this I spent about two Weeks in Yorkshire, travelling from  
 place to place amongst Friends in the Lord's Service; and many  
 heavenly Meetings I had in that County. Then visiting Robert Widders  
 at Keller in Lancashire, I passed to Arncliffe in Westmorland, where  
 I had a precious living Meeting in the Lord's blessed Power, to  
 the great Satisfaction and Comfort of Friends, who came from  
 divers parts to it. The next day I went to Swarthmore: and it  
 being the Meeting-day there, I had a sweet opportunity with  
 Friends;

Lancashire.  
 Keller.  
 Westmor-  
 land.  
 Arncliffe.  
 Swarth-  
 more.



*Friends*; our hearts being opened in the *Love* of *God*, and his blessed *Life* flowing amongst us. 1678.

I had not been long at *Swarthmore*, e're a Concern came upon me, to visit the *Churches* of *Christ* in *London* and elsewhere, by an *Epistle*, which was as followeth: *Swarthmore.*

*Dear Friends,*

TO whom is my *Love* in the heavenly *Seed*, in whom all Nations are blessed. Oh, keep all in this *Seed*, in which ye are blessed, and in which *Abraham* and all the Faithful were blessed, without the *Deeds* of the *Law*: for the *Promise* was and is to and with the *Seed*, and not with the *Law* of the *First Covenant*. In this *Seed* all Nations, and ye are blessed, which bruise the *Head* of the *Seed*, that brought the *Curse*, and separated between *Man* and *God*. This is the *Seed*, which reconciles you to *God*, and this is the *Seed*, in which ye are blessed both in *Temporals* and *Spirituals*; through which ye have an Inheritance among the Sanctified, that cannot be defiled, neither can any defiled thing enter into its Possession: for all defilements are out of this *Seed*. This is that, which leavens up into a *New Lump*, and bruise the *Head* of the *Wicked Seed*, that leavens into the *Old Lump*, upon whom the *Sun of Righteousness* goes down and sets; but never goes down and sets to them, that walk in the *Seed*, in which all Nations are blessed: by which *Seed* they are brought up to *God*, which puts down that *Seed*, which separated betwixt them and *God*; so that there comes to be nothing betwixt them and *God*. Now all my *Dear Friends*, my desires are, that ye may all be Valiant in this heavenly *Seed*, for *God* and his *Truth* upon the *Earth*, and spread it abroad, answering that of *God* in all; that with it the Minds of People may be turned towards the *Lord*; that he may come to be known, and served, and worshipped: and that ye may all be the *Salt* of the *Earth*, to make the *unseasoned savoury*. And in the *Name* of *Jesus* keep your *Meetings*, who are gathered into it, in whose *Name* ye have *Salvation*; he being in the midst of you, whose *Name* is above every *Name* under the whole Heaven. And so, ye have a *Prophet* and *Bishop*, *Shepherd*, *Priest* and *Counsellor* (above all the *Counsellors* and *Priests*, *Bishops*, *Prophets*, and *Shepherds* under the whole Heaven) to exercise his *Offices* among you, in your *Meetings*, that are gathered in his *Name*. For *Christ's Meeting* and *Gathering* is above all the *Meetings* and *Gatherings* under the whole Heaven: And his *Body*, his *Church*, and he the *Head* of it, is above all the *Bodies*, and *Churches*, and *Heads* under the whole Heaven. And the *Faith*, that *Christ* is the *Author* of, and the *Worship* that he hath set up, and his *Fellowship* in the *Gospel* is above all *Historical Faiths*, and the *Faiths* that *Man* hath made, together with their *Worships* and *Fellowships* under the whole Heaven. And now, *Dear Friends*, keep your *Men* and *Womens-Meetings* in the *Power* of *God*, the *Gospel*, the *Authority* of them, which

F f f f f 2

'brings

1678. 'brings Life and Immortality to Light in you; and this Gospel, 'the Power of God, will preserve you in Life, and in Immortality (which hath brought it to Light in you) that ye may 'see over him, that hath darkned, and kept from the knowledge 'of the things of God: for it is he and his Instruments (which 'hath darkned you from Life and Immortality) that would throw 'down your Men and Womens-Meetings (which were set up in 'the Power of God, the Gospel) and would darken you again 'from this Life and Immortality, which the Gospel hath brought 'to Light, and will preserve you in, as your Faith stands in 'this Power of God, the Gospel, in which every one sees your 'Work and Service for God. And every Heir, in the Power of 'God, the Gospel, hath right to this Authority, which is not 'of Man, nor by Man; which Gospel, the Power of God, is everlasting, an everlasting Order, an everlasting Fellowship: and 'in the Gospel is everlasting Joy, Comfort and Peace, which will 'out-last all those Joys, Comforts and Peaces, that will have an 'end; and that Spirit also, that opposes its Order, and the glorious Fellowship, Peace and Comfort in it. And, My Dear Friends, 'my desire is, that ye may keep in the Unity of the Spirit, that 'baptizes you all into one Body, which Christ is the heavenly 'and spiritual Head of; so that ye may see and bear witness to 'your heavenly and spiritual Head, and so all drink into the 'One Spirit: Which all People upon the Earth are not like to 'do, while they grieve, quench, and rebel against it; nor to be 'baptized into one Body, and to keep the Unity of the Spirit, 'which is the Bond of Peace, yea, the King of Kings and Lord 'of Lords his Peace: which it is the duty of all true Christians 'to keep, who are inwardly united to Christ. So with my Love 'to you all in the everlasting Seed.

Swarthmore, the 26th of  
the 7th Month, 1678.

G. F.

There were about this time several Friends in Prison, for bearing Testimony to the Truth: To whom I was moved to write a few Lines, to comfort, strengthen and encourage them in their Sufferings; having a true sense of their Sufferings upon my spirit, and a sympathizing with them therein. And that which I writ, was after this manner:

My Dear Friends,

'WHO are Sufferers for the Lord Jesus sake, and for the 'Testimony of his Truth, the Lord God Almighty with 'his Power uphold you, and support you in all your Trials and 'Sufferings, and give you Patience, and Content in his Will, that 'you may stand valiant for Christ and his Truth upon the Earth, 'over the persecuting and destroying Spirit, which makes to suffer, in Christ (who bruises his Head) in whom ye have both 'Election and Salvation. And for God's Elect sake the Lord hath 'done

done much from the Foundation of the World; as may be seen 1678, throughout the *Scriptures* of *Truth*: and they that touch them, touch the *Apple* of *God's* *Eye*; they are so tender to him. And therefore it is good for all *God's* *suffering* Children to trust in the Lord, and to wait upon him: for they shall be as Mount *Sion*, that cannot be removed from *Christ* their *Rock* and *Salvation*, who is the Foundation of all the *Elect* of *God*, of the *Prophets* and the *Apostles*, and of *God's* *People* now, and to the End; Glory to the Lord and the Lamb over all. Remember my dear Love to all *Friends*; and do not think the time long: for all *Time* is in the Father's hand, his *Power*. And therefore keep the *Word* of *Patience*, and exercise that Gift: and the Lord strengthen you in your *Sufferings*, in his holy *Spirit* of *Faith*, Amen.

Swarthmore, the 5th of the  
12th Month, 1678.

G. F.

I abode in the *North* at this time above a year, having Service 1679. for the Lord amongst *Friends* there, and being much taken up in writing *Books* and *Papers*, some in Defence of *Truth*, in Answer to *Books* published by *Adversaries*; and some for the opening the *Principles* and *Doctrines* of *Truth* to the World, that they might come to have a right understanding thereof, and be gathered thereunto. Several *Epistles* also to *Friends* I writ in this time, on divers Occasions and Subjects; whereof one was to the *Friends* of the *Tearly Meeting*, which was held in *London* this year 1679. a Copy of which here follows:

My Dear Friends and Brethren,

WHO are Assembled together in the Name and Power of the Lord Jesus Christ, *Grace*, *Mercy* and *Peace* from God the Father, and from the Lord Jesus Christ fill all your hearts, and establish you in his *Grace*, *Mercy* and *Peace* upon Christ, the holy living *Rock* and *Foundation*, who is the *First* and *Last*, and over all the Foundations and Rocks in the whole world; a *Rock* and *Foundation* of *Life* for all the Living to build upon, which stands sure in his heavenly, divine *Light*, which is the *Life* in him; by whom all things were made: who is the precious *Stone* laid in *Sion* (and not in the World) which all the Wise *Master-Builders* rejected, who pretended to build People up to Heaven with the *Words* of the *Prophets*, and the *Law* from Mount *Sinai*; but out of the *Life* of both: and therefore such *Builders* could not receive the *Law* of *Life* from *Christ*, the precious *Stone* laid in *Sion*, nor the *Word* from heavenly *Jerusalem*. But you, My Dear Friends, that have received this *Law* from heavenly *Sion*, and the *Word* from heavenly *Jerusalem*, in the *New Covenant*, where the *Life* and *Substance* is enjoyed, you do see the end and abolishing of the *Jews* *Law* and *Ceremonies* from Mount *Sinai*. And therefore my desire is, that



1679.

Swarth-  
more.

'that you all may keep in the *Law of Life and Love*, which ye  
 'have in Christ Jesus, by which *Love* the *Body* is edified, and  
 'knit and united together to Christ Jesus, the *Head*. Which  
 'Love doth bear all things, and fulfils the *Law*; and will pre-  
 'serve all in Humility, and in it to be of one mind, heart and  
 'soul: so that all may come to drink into that *One Spirit*, that  
 'doth Baptize them, and Circumcise them; Plunging down,  
 'and Cutting off the *Body of the Sins of the Flesh*, that is got-  
 'ten up in Man and Woman by their transgressing of God's  
 'Commands. So that in this holy, pure Spirit all may serve and  
 'worship the pure God in *Spirit* and in *Truth*, which is over all  
 'the *Worships*, that are out of God's *Spirit* and his *Truth*. And  
 'in this *Spirit* ye will all have a *Spiritual Unity and Fellowship*,  
 'over all the Fellowships of the Unclean Spirits, which be out  
 'of *Truth* in the World. And so by this holy *Spirit* all your  
 'hearts, minds and souls may be knit together to Christ, from  
 'whence it comes; and by the *Grace and Truth*, which is come  
 'by Jesus Christ, which all should be under the Teachings of in  
 'the *New Covenant*, and not under the *Law*, as the outward Jews  
 'were in the *Old Covenant*. So that by this *Grace and Truth* in  
 'the *New Covenant*, all may be made God's free Men and Wo-  
 'men, to serve God in the new Life, and in the new and li-  
 'ving Way; shewing forth the Fruits of the *new heart and new*  
 '*spirit*, in the *New Covenant*, over death and darkness, and be-  
 'fore it was; Glory be unto the Lord forever! And now *Friends*,  
 'in this *Grace and Truth* is your heavenly, gracious and true  
 '*Liberty* to every *Spiritual Mind*, that makes you free from him,  
 'that is out of *Truth*, where your *bondage* was. Also your *Li-*  
 '*berthy* in the holy, divine and precious *Faith*, which gives you  
 '*Victory* over that, that hath separated you from God and Christ,  
 'and through which *Faith* ye have Access to God again, through  
 'Jesus Christ. So in this divine and holy *Faith*, ye have divine,  
 'holy and precious *Liberty*, yea, and *Victory* over him that sepa-  
 'rated you from God: and this *Faith* is held in a pure Consci-  
 'ence. So the *Liberty* in the Spirit of God is in that, which  
 'baptizes and plunges down *Sin* and *Iniquity*, and puts off the  
 '*Body of Death*, and *Sins of the Flesh*, that is gotten up by  
 'transgressing of God's Command, as I said before. And also  
 'the *Liberty* of the *Gospel*, which is sent from Heaven by the  
 'Holy Ghost, which is the *Power of God*, which was and is a-  
 'gain to be preached to all Nations; In this *Gospel* (the *Power*  
 'of God, which is over the *Power of Satan*) is the true *Liberty*,  
 'and the *Gospel-Fellowship and Order*. So that the *Evil Spirit*  
 'or Conscience, or false, dead Faith, and that which is ungraci-  
 'ous and out of *Truth*, and not in the Spirit of God, nor in  
 'his *Gospel*, nor in the divine Faith, its *Liberty* is in the *Dark-*  
 '*ness*: For all the true *Liberty* is in the *Gospel*, and in the *Truth*  
 'that makes free; and in the *Faith*, and in the *Grace*, and  
 'in Christ Jesus, who destroys the Devil and his Works, that  
 'hath brought all Mankind into *Bondage*. So in this heavenly  
 'peaceable *Spirit*, and *Truth*, and *Faith* which works by Love,  
 'and

' and in the Gospel of Peace, and in Christ Jesus is all the Saints 1679.  
 ' Peace, and pure, true and holy Liberty; in which they have  
 ' Salt, and Sense, and Feeling, Discerning and Savour, yea, and Swarth-  
 ' Unity and Fellowship one with another, yea, and with the more.  
 ' Son and the Father, that heavenly, eternal Fellowship. So all  
 ' being subject to the Grace, and Truth, and to the Faith, and  
 ' Gospel (the Power of God) and to his good Spirit, in this they  
 ' distinguish all true, pure and holy Liberty from that which is  
 ' false. And this will bring all to sit low: for Patience runs  
 ' the Race, and the Lamb must have the Victory; and not the  
 ' rough, unruly and vain Talkers, unbaptized, uncircumcised  
 ' and unsanctified. For such travel not in the way of Regenera-  
 ' tion, but in the way of unregeneration; Neither go they down  
 ' into the Death with Christ by Baptism: and therefore such are  
 ' not like to Reign with him in his Resurrection, who are not  
 ' buried with him in Baptism. Therefore all must go down-  
 ' ward, into the Death of Christ, and be crucified with him, if  
 ' they will Arise, and follow him in the Regeneration, before  
 ' they come to Reign with him. And Friends, Many may have  
 ' precious Openings; but I desire, all may be comprehended in  
 ' that thing, which doth open to them. And that they may all  
 ' keep in the daily Cross; then they keep in the Power, that doth  
 ' kill and crucifie that, which would lead them amongst the  
 ' Beasts and Goats, to leaven them into their rough, unruly spi-  
 ' rit: But that through the Cross, the Power of God, That may  
 ' be crucified, and they in the Power might follow the Lamb.  
 ' For the Power of God keeps all in Order, and in Subjection,  
 ' and in Humility, in that which is lovely and vertuous, decent,  
 ' comely, temperate and moderate; that their Moderation comes to  
 ' appear to all men. So my desire is, that all your Lights may  
 ' shine, as from a City set upon a Hill, that cannot be hid;  
 ' And that ye may be the Salt of the Earth, to salt and season  
 ' it, and make it savoury to God, and you all seasoned with it.  
 ' Then all your Sacrifices will be a sweet savour to the Lord, and  
 ' ye will be as the Lilies, and Roses, and Garden of God, which  
 ' gives a sweet smell unto him: Whose Garden is preserved by his  
 ' Power; that is the Hedge, that hedges out all the unruly and  
 ' unsavoury, and the Destroyers and Hurters of the Vines, Buds  
 ' and Plants, and God's tender Blade, which springs up from  
 ' his Seed of Life, who waters it with his heavenly Water, and  
 ' Word of Life every moment, that they may grow and be fruit-  
 ' ful; that so he may have a pleasant and fruitful Garden. And  
 ' so here all are kept fresh and green, being watered every mo-  
 ' ment with the everlasting, holy Water of Life from the Lord,  
 ' the Fountain. So my dear Friends, my desire is, that this hea-  
 ' venly Seed, that bruises down the Head of the Serpent both  
 ' within and without, may be all your Crowns and Lives, and ye  
 ' in him one another's Crown and Joy to the praise of the Lord  
 ' God over all, blessed for evermore. This holy Seed will out-  
 ' last, and wear out all that, which the evil Seed since the Fall  
 ' of Man, hath brought forth and set up. And as every one  
 ' hath

1679.

Swarth-  
more.

‘hath received Christ Jesus the Lord, so walk in him in the  
 ‘*Humility*, which he teaches; and shun the occasions of *Strife*,  
 ‘vain *Janglings* and *Disputings* with Men of Corrupt Minds, who  
 ‘are destitute of the *Truth*: for the *Truth* is peaceable, and the  
 ‘*Gospel* is a peaceable Habitation in the Power of God (which  
 ‘was before the *Devil* was) and his *Wisdom* is peaceable and  
 ‘gentle, &c. And his *Kingdom* stands in *Peace*. Oh! his Glory  
 ‘shines over all his Works! And in Christ Jesus ye will have  
 ‘*Peace*, who is not of the World, yea, a *Peace*, that the World  
 ‘cannot take away: for the *Peace*, which ye have from him,  
 ‘was before the World was, and will be, when it is gone: So  
 ‘they are not like to take his *Peace* away from his *People*. This  
 ‘keeps all in that, which is *weighty* and *substantial*, over all  
 ‘*Chaff*; and will be, when it is gone: Glory to the Lord God  
 ‘over all for ever and ever, Amen!

‘And now, *My dear Friends*, the Lord doth require more of  
 ‘you, than he doth of other *People*; because he hath commit-  
 ‘ted more to you. He requires *Fruits* of his *Spirit*, and of the  
 ‘*Light*, and of the *Gospel*, and of the *Grace*, and of the *Truth*;  
 ‘for herein is he glorified (as Christ said) in your *bringing*  
 ‘*forth much Fruit*: *Fruits* of *Righteousness*, *lineſſ*, *Godlineſſ*,  
 ‘*Vertue*, *Truth* and *Purity*; so that ye may answer that which  
 ‘is of God in all *People*. And be ye valiant for his everlasting,  
 ‘glorious *Gospel*, in God’s holy *Spirit*, and *Truth*; keeping in the  
 ‘*Unity*, and in the holy *Spirit*, *Light* and *Life*, which is over  
 ‘Death and Darkneſſ, and was before Death and Darkneſſ was.  
 ‘In this *Spirit* ye have the *Bond* of *Peace*, which cannot be bro-  
 ‘ken, except ye go from the *Spirit*: and then ye loose this U-  
 ‘nity and *Bond* of *Peace*, which ye have from the *Prince* of  
 ‘*Peace*.

‘The World also does expect more from *Friends*, than from  
 ‘other *People*; because you *profeſſ* more. Therefore you should be  
 ‘more *juſt*, than Others, in your *Words* and *Dealings*, and more  
 ‘*Righteous*, *Holy* and *Pure* in your *Lives* and *Conversations*; so  
 ‘that your *Lives* and *Conversations* may preach. For the Worlds  
 ‘*Tongues* and *Mouths* have preached long enough, but their  
 ‘*Lives* and *Conversations* have denied, what their *Tongues* have  
 ‘professed and declared.

‘And *Dear Friends*, strive to excel one another in *Vertue*, and  
 ‘that ye may grow in *Love*, that excellent Way, which unites  
 ‘all to Christ and God: And that all may stand up for God’s  
 ‘*Glory*, and mind that which concerns the Lord’s *Honour* and  
 ‘*Glory*; that in no wiſe his *Power* may be abused, nor his *Name*  
 ‘evil spoken of by any evil *Talkers* or *Walkers*: but that in all  
 ‘things God may be honoured, and ye may glorifie him in your  
 ‘*Bodies*, *Souls* and *Spirits*, the little time ye have to live. So my Love  
 ‘to you all in the holy *Seed* of *Life*, that reigns over all, and is the  
 ‘*First* and *Last*; in whom ye all have *Life* and *Salvation*, and your  
 ‘*Election* and *Peace* with God, through Jesus Christ, who destroys  
 ‘him that hath been betwixt you and God: so that nothing may  
 ‘be betwixt you and the Lord, but Christ Jesus, Amen.

‘My



‘ My *Life* and *Love* is to you all, and amongst you all: And 1679.  
 ‘ the Lord God Almighty by his mighty Power, by which he  
 ‘ hath preserved all his People unto this day, preserve and keep <sup>Swarth-</sup>  
 ‘ you all in his *power* and peaceable, holy *Truth*, in *Unity* and <sup>more.</sup>  
 ‘ Fellowship one with another, and with the *Son* and the *Father*,  
 ‘ Amen.

The 24<sup>th</sup> of the 3<sup>d</sup>  
 Month, 1679.

G. F.

Divers other *Epistles* and *Papers* I writ unto *Friends*, during my stay in the *North*; One whereof was, in a few Lines, To *Encourage Friends to be bold and valiant for the Truth, which the Lord had called them to bear witness to:* and it was thus worded:

Dear *Friends*,

‘ ALL be *Valiant* for the *Lord's Truth* upon the Earth, which  
 ‘ the *Serpent*, *Satan* and the *Devil* is out of; and in the  
 ‘ *Truth* keep him out, in which you all have *Peace* and *Life*,  
 ‘ and *Unity* with God and his Son, and one with another. And  
 ‘ let the *Love* of God fill all your hearts; that in it ye may build  
 ‘ up one another, and edifie one another in the *Light*, *Life* and  
 ‘ holy *Spirit* and *Power* of God, the glorious, comfortable *Gospel*  
 ‘ of *Christ*, the heavenly Man, who is your Lord and Saviour;  
 ‘ who will fill all your *Bottles* and *Vessels* with his heavenly *Wine*  
 ‘ and *Water* of *Life*, and cloath you with his heavenly Cloath-  
 ‘ ing, his *fine Linnen*, that never waxeth old: And will arm you  
 ‘ with his heavenly *Weapons* and *Armour*, that ye may stand  
 ‘ faithful Witnesses for God and his Son, who is come, and hath  
 ‘ given you an understanding to know him; and ye are in him.  
 ‘ And so walk in him, in whom ye all have *Life* and *Salvation*,  
 ‘ and *Peace* with God. So my *Love* to you all in the Lord Je-  
 ‘ sus *Christ*, in whom I have laboured: and God Almighty in his  
 ‘ eternal *Power* and *Wisdom* preserve you all to his Glory, Amen.

Swarthmore the 29<sup>th</sup> of the  
 10<sup>th</sup> Month, 1679.

G. F.

The next day, having a sense upon me, how some, that had received the *Truth*, and had *Openings* thereof, for want of keeping low, had run out there-from; I was moved to give forth the following *Epistle*, as a *Warning and Exhortation to all to dwell in Humility*.

G g g g g

My

1679.

Swarth-  
more

My Dear Friends,

‘VVHom the Lord in his tender Mercies hath visited with the *Day-spring* from on high, and hath opened you to ‘confess and bow to his *Name*; keep low in your minds, and ‘learn of Christ, who teacheth you *Humility*, and to keep in it: ‘so that in no wise ye, that be younger, be exalted; or puffed ‘up, or conceited through your *Openings*, and by that means lose ‘your Conditions, by being carried up into *Presumption*: and ‘then fall into *Despair*, and so abuse the *Power* of God. For it ‘was the Apostles care, that none should abuse the *Power* of the ‘Lord God; but in all things their *Faith* was to stand in the *power* of ‘the Lord God: so that they all might be comprehended into ‘the *Truth*, which they did speak to others; that they might not ‘be *Preachers* to others, and themselves *Cast-aways*. Therefore ‘it doth concern you to be comprehended into that, which ye ‘do *preach* to Others, and to keep low in it: And then the God ‘of Truth will exalt the *humble* in his *Truth*, *Light*, *Grace*, *Power* and *Spirit*, and in his *Wisdom* to his Glory. So here all are ‘kept in their Measures of *Grace*, *Light*, *Faith* and the *Spirit* ‘of Christ, the heavenly and spiritual Man. So let none quench ‘the *Spirit*, nor its *Motions*, nor grieve it, nor err from it; but ‘be led by it, which keeps every one in their *Tents*: Which holy ‘*Spirit* of God giveth them an understanding, how to serve, ‘and worship, and please the holy, pure God, their *Maker* and ‘*Creator* in Christ Jesus, and how to wait, and how to speak, ‘and so to answer the *Spirit* of God in his People; in which holy ‘*Spirit* is the holy *Unity* and *Fellowship*. And the holy *Spirit* ‘teacheth the holy, gentle, meek and quiet lowly *mind* to answer the Seed, that *Christ* hath sown upon all grounds; and to ‘answer the *Light*, and *Grace* and *Spirit*, and the *Gospel* in every ‘Creature, though they are gone from the *Spirit*, *Grace*, ‘*Light* and *Gospel* in the heart: so that by holy *Walking* all ‘may come to do it, as well as by holy *Preaching*; that so God ‘in all things may be glorified by you, and that ye may bring ‘forth *Fruits* to his praise, *Amen*.

Swarthmore, the 30th of the  
10th Month, 1679.

G. F.

Westmor-  
land.  
Lancashire.  
Yorkshire.

About the latter end of this Year I was moved of the Lord to travel up into the South again. Wherefore after I had taken my leave of my *Wife* and the *Family*, and of the *Neighbouring Friends*, I set forward on my *Journey* in the beginning of the *First Month* 1673, and passing through some parts of *Westmorland* and *Lancashire*, I visited *Friends* at several *Meetings*; and so came into *Yorkshire*. Divers large and weighty *Meetings* I had in *Yorkshire*, before I came to *York City*; and when I came there, it was the *Assize-time*: and there being many *Friends* in *Prison* for *Truth's* sake, I put *Friends*, that were at liberty, upon drawing

ing up the *Sufferings* of the *Friends*, that were in *Prison*; that they might be laid before the *Judges*: and I assisted them there. There were then in *York* many *Friends* from several parts of the *County*, for the *Quarterly Meeting* of *Friends* was at that time; so that I had a brave opportunity among *Friends*, and many weighty and serviceable things did the Lord open through me to the *Meeting*, relating to both the *inward state* of *Man*, how *Man* by *faith* in *Christ* comes to be grafted into him, and made a *Member* of his *Spiritual Body*: and also the *outward state* of the *Church*, how each *Member* ought to walk and act, according to its place in the *Body*. I spent several days in *York* amongst *Friends*, having divers *Meetings* amongst them; and all was peaceable and well. I went also to the *Castle*, to visit the *Friends* that were *Prisoners* there; with whom I spent some time, encouraging them and strengthening them in their *Testimony*.

Then leaving *York*, I travelled on Southward through *Yorkshire*, having *Meetings* in many places amongst *Friends*, till I came to *Burton* in *Lincolnshire*; where on the *First-day* of the *Week* I had a large and precious *Meeting*. Then turning into *Nottinghamshire*, I travelled among *Friends* through a good part of that *County*, in which I had several very good *Meetings*; and then passed into *Darbyshire*, and through *Leicestershire*, and so into *Warwickshire*, having *Meetings* all along as I went, till I came to *Warwick*: There *William Dewsberry* came to me, and several other *Friends*; and we had a little *Meeting* in that *Town*. Then passing through *Southam* and *Radway* (at each of which places I had a very good *Meeting*) I came to *Nathaniel Ball's* of *North-Newton* in *Oxfordshire*, and so went to *Banbury* to a *Monthly Meeting* there. And after I had visited *Friends* at their *Meetings* in the bordering parts both of *Oxfordshire*, *Gloucestershire*, and *Northamptonshire*, I passed to *Richard Baker's* of *Biddleston* in *Buckinghamshire*; and the next day (being the *First-day* of the *Week*) I had a very large *Meeting* in *Biddleston*, at an old *Abbey-house*, which a *Friend* Rented, and dwelt in: Many *Friends* and People came to this *Meeting* out of *Oxfordshire*, *Northamptonshire*, and the parts adjacent; and of good Service it was. After this *Meeting* I visited *Friends* in those parts, having *Meetings* at *Lillingstone*, *Lovel* and *Bugbrook*; and then going to *Stony-stratford*, I went from thence into some parts of *Bedfordshire*, till I came to *Edward Chester's* of *Dunstable*. From whence passing on by *Market-street*, I had a *Meeting* at *Albans*; and so calling on *Friends* at *Mims* and *Barnet*, I came to the *Widow Hayly's*, at *Gutters-hedge* in *Hendon* in *Middlesex*, on a *Seventh-day* night, and had a very large and good *Meeting* there the day following.

I passed from thence to *London* on the *Third-day* following, and went directly to the *Peel-Meeting* at *John Elsons*; and next morning to the *Meeting* at *Gracious-street*, which was very large and quiet: and *Friends* rejoiced in the Lord to see me. The *Yearly-Meeting* was in the week following, to which many *Friends* came up out of most parts of the Nation; and a blessed Oppor-

Ggggg 2

tunity



1680. tunity the Lord gave us together; wherein the ancient Love was sweetly felt, and the heavenly Life flowed abundantly over all. After the Tearly-Meeting was over, and the Friends, that came out of the Counties to it, for the most part return'd homewards, I continued about a Month or five weeks longer in and about London, labouring in the Work of the Lord both in Meetings and out: for, besides the publick Testimony, which the Lord gave me to bear both to Friends and to the World in Meetings, I had much Service lay upon me, with respect to Friends Sufferings, in seeking to get Ease and Liberty for them in this and other Nations. And much pains and time I spent, while I was now at London, in writing Letters to Friends in divers parts of England, and in Scotland, Holland, Barbados, and several other parts of America.

Surrey.  
Suffex.  
Kingston.

After I had spent about six weeks time in the Service of Truth in and about London, I was moved of the Lord to go visit Friends in some parts of Surrey and Suffex. I went down to Kingston by water, and tarried there certain days: for while I was there, the Lord laid it upon me to write to both the great Turk, and the King of Algier severally, to Warn them both, and the People under them, to turn from their wickedness, and fear the Lord, and do justly; lest the Judgments of God came upon them, and destroyed them without Remedy. But to the Algerines I writ more particularly, concerning the Cruelty they exercised towards Friends and others, whom they held Captives in Algiers. Now when I had finished that Service, and visited Friends in their Meetings at Kingston, I went on further into the Country, and had Meetings amongst Friends in many places; as at Worplesdon, Guildford, Eshing, Capell, Patchgate, Worminghurst, Bletchington, Horsham, Ifield, Rygate, Gatton, &c. and so came back to Kingston again: and from thence to Hammer-smith. And having spent some days in the Service of Truth amongst Friends at Hammer-smith, Battersea, Wansworth and thereabouts, I crossed over by Kensington, to Hendon, where I had a very good Meeting on the First-day of the Week. And (having spent about two Months time in this Journey) went from thence to London.

Worples-  
don.  
Guildford.  
Eshing.  
Capell.  
Patchgate.  
Worming-  
hurst.  
Bletching-  
ton.  
Horsham.  
Ifield.  
Rygate.  
Gatton, &c.  
Kingston.  
Hammer-  
smith.  
Battersea.  
Wans-  
worth.  
Kensington.  
Hendon.  
London.  
Edmonton.  
Hartford.

When I had been about Ten days in London, I was drawn forth again to visit Friends in the Country; and went down to Edmun-ton, to Christopher Taylor's, who kept a School in his House for the educating of Friends Children. I had some Service here amongst the Youths; and then went on towards Hartford, visiting several Friends in the way. At Hartford I met with John Story and some others of his Party; but the Testimony of Truth went over them, and kept them down, so that the Meeting was quiet. It was on a First-day of the week; and the next day being the Mens and Womens Meeting for business, I visited them also; and the rather, because some in that place had let in a Dis-esteem of them. Wherefore I was moved to open the Service of those Meetings, and the Usefulness and Benefit thereof to the Church of Christ, as the Lord opened the thing in me; and it was of good Service

Service to *Friends*. I had a *Meeting* also with some of them 1680. there, that were gone into *Strife* and *Contention*, to shew them, wherein they were wrong: and having cleared my self of them, I left them to the Lord. Then, after I had had another publick *Meeting* in the *Town*, I returned towards *London* by *Waltham-Abby*, where I had a publick *Meeting* on the *First-day* following; and another with *Friends* in the Evening. Next day I went to *Christopher Taylor's* at *Edmuntton*, and stay'd there a day or two; having some things upon me to write, which were for the *Service of Truth*. When I had finished that *Service*, I went to *London* by *Shacklewell*, where was a *School* kept by *Friends*, for the breeding up *Young Maidens*, that were *Friends Daughters*. Hartford.  
Waltham-Abby.  
Edmuntton.  
Shacklewell.

I abode at *London* most part of this *Winter*, having much *Service* for the Lord there, both in *Meetings*, and out: For as it was a time of great *Sufferings* upon *Friends*, I was drawn forth in Spirit to visit *Friends Meetings* more frequently; to encourage and strengthen them both by *Exhortation* and *Example*. The *Parliament* also was sitting, and *Friends* were diligent to wait upon them, to lay their *Grievances* before them; of which we received fresh *Accounts* almost every day, of the sad *Sufferings* *Friends* underwent in many parts of the Nation. In this *Service* of seeking Relief for my *suffering Brethren*, I spent much time; together with other *Friends*, who were freely given up to that *Service*, attending at the *Parliament-House* day by day for many days together, and watching all Opportunities to speak with such *Members* of either *House*, as would hear our just *Complaints*. And indeed, some of the *Members* of each *House* were very *Courteous* to us; and appeared willing to help us, if they could: But the *Parliament* being then earnest in Examining the *Popish Plot*, and contriving ways to discover such, as were *Popishly Affected*, our *Adversaries* took advantages against us (because they knew, we could not *Swear* nor *Fight*) to Expose us to those *Penalties*, that were made against *Papists*: though they knew in their Consciences, that we were no *Papists*, and had had Experience of us, that we were no *Plotters*. Wherefore, to clear our *Innocency* in those Cases, and to stop the Mouths of our *Adversaries*, I drew up a short *Paper*, to be delivered to the *Parliament*, which was as followeth:

'IT is our *Principle* and *Testimony*, to deny and renounce all  
' *Plots* and *Plotters* against the *King*, or any of his *Subjects*;  
' for we have the *Spirit of Christ*, by which we have the *Mind*  
' of *Christ*, who came to save mens lives, and not to destroy them:  
' and we would have the *King* and all his *Subjects* to be safe.  
' Wherefore we do declare, that we will endeavour, to our pow-  
' er, to save and defend him and them, by discovering all *Plots*  
' and *Plotters* ( which shall come to our knowledge ) that would  
' destroy the *King* or his *Subjects*: This we do sincerely offer un-  
' to you. But as to *Swearing* and *Fighting*, which in tenderneſs  
' of Conscience we cannot do, ye know, that we have suffered  
' these

1680. 'these many years for our Consciencious Refusal thereof. And  
 'now that the Lord hath brought you together, we desire you  
 London. 'to Relieve us, and free us from those *Sufferings*; and that ye  
 'will not put upon us to do those things, which we have *suffer-*  
 'ed so much and so long already for not doing: for if you do,  
 'ye will make our *Sufferings* and *Bonds* stronger, instead of Reliev-  
 'ing us.

G. F.

Kingston  
 upon  
 Thames.

About this time I received *Two* very envious *Books*, written  
 against *Truth* and *Friends*: one of them by a *Doctor* (so called)  
 of *Bremen* in *Germany*; the other by a *Priest* of *Dantzick* in *Po-*  
*land*. They were both full of gross *Falshoods*, and had in them  
 many reproachful *Slanders*. I found it upon me to Answer them  
 both: and that I might not be over-much interrupted therein  
 by other Business and Company, I got out of *London* for a little  
 while, and went down to *Kingston upon Thames*, were I writ  
 an *Answer* to each of them; And also an *Answer* to some other  
*Scandalous Papers*, which had been printed and scattered about  
 to mis-represent *Friends* by.

While I was there, I writ also the following *Paper*, to per-  
 swade the *Magistrates* to *Moderation* towards *Dissenters*; and take  
 off their Edge to *Persecution*. And because it should have its full  
*Service*, I directed it——

To all the Rulers, Magistrates, and them that are in  
*Authority, and Law-makers in England, Scotland*  
*and Ireland, from the Highest to the Lowest; and*  
*to all other Magistrates every where, in that which*  
*is called Christendom; Desiring their Health,*  
*and Peace, and Tranquillity, and Life and Salva-*  
*tion in Christ Jesus the Lord of Glory, and Lamb*  
*of God, that takes away the Sins of the World;*  
*Who is the King of Kings and Lord of Lords,*  
*and all Power in Heaven and in Earth is given to*  
*him: who will reward every Man according to his*  
*Words and Works.*

'ALL you bearing the Name of *Christian Magistrates*, my  
 'desire is, that you may all be found in *Christ*; and not  
 'only have the *Name*, but be made Partakers of his *Divine Na-*  
 'ture: that ye may be not only *Sayers* of the Word, but *Doers*  
 'of the Word; not only *Professors* of *Christ*, and *Talkers* of *Christ*,  
 'but let *Christ* rule in your hearts by *Faith*, and be *Walkers* in  
 'Christ. For as *Christ's* great Apostle saith, *As every one hath*  
 received



received the Lord Jesus Christ, so let him walk in him; for in him there is peace. And if all that do Profess Christ, did Walk in Christ, they would all Walk in Peace, and be in Unity: For the Apostle exhorted the Christians in his day to keep the Unity of the Spirit; which is the Bond of Peace, yea, of Christ the King of Kings Peace. And all Christians, who have the Scriptures, and are not in this Spirit of Christ, they are not in Unity one with another; and so have broken this Bond of Peace, which should knit and unite them together. And likewise all that do profess the Truth of Christ, should live in it; for it is peaceable; and the Gospel is the Gospel of Peace: which if all Christians, that do profess it, lived in, they would be at peace one with another, and in the glorious Fellowship of the Gospel. And also, if all Christians kept in the Fear of God, which is the beginning of the pure, heavenly, peaceable and gentle Wisdom, which is easie to be entreated (above that Wisdom, which is earthly, sensual, devillish and destroying) then there would be no difference and destroying about Matters of Religion.

I do declare, the mighty Day of the Lord is Come and Coming; and the Lord God is come to Teach his People himself by his Son (Hebr. 1.) whose Son, Christ Jesus, bruises the Serpent's Head, that false Teacher, that led Adam and Eve from God their Teacher. So God will Teach his People by his Son, who was the Teacher of Adam and Eve in Paradise, before they fell and disobeyed the Lord, and forsook him, and followed the Serpent; whose Head Christ does bruise, and renews Man and Woman up again into the Image of God, which Adam and Eve was in before they fell: Glory and Honour be to God through Jesus Christ, who hath called us by his Son into his glorious Image, to serve and worship him in his Spirit and Truth; which holy Spirit and Truth the Devil is out of, and cannot come in to it.

And now, I desire all Christian Magistrates to take heed of Persecuting any, though they differ from you in Matters of Faith, Worship and Religion. For Christ saith, Let the Tares and the Wheat grow together, till the Harvest; and he forbad such, as would be plucking up Tares: The Reason was, Lest they should pluck up the Wheat also; for that, Christ said, should be his Angels work, to separate the Tares from the Wheat. Moreover, Christ said, They should go into everlasting Punishment, that did not Visit him in Prison in his Members: Then what will be come of them, that Cast him into Prison, where he is made manifest in his Members! Oh, lay these things to heart! A Day of Judgment will come, Vengeance and Recompence upon every one according to their Works.

And Christ said to his Disciples, who would have had Fire to come down from Heaven to consume them, that would not receive him; He turned him about and rebuked them, and told them, They did not know, what spirit they were of; for he came not to destroy mens Lives, but to save them.

And

1680. *Kingston.* 'And therefore let all the *Magistrates*, and the *Priests* in that which is called *Christendom*, consider, who have destroyed Mens and Womens *Lives* since the Apostles days, because they could not Receive their *Religions*, *Ways* and *Worships*, (or Conform to them) which they have made and set up; Have they known, what *Spirit* they have been of? Are they not all reprov'd by, and come under the *Judgment* of *Christ*? Therefore let all *Persecution* be laid away concerning *Religion*, and let *Love* bear the sway, to overcome *Evil* and *Enemies*; and let *Patience* overcome *Passion* in all such doings: that all may retain the heavenly Reason, and the pure Understanding, that your *Moderation* in true Christianity may be known to all Men. For have you not the *Turks*, *Jews*, *Tartars*, *Indians* and *Atheists Eyes* upon you, and upon *Christendom*? And therefore be in *Unity*, and let not the *Name* of *God* and *Christ* be blasphemed amongst them by means of any, that bear the *Name* of *Christians*: So that *God* may be glorified by all and in all, through *Jesus Christ*, who is over all, who calls all to *Peace*, who is blessed for ever.

And now, I would have you to be as *Noble*, as the *Bereans*, and search the *Scriptures* of *Christ* and the Apostles, where-ever he or they did give any *Command* to *Imprison*, *Banish*, *Persecute* or *put to Death* any, that would not receive or conform to them, or that were contrary-minded to them in *Religion*, or differ'd from them in *Matters of Worship*?

Again, I desire all *Christian Magistrates* to search both *Scriptures* and *Chronicles*, and see, what was the *End* of all *Persecutors*, and what *Judgments* came upon them. What came to *Cain*, who was the *first Persecutor* for *Matters of Faith* and *Sacrifice*? Did not he become a *Runnagade*, a *Vagabond* and a *Fugitive* in the *Earth*? What became of the *Old World*, that grieved *God* and *Noah*, a *Preacher of Righteousness*? What became of *Sodom*, that vex'd *Just Lot*? What became of *Pharaoh*, that persecuted *God's People* in *Egypt*? (though the more he persecuted them, the more they grew.) What became of *Ahab* and *Jezabel*, that persecuted the *Lord's Prophets*? And what became of *Haman*, that would have destroyed the *Jews*? What became of the *Jews* and *Jerusalem*, that persecuted *Christ* and the Apostles? What was the *End* of all these? Are they not become *Vagabonds* in the *Earth*, and driven away from their native *Country*? Therefore I beseech you in the *Love* and *Fear* of *God*, be so *Noble* as to search both *Scripture* and *History*, and let not your divine understanding be clouded. What will become of the *Beast* and *Whore*, spoken of in the *Revelations*, with their *false Prophets*, that have drunk the *blood* of the *Saints*, *Martyrs* and *Prophets* of *Jesus*? must they not all go with the *Devil* (who is a *Murderer*, *Destroyer*, an *Enemy* and *Adversary* of *Mankind*) into the *Lake of Fire*, that burns with *Brimstone*? And ye may be sure, that *Spirit* that stirs you up to *Persecution*, let it be in whomsoever it will, is not of *Christ*, and of his *Lamb-like Nature*; who takes away the *Sins* of the *World*, not the *Lives* of *Men*.

Paul

' Paul was a *Persecutor*, and a *Haler* to *Prison*, before he was 1680.  
 ' converted to Christianity; but never after. And therefore, are  
 ' not all in *Saul's* nature (let them be of what Name or Profes- Kingston.  
 ' sion soever they be) that are *Persecutors*, and unconverted in-  
 ' to *Paul's* Life of Christianity? He said, the *Life* that he did  
 ' live, after he was Converted, was by the *Faith* in the Son of  
 ' God: And that He *lived*, yet not He, but *Christ lived in him*,  
 ' who came to save mens *Lives*, and not to destroy them;  
 ' Which *Life* should be the *Life* of all Christians now, which  
 ' *Paul* in his converted state lived in. And the Apostle saith,  
 ' *The Law is good, if a man use it lawfully; knowing this, that*  
 ' *the Law is not made for a righteous man, but for the Lawless, and*  
 ' *for the Ungodly and Sinners, and for Unholy and Prophane, and*  
 ' *for Murtherers of Fathers and Mothers, and for Manslayers, for*  
 ' *Whoremongers, and for them that defile themselves with Mankind,*  
 ' *for Menstealers, Liars and Perjured Persons,* 1 Tim. 1. So the  
 ' *Law* in its place, is good against such. Again the Apostle says,  
 ' *The Law was added, because of Transgression,* Gal. 3. 19. Now  
 ' here all *Magistrates* may see, what the *Law* in its place is good  
 ' against; and what it was made for and against; and what *E-*  
 ' *vils*, the Apostle says, it takes hold upon: He does not say,  
 ' the *Law* should be laid upon Men, that differed from them in  
 ' their *Religion* and *Judgment*, nor upon the *Righteous men*. And  
 ' so you may see, in what condition the *Law* is good, and what  
 ' it was made against; not against *Righteous men*, against whom  
 ' they have nothing in their *Lives* and *Conversations*, only be-  
 ' cause they differ from them in Matters of *Religion*; and let  
 ' *Manslayers, Whoremongers, Perjured Persons, Ungodly, Prophane*  
 ' *Persons, Liars, &c.* go unpunished: Such do not use, nor exe-  
 ' cute the *Law* lawfully, as the Apostle says; *The Law is good,*  
 ' *if a man use it lawfully.* Therefore it ought to be used lawful-  
 ' ly; which *Law* the Apostle says, is for the punishment of the  
 ' *Evil-Doers*, and a praise for them that do well: as may be seen, *Rom.*  
 ' 13. And so, as the Apostle said, *We do not break the Law, nor*  
 ' *make it void; but we establish the Law,* *Rom.* 3. 31.

Kingston upon Thames,  
 the 4th of the first  
 Month 1682.

This is from him, who desires the  
 Eternal Good and Salvation of  
 you all in Christ Jesus, Amen.

G. F.

After I had finished these *Services* there, I returned to London;  
 where I stay'd about a *Month*, labouring amongst *Friends* in the London.  
*Work* of the Lord both in publick *Meetings* for *Worship*, and in  
 the *Meetings* relating to the outward *Affairs* of the *Church*. Then Waltham:  
 feeling my Spirit drawn to visit *Friends* about *Enfield-side*, I went Abbey.  
 down to *Waltham Abbey*, where I had a very precious *Meeting*; Flamstead.  
 and another at *Flamstead-Heath* (not far from thence.) And end.  
 having spent some time amongst *Friends* there and thereabouts, Edmunton  
 and had divers good *Meetings* at *Edmunton, Enfield, Winchmore* Enfield.  
Winch-  
more-hill.  
 H h h h h Hill,



1681. *Hill*, and other places there-aways, I came back to *London* a little before the *Yearly Meeting*, which was in the *Third Month* 1681; it was a very precious *Meeting*, in which the *Glorious Presence* and *Power* of the *Lord* was eminently felt and enjoyed.

London  
Yearly  
Meeting.

Some time after the *Yearly Meeting* was over, it came upon me to write the following *Epistle*, which I directed —

*To the Quarterly Mens and Womens Meetings that are gathered in the Name and Power of Jesus.*

‘*Christ*, the *second Adam*, who is both *Head* and *Husband* of his *Church*, and *Redeemer*, and *Purchaser*, and *Saviour*, and *Sanctifier*, and *Reconciler* of his *Sons* and *Daughters* (his *Church*) to *God*, I say, his *Presence* (to wit, *Christ’s*) feel among you, to exercise his *Prophetical Office*, in opening of you with his *Light*, *Grace*, *Truth*, *Power* and *Spirit*; and to exercise his *Office*, as he is a *Bishop*, to *Oversee* you with his *Light*, *Grace*, *Power* and *Spirit*, that ye do not go astray from *God*. And as *Christ* is a *Shepherd*, feel, see and hear him exercising that *Office*, who has laid down his *Life* for his *Sheep*, and is feeding them in his living *Pastures* of *Life*, and makes them to drink of his living, *Eternal Springs*. And let him rule and govern in your *Hearts*, as he is *King*, that his heavenly and spiritual *Governments* all may live under, as true *Subjects* of his righteous, peaceable *Kingdom*, which stands in *Righteousness*, and *Power*, and *Joy* in the *Holy Ghost*, over *Satan* and his *Power*, and the *unclean*, *unholy Ghost*, and all *unrighteousness*. So all ye *Subjects* to *Christ’s Kingdom* of *Peace*, if ye want *Wisdom*, or *Knowledge*, or *Life*, or *Salvation*, *Christ* is the *Treasure*; feel him the *Treasure* among you. And every one among you, as ye have received *Christ*, walk in him, in whom ye have all *Peace*; who bruises the *Head* of the *Serpent*, that is the *Author* of all *Strife*, *Distraction* and *Confusion*: yea, you have *Peace* with *God*, and one with another; though the *Trouble* be from the *World* and the *World’s Spirit*. And therefore, *My dear Friends*, *Brethren* and *Sisters*, Love one another with the *Love*, that is of *God* shed in your hearts; that ye may bear the *Marks* of *Christ’s Disciples*, and it may appear, that *Christ* is in you, and ye in him; so that *God Almighty* may be glorified among you. And whatever ye do, let it be done in the *Name* of *Jesus*, to the praise of *God the Father*, keeping in *Unity* in the *Holy Spirit* of *God*, which was, before the *unholy Spirit* was: Which *holy Spirit* is your *Bond* of *Peace*, yea, the *holy King* of *Kings* and *Lord* of *Lords* his peace. And in this *holy*, pure *Spirit* is your eternal *Unity* and *Fellowship*; in which *Spirit* of *Truth* ye do serve and worship the *God* of *Truth*, who is *God* over all, blessed for ever, Amen. So the *Lord* guide you all with his *Word* of *Patience*, *Word* of *Life*, *Power* and *Wisdom* in all your *Actions*, *Lives*,

‘*Cons.*

'Conversations and Meetings to God's glory. My Love to you all  
'in the Lord Jesus Christ, by whom all things were made, and who  
'is over all, the First and the Last.

1681.  
London.

London the 9<sup>th</sup> of the  
4<sup>th</sup> Month, 1681.

G. F.

About this time I had occasion to go to several of the Judges Chambers, upon a Suit about Tithes. For both I and my Wife, and several other Friends, were sued in Cartmel-Wapentake-Court in Lancashire, for small Tithes, and we had demurred to the Jurisdiction of that Court. Whereupon the Plaintiff prosecuted us into the Exchequer-Court at Westminster; where they run us up to a Writ of Rebellion, for not Answering the Bill upon Oath: and got an Order of Court to the Sergeant, to take me and my Wife into Custody. This was a little before the Yearly Meeting, at which time it was thought, they would have taken me up; and according to outward appearance, it was likely indeed, that he would: and very easie for him to have done it; I lodging at the same places, where I used to lodge, and being very publick in Meetings. But the Lord's Power was over them, and restrained them; so that they did not take me. Yet understanding, that there was a Warrant out against me, as soon as the Yearly Meeting was well over, I took William Mead with me, and went to several of the Judges Chambers to speak with them about it; and to let them understand both the State of the Case, and the ground and reason of our Refusing to pay Tithes. The first, that I went to, was Judge Gregory, to whom I tendered mine and my Wife's Answer to the Plaintiff's Bill; in which was set forth, That my Wife had lived Three and forty years at Swarthmore, and in all that time there had been no Tithe paid nor demanded: and an old Man, who had long been a Tithe-Gatherer, had made Affidavit, that he never gathered Tithe at Swarthmore-hall in Judge Fell's time, nor since. There were many Particulars in our Answer; but it would not be accepted without an Oath. I told the Judge, that both Tithe and Swearing among Christians came from the Pope; and it was matter of Conscience to us, not to pay Tithes, nor to swear: for Christ bid his Disciples, who had freely received, give freely; and he commanded them, Not to swear at all. The Judge said, There was Tithe paid in England, before Popery was: I asked him, by what Law or Statute they were paid then? but he was silent. Then I told him, there were Eight poor men brought up to London out of the North about Two hundred Miles, for small Tithes, and one of them had no Family, but himself and his Wife, and kept no living Creature, but a Cat. I asked him also, Whether they could take a Man and his Wife, and Imprison them both for small Tithes, and so destroy a Family? and if they could, I desired to know, by what Law? He did not Answer me; but only said, That was an hard Case. So when I found, there was no help to be had there, we left him; and went to Judge Mountague's

Hh h h h 2

Chamber:

1681. *Chamber*: and with him I had a great deal of Discourse concerning *Tithes*. Whereupon he sent for our *Adversary's Attorney*; and when he came, I offered him our *Answer*: He said, If we would pay the *Charges* of the *Court*, and be bound to stand *Trial*, and abide the *Judgment* of the *Court*, we should not have the *Oath* tendred to us. I told him, that they had brought those *Charges* upon us, by requiring us to put in our *Answer* upon *Oath*; which they knew before, we could not do for *Conscience* sake: And as we could not pay any *Tithe*, nor *swear*; so neither should we pay any of their *Charges*: Upon this he would not receive our *Answer*. So we went from thence to Judge *Atkyns* his *Chamber*; and he being busie, we gave our *Answers*, and our *Reasons* against *Tithes* and *Swearing* to his *Clerk*: But neither could we find any Encouragement from him to expect Redress there. Wherefore leaving him, we went to one of the most noted *Counsellors*, and shewed him the *state* of our *Case*, and our *Answers*: He was very Civil to us; and said; *This way of proceeding against us was somewhat like an Inquisition*. A few days after, those *Eight poor Friends*, that were brought up so far out of the *North*, appeared before the *Judges*; and the *Lord* was with them, and his Power was over the *Court*, so that the *Friends* were not Committed to the *Fleet*. Our *Cause* was put off till the next *Term* (called *Michaelmas Term*) and then it was brought before the *Four Judges* again. Then *William Mead* told the *Judges*, that I had engaged my self never to meddle with my *Wife's Estate*: The *Judges* could hardly believe, that any Man would do so: Whereupon he shewed them the *Writing* under my *Hand* and *Seal*; at which they wondred. Then *Two* of the *Judges*, and some of the *Lawyers* stood up, and pleaded for me, that I was not liable to the *Tithes*: But the other two *Judges*, and divers other *Lawyers* pressed earnestly, to have me sequestred; alledging, that I was a *publick Man*. At length they prevailed with one of the other *Two Judges* to Join with them; and then they granted a *Sequestration* against me and my *Wife* together. Thereupon, by Advice of *Counsel* we moved for a *Limitation*, which was granted; and that much defeated our *Adversary's design* in suing out the *Sequestration*: for this limited the *Plaintiff* from taking no more, than was proved. One of the *Judges*, who was called *Baron Weston*, was very bitter against me; and brake forth in a great *Rage* against me in the open *Court*: but in a little time after he died.

Suffex.  
London.

After the *Tearly Meeting* was over, I tarried about a *Month* in *London*; and then went into *Suffex*, to visit *Friends* there: amongst whom I had many large and very precious *Meetings* in divers parts of that *County*. Yet I spent not much time now in *Suffex*; but returned pretty soon to *London*, whether I felt *drawings* in *Spirit*: and had very good *Service* for the *Lord* there, both in *publick Meetings*, and amongst *Friends*. And when I had tarried some time in *London*, I went down to *Edmuntou*; and from thence into *Buckinghamshire*, where I visited *Friends* at several *Meetings* in the upper-side of that *County*: and then went by *Hently*,

Edmuntou.  
Bucks.



Henly to Reading, where I tarried several Meetings. I went 1681.  
 no farther Westward at this time, than to Ore; where I had a Henly.  
 very large Meeting: After which, striking off through the Edg Reading.  
 of Oxfordshire, I had a large and very precious Meeting at Ore.  
 Warborow, in which the Glory of the Lord shined over all: Many Oxfordshire.  
 Friends came to this Meeting, some out of Berkshire, some out Warborow.  
 of Buckinghamshire, and some out of Hampshire. From thence I  
 passed to Ilmore (which is in the Vale of Buckinghamshire) where Ilmore in  
 we had a glorious Meeting: And the day following I returned the Vale of  
 to Mary Pennington's. From whence I visited the Mens and Wo- Bucks.  
 mens Monthly Meetings at Hunger-hill, and some other Meetings Hunger-  
 thereabouts: and then passed to Watford; where was a Marriage hill.  
 of Two Friends, at which I was present: A very large Meeting Watford.  
 we had on that Occasion, and the Lord's Power was over all.  
 I went from Watford to Longford in Middlesex, visiting Friends Middlesex.  
 at Uxbridge in the way. At Longford we had a large Meeting, Uxbridge.  
 it being on the First-day of the Week; and the presence of the Longford.  
 Lord was precious felt amongst us: blessed be his Name. I  
 passed from Longford to Kingston, visiting Friends, as I went,  
 at Stains and Sunbury. At Kingston I abode with Friends two Stains.  
 Meetings, wherein we were sweetly refreshed together in the Sunbury.  
 Lord. And passing on from thence towards London, I had a Kingston  
 very precious Meeting at Wansworth: Then crossing over to Wans-  
 Hammersmith, I had a good Meeting there; which was the lar- worth.  
 ger by reason of a Burial, that was there that time: and there Hammer-  
 being a pretty Openness in the People on that Occasion, I had a smith.  
 fine Opportunity to open the Way of Truth amongst them.

After I was come to London, I was moved to write the fol- London;  
 lowing Paper, concerning that Spirit, which had led some, who  
 profest Truth, into Strife and Division, and to oppose the Way  
 and Work of the Lord.

Friends,

'YOU that do keep your habitations in the Truth, that is  
 'Over all, do see, that it is the same Spirit, that doth  
 'lead the Backsliders and Apostates now, from the Spiritual Fel-  
 'lowship and Unity of God's People and the Church of Christ,  
 'that led out Adam and Eve from God, and the Jews from God  
 'and his Law, to Rebel against his Spirit; and so to turn a-  
 'gainst God and his Prophets. And this Spirit was the same, that  
 'was in the World, which was got into the Jews, when they  
 'were gone from the Spirit of God; and then they turned a-  
 'gainst God and his Prophets, and against Christ and his Apo-  
 'stles: And that Spirit led them to be as bad, as Pilate, or  
 'worse. The Enmity or Adversary was got within them against  
 'the Truth, and them that walked in it, and the Spirit of the  
 'Lord; so that they killed and destroyed the Just. And this  
 'was the Spirit of the Devil, the Destroyer, who would seek  
 'not only to destroy the Truth, but the Order of it, and them  
 'that walk in it, when true Christianity was planted among  
the

1681. *the Possessors of the Light, Grace and Truth, and the Gospel-holy Faith and Spirit; and they did enjoy Christ in their hearts.*  
 London. *But when some did begin to Err from the Spirit and Faith, and hate the Light, and disobey the Gospel, and to turn the Grace of God into Wantonness, and walk despitefully against the Spirit of Grace, and turn from the Truth, and Crucifie to themselves Christ afresh, and put him to open shame; These were they, that let in the Spirit of the World: who held the Form of Godliness, but denied the Power thereof; which troubled the Churches in the Apostles days. And when the Spirit of Satan had got into such, they were more troublesome to the Church, than the open Persecutors, that were without: And these got into the Assemblies to deceive the hearts of the Simple; having the good Words, and fair Speeches, and Sheep's-Cloathing. Paul, Peter, John, Jude and James had much to do with such, and to keep them from troubling the Church of Christ: For they are out of the Light, Power and Spirit; and therefore the Apostles of Christ did exhort the Saints to keep to the Word of Life within, and to the Anointing, and to the Grace, and Truth, and holy Spirit in their hearts. This foul Spirit will profess all the Scriptures in words; but by the Spirit of God, which is holy, that Spirit is tried, and its fruits. And so the Apostates went from the Power and Spirit of God, and turned against the Prophets, and the Martyrs of Jesus; and became the Whore, whose Cup all Nations drunk of. And the Dragon with his Tail threw down many of the Stars, and would have devoured the Woman with his Flood: but the Woman, the true Church was preserved; and the Gates of Hell cannot prevail against her: And then the Dragon made war with her Seed. So the Dragon, and the Whore, and Beast, and false Prophets, all made war against the Lamb and the Saints; but the Lamb and the Saints will overcome them all, and will have the Victory. And now the Everlasting Gospel is preached again to all Nations, Tongues and Peoples: and many are gathered into the Gospel, the Power of God; and are turned to the Light, which is the Life in Christ, and are grafted into him, and are come to walk in the Order of the New Covenant of Light and Life, in the Gospel of Peace and Salvation. The same Spirit, that opposed the Apostles and the Churches in their days, opposes now; yea, it is the same, that opposed Christ, and disdained him, that disdaineth God's Servants now: And the same, that did oppose the Prophets, and rebelled against Moses; opposes and rebels against God's Servants and People now. And it is the same dark, blind and disobedient, faithless, wilful, jealous Spirit, that doth persecute some with the Hands, and others with the Tongue. And it is the same Spirit of Enmity, the Adversary and Destroyer, that tempted Adam and Eve to disobey God, and did deceive them; which deceived the Jews, and tempted them, and deceived all those, that went from the Church in the Apostles days. And it is the same Spirit, that is now going about sometimes like a roaring Lion,*  
*some*

‘Sometimes like a *twisting Serpent* to tempt, and to deceive, and 1682.  
 ‘to devour; having the fair Speeches, and good Words, and  
 ‘Sheeps-Cloathing in a *Form of Godliness*, and in pretence of the London.  
 ‘*Light and Liberty*, but denies the *Power* thereof; and inward-  
 ‘ly are *ravening Wolves*: and if it were possible, they would  
 ‘deceive the very *Elect*. But the *Elect* are in the Covenant of  
 ‘*Light and Life*, and in the *Power of God* over them, and in  
 ‘*Christ*, who will grind them to pieces; and will slay all his *E-*  
 ‘*nemies* with his *spiritual Sword*, who will not have him to  
 ‘rule over or in them. In *Christ* all his People have *Rest* and  
 ‘*Peace*, who is their *Sanctuary* over all *Storms* and *Tempests*.  
 ‘And in *Christ*, the *Sanctuary*, no Deceiver nor Destroyer can come;  
 ‘for he is a place of sweet *Rest* and *Safety*: *Hallelujah*, Praise the  
 ‘Lord for his *Sanctuary*, Amen.

G. F.

*Sufferings* continuing still hard upon *Friends* at *London*, I found, my *Service* lay mostly here: Wherefore I went but a little out of Town, and not far; being frequent at the most publick *Meetings*, to encourage *Friends* both by Word and Example, to stand fast in the *Testimony*, to which God had called them. And at other times I went about from *house to house*, visiting those *Friends*, that had their *Goods* taken away for their *Testimony* to *Truth*. And because the wicked *Informers* were grown very audacious, by reason, that they had too much Countenance and Encouragement from some *Justices*; who trusting wholly to their *Information*, proceeded against *Friends* without *hearing* them: whereby many *Friends* were made to *suffer*, not only contrary to *Right*, but even contrary to *Law* also. I advised with some *Friends* about it: and we drew up a *Paper*, which was afterwards delivered to most of the *Magistrates* in and about the City; which was as followeth:

‘**W**Hereas some *Informers* have obtained *Warrants* of some  
 ‘*Justices of Peace*, and have *Convicted* many of us with-  
 ‘out hearing us, or once Summoning us to *Appear* before them;  
 ‘by which proceedings many have had their *Goods* seized and  
 ‘taken away, being generally fined *Ten Pounds* a piece for an *un-*  
 ‘known *Speaker*: and some of those Persons so fined, have not  
 ‘been that day at the *Meetings* they were fined for, and the  
 ‘*Speaker* notwithstanding hath himself been fined for the same  
 ‘*Meeting*, the same day the others were fined for the *unknown*  
 ‘*Speaker*. By which the *Justices* may see the *Wickedness* of these  
 ‘*Informers*, by whose *false Oaths* we have been *Convicted* for an  
 ‘*unknown Preacher*, when the *Preacher* hath been both *known*  
 ‘and fined. And also in their *swearing* such Persons to have been  
 ‘at such a *Meeting* such a day, when indeed they, whom they  
 ‘have so sworn against, have not been at that *Meeting* that day.  
 ‘By which proceedings several *Families* of the *King’s* peaceable  
 ‘*Subjects*



1682. *Subjects* are like to be ruined, if there be not a speedy stop put thereunto. Therefore we do both hope and desire, that you, who are the *King's Justices*, for the time to come, when any *Informers* shall come to any of you with an *Information* against any of us, will *Summon* such as are *Accused*, to *Appear* before you, and hear us and our *Accusers face to face*; that so none for the time to come may *suffer*, for that they are not *guilty* of. For *Pilate* the *Governour* heard *Christ* and his *Accusers face to face*, before he *Condemned* him, *John 19*. And the *Council* and *Chief Priests* heard *Stephen* and his *Accusers*, with the *Witnesses*, that were brought against him, *face to face*, before they *Condemned* him, *Acts 7*. The *Roman Captain* heard *Paul* and his *Accusers face to face*, *Acts 23*. And *Felix* the *Governour* heard *Paul*, and *Ananias* the *High Priest*, and the *Elders* that accused *Paul*, *face to face*, *Acts 24*. And when the *High Priests* and *Chief* of the *Jews* accused *Paul* to *Festus*, he heard *Paul* and his *Accusers*, and them that witnessed against him, *face to face*, *Acts 25*. Doth the *Law of God*, or did the *Roman Law*, or doth the *Law of the Land* judge any man, before he and his *Accusers*, and they that *Witness* against him, be heard *face to face*?

This somewhat moderated the *Justices*: and after this several *Friends*, that had been *Illegally prosecuted* and *fined*, entred their *Appeals*; upon *Trial* whereof they were *Acquitted*, and the *Informers* *Cast*: which was a great discouragement to the *Informers*, and some *Relief* to *Friends*.

A little before the time came for the *Chusing* new *Sheriffs* for the *City*, they who stood to be *Chosen*, desiring our *Friends* to give their *Voices* for them, I writ a few *Lines*, tending to discover, what *Spirit* they were of, and how they stood affected to true *Liberty*; and it was by way of *Inquiry*, thus:

Do any here in *London*, who stand to be *Chosen Sheriffs*, down That *Christ*, that was *Crucified* without the *Gates* of *Jerusalem*, to be the *Light* of the *World*, that doth *Inlighten* every *Man*, that cometh into the *World*, who saith, *Believe in the Light*, that ye may become *Children of the Light*? And is any of you against *persecuting* People for their *Religion* and *Worship* of *God* in *Spirit* and *Truth*, as *Christ* commandeth? For *Christ* said, *I am not of this World*, nor my *Kingdom*: And therefore he doth not uphold his *spiritual Worship* and pure *Religion* with worldly and carnal *Weapons*. And *Christ* said, *Swear not at all*; And his *Apostle James* saith the same: But will not you force us to *swear*, and so to break *Christ's* and his *Apostle's* *Commands*, in putting *Oaths* to us? And *Christ* saith to his *Apostles*, *Freely ye have received, freely give*: Will not you force us to give *Tithes* and *Maintenance* to such *Teachers*, as we know, *God* hath not sent? Shall we be free to *serve* and *worship* *God*, and keep his and his *son's* *Commands*, if we give our *Voices* freely for you?

'you? for we are unwilling to give our *Voices* for such, as will 1682.  
'*Imprison*, and *persecute* us, and *spoil* our *Goods*.

London.

But whatever they were, that stood to be *Chosen*, I observed, there was a *Heat* and *Strife* in the *Spirits* of the *People*, that were to *Choose*; wherefore I writ a few *Lines* to be spread amongst them, directed thus:

To the People, who are Choosing Sheriffs in London.

People;

'ALL keep in the gentle and peaceable *Wisdom* of *God*, which  
'*A* is above that, that is *earthly*, *sensual* and *devillish*: And  
'live in that *Love* of *God*, that is not *puffed up*, nor is *unseem-*  
'*ly*; which envieth not, but beareth and endureth all things:  
'And in this *Love* ye will seek the *good* and *peace* of all men,  
'and the *hurt* of no man. Keep out of all *heats*, and be not  
'*hot-headed*; but be *cool* and *gentle*, that your *Christian Moder-*  
'*ation* may appear to all men: for the *Lord* is at hand, who be-  
'holds all mens *words*, *thoughts* and *actions*, and will reward eve-  
'ry one according to their *works*: And what every man *seeth*,  
'that shall he *reap*.

Now had I some Inclination to have gone into the *Country* to a *Meeting*: But hearing, that there would be a *Bustle* at our *Meet-*  
*ings*, and feeling a great *disquietness* in *Peoples spirits* in the *City* about *Choosing Sheriffs*; it was upon me to stay in the *City*,  
and go to the *Meeting* in *Gracious street* upon the *First-day* of the *Week*. *William Penn* went with me, and spake in the *Meeting*:  
and while he was declaring the *Truth* to the *People*, a *Constable*  
came in with his great *Staff*, and bid him *give over*, and *come*  
*down*: but *William Penn* held on, declaring *Truth* in the *Power*  
of *God*. After a while the *Constable* drew back; and when *Wil-*  
*liam Penn* had done, I stood up, and declared to the *People* 'the  
'*Everlasting Gospel*, which was preached in the *Apostles* days,  
'and to *Abraham*; and which the *Church* in the *Apostles* days did  
'receive, and came to be *Heirs* of. This *Gospel*, I declared, was  
'sent from Heaven by the *holy Ghost* in the *Apostles* days, and  
'is so now; and was not of *man*, neither by *man*; but by the  
'*Revelation* of the *Holy Ghost*. And now this *Gospel* is preached  
'again, (as *John* saw, and said it should be) to all *Nations*,  
'*Tongues* and *Peoples*; and all *People* now are to *hear Christ* the  
'*Prophet*, in this his *Gospel* of the *New Covenant*. For as *Moses*  
'said, *Like unto me will God raise up a Prophet*, and him shall ye  
'*hear in all things*: so, said I, this *Prophet Christ*, is come, and  
'all the *Jews in spirit*, the true believing *Christians* in the  
'*Light*, who have the *Law* of *God* written in their hearts, and  
'put into their *minds*, are to *hear Christ* in his *Gospel*, *New Te-*  
'*stament* and *New Covenant*, which is the *Law* of the *Spirit* of

Iiiii

'Life

1682. 'Life in Christ Jesus, who bruises the *Serpent's* head (which is  
 the head of *Enmity*) and makes free from the *Law* of *Sin* and  
 London. 'Death. And I shewed, that all whom Christ quickens and  
 'makes alive, he makes them to sit together in the heavenly  
 'places in himself. So that they do not wander up and down,  
 'like the *Fool's* eye in the *Corners* of the *Earth*; nor are their  
 'Eyes abroad in the *World*, to sit down in the *World's* invented  
 'Seats of *Religion*; but they sit together in him, as the *Saints*  
 'did in the *Apostles* days: and so *Christ* was and is their *Trea-*  
 'sure of *Wisdom*, *Life*, *Knowledge* and *Salvation*. Now as I was  
 thus speaking, two *Constables* came in with their great *Staves*,  
 and bid me give over speaking, and come down: But I, feeling  
 the *Power* of the *Lord* with me, spake on therein, both to the  
*Constables*, and to the *People*. To the *Constables* I declared, 'That  
 'we were a peaceable *People*, who meet to wait upon *God*, and  
 'worship him in *Spirit* and in *Truth*; and therefore (I told them)  
 'they needed not to come with their *Staves* amongst us, who  
 'were met in a peaceable manner, desiring and seeking the good  
 'and *salvation* of all *People*. Then turning my *Speech* to the  
*People* again, I declared what further was upon me to them:  
 and while I was speaking, the *Constables* drew out towards the  
 door; and the *Souldiers* stood with their *Muskets* in the *Yard*.  
 When I had done speaking, I kneeled down, and prayed, desi-  
 ring the *Lord* to open the *Eyes* and *Hearts* of all *People*, both  
 high and low, that their minds might be turned to *God* by his  
*holy Spirit*; that he might be glorified in all and over all. After  
 prayer the *Meeting* rose, and *Friends* passed away; the *Constables*  
 being come in again, but without the *Souldiers*: and indeed, both  
 they and the *Souldiers* carried themselves *Civilly*. *William Penn*  
 and I went into a *Room* hard by, as we used to do, and many  
*Friends* went with us; and lest the *Constables* should think, we  
 would shun them; a *Friend* went down and told them, That,  
 if they would have any thing with us, they might come where  
 we were, if they pleased. One of them came to us soon after,  
 but without his *Staff*; which he chose to do, that he might not  
 be observed: for he said, *The People* told him, he busied himself  
 more than he needed. We desired to see his *Warrant*; and there-  
 in we found, that the *Informer* was one *Hilton*, a *North-Country-*  
*man*, who was reputed to be a *Papist*. The *Constable* was asked;  
*Whether* he would Arrest us by his *Warrant* on that day?  
 (it being the *First-day* of the *Week*, which in their *Law* was  
 called the *Lord's-day*) and he said, *He thought he could not*: He told  
 us also, *That he had charged the Informer to come along with him*  
*to the Meeting*; but he had run away from him. We shewed the  
*Constable*, that both he and we were *Clear*; yet to free him from  
 all fear of danger, we were free to go to the *Alderman*, that granted  
 the *Warrant*. Then a *Friend*, that was present, said; He  
 would go with the *Constable* to speak with the *Alderman*: which  
 they did, and came presently back again; the *Alderman* being  
 gone from home: We seeing the *Constable* in a *frait*, and find-  
 ing him to be a tender *Man*, bid him, set an hour to come to  
 us



us again, or send for us, and we would come to him. So he appointed the *fifth hour* in the *Afternoon*; but neither came, nor sent for us; and a *Friend* meeting him afterwards in the *Evening*, the *Constable* told him, *He thought, it would come to nothing, and therefore did not look after us.* So the *Lord's Power* was over all, to him be the *Glory*!

On the *Fourth day* following, it was upon me to go to *Gracious-street-Meeting* again: for I had heard, that they would come, to break up the *Meeting* that day. The *Neighbours*, it seems, were *Informed* so; and a *Justice* had granted a *Warrant* for that purpose: and the *Constable* told a *Friend*, that *Hilton the Informer*, had been with him about it. The *Constable* would have had the *Informer* to have gone with him to the *Meeting*, but the *Informer* would not; but would have the *Constable* go without him: Whether that put the *Constable* by from coming, I know not; but he did not come. I was in a *Travel of Spirit* in the power of God, and was moved in it to go to the *Meeting*; and the *Lord's Power* did chain all down: And though they threatened to bring the *Red-Coats*, yet none came, nor was there any disturbance; but a glorious, powerful *Meeting* it was, and very peaceable: *Glory and Honour and Praises be to the Lord over all for ever, Amen.*

During the time I thus abode at *London*, as I had leisure between *Meetings*, and from other *Publick Services*, I writ divers *Books and Papers*; some of which were printed, and others were spread about in *Manuscript*. Of these, One was directed 'To the *Bishops and others, that did stir up Persecution; to shew them from the holy Scriptures, that they did not walk therein according to the Royal Law, To love their Neighbour as themselves, and to do to others as they would be done unto.* Another was, 'To all the several sorts of professed *Christians, as well Protestants as Papists, whose Religion and Worship stands in outward Observances and Ceremonies; pressing them, from those words of the Apostle Paul to the Galatians, chap. 5. vers. 2, 3, 4. (Behold, I Paul say unto you, that if ye be Circumcised, Christ shall profit you nothing. For I testify again to every man, that is Circumcised, that he is a Debter to the whole Law. Christ is become of no effect unto you, whosoever of you are justified by the Law: ye are fallen from Grace.)* to Consider, Whether they, being gone back in to legal Observations and shadowy Ceremonies (in upholding *Tithes, Offerings, First-Fruits, Priests-Garments, outward Altars, Temples, Lamps, Lights, &c.* and in Observing *Days, Months, Times, Years, with many other things commanded by the Law*) were not gone into the same state, that the *Galatians* were running into; and so were fallen from *Grace*, and become *Debtors* to the whole *Law*. Another was, 'To direct and turn all *People to the Spirit of God, that they might thereby receive a right understanding, and be able to distinguish between Right and Wrong, Truth and Error; that under pretence of punishing Evil-doers, they might not themselves do Evil in persecuting the Righteous.* That Paper being short, is here inserted:

IIII 2

The

1682.


  
London.

‘The *Spirit* of God, which he hath poured upon all, giveth  
 ‘an *Understanding* to all, that are led by it; and who do not  
 ‘quench the *Motions* of it, it doth give them *Knowledge* and  
 ‘*Understanding* to distinguish *Good* from *Evil*, and *Light* from  
 ‘*Darkness*, *Christ* from *Antichrist*, and the *Old Testament* or Co-  
 ‘*venant* from the *New*, and the *Old Way* from the *New* and li-  
 ‘ving *Way*; and the *Sheep* and *Lambs* from the *Goats* and from  
 ‘the *Wolves*; the *Worship* of God, which *Christ* set up above  
 ‘*sixteen hundred years* ago, from the *Dragon’s* and *Beast’s Worship*;  
 ‘and all them that worship the *Works* of *Mens hands*, and the  
 ‘*Will Worshipers*, from them that *Worship* God in his *Spirit*  
 ‘and in his *Truth*, in which God’s *People* do worship him;  
 ‘which *Worship* is over all false *Worships* and *Worshippers*. And  
 ‘who believe in the *Light*, which is the *Life* in *Christ*, do be-  
 ‘come the *Children* of *Light*, and are the *Lambs* of *Jesus*. And  
 ‘the *Lambs* do follow the *Lamb* of God, that taketh away the  
 ‘*sins* of the *World*; and they will not follow the *Hirelings*, nor  
 ‘the *Strangers*, to be led into strange *Ways* and *Doctrines*, and  
 ‘*Religions*, and *Churches*: for the *Lambs* of *Christ* follow  
 ‘*Christ*, the *Lamb* of God, and do know his heavenly *Voice*.  
 ‘And they do know also, that they, who are without *Christ*,  
 ‘are *Dogs* and *Wolves*, *Adulterers*, *Idolaters*, *Liars* and *Unbe-*  
 ‘*lievers*, who would devour the *Lambs*: but they are in the  
 ‘*hand* of the *Lord*, which is his *Power*, that is over all. And  
 ‘such do good in his *Power* unto all: for they have the  
 ‘*Mind* of *Christ*, who would have all to come to the know-  
 ‘ledge of the *Truth*, and be saved. And they that do good un-  
 ‘to all, do hurt unto none: for that *Spirit*, that doth hurt un-  
 ‘to any, is not of God; but that *Spirit*, which doth good unto  
 ‘all, and especially to the *Household* of *Faith*, is of God. *Christ*  
 ‘came not to *destroy* mens *Lives*, but to *save* them: And it is  
 ‘the *Devil*, that is the *Destroyer* of mens *Lives* about *Religion*,  
 ‘and that blinds and corrupts *Men* and *Women*, and makes them  
 ‘*deaf* and *blind* to the things of God, and to *halt* out of God’s  
 ‘way. They that obey the *Evil one*, and forsake the *Lord*, such  
 ‘the *Destroyer* doth *destroy*: But *Christ* doth *destroy* that *Destroyer*,  
 ‘and in *Christ* all have *Life*.

G. F.

I writ another *Paper* also concerning *Meditation*, *Delight*, *Ex-*  
*ercise* and *Study*; shewing from the *Scriptures* of *Truth*, what  
 the true *Christians* ought to *Meditate* upon, and to *Exercise* their  
 minds in, and what they should take *Delight* in, and what they  
 should *study* to do. For in these things, not the prophane and  
 loose *People* only, but even the great *Professors* of *Religion* are  
 very much mistaken; taking *Delight* in *earthly*, fading, perishing  
 things; whereas they ought to *Meditate* on *heavenly* things,  
 and to delight in the *Law* of God after the inward man, and ex-  
 ercise

ercise themselves to have always a Conscience void of Offence towards God, and towards Men, as the Apostle Paul did. 1682.

And inasmuch as *Sufferings* continued very fore and heavy upon *Friends* not only in the *City*, but in most parts of the *Nation*, I drew up a *Paper* to be presented to the *King*; setting forth our *Grievances* therein, and desiring *Redress* from him in those *Particular Cases*, which I understood were in his *power*. But not having *Relief* from him, it came upon me to write an *Epistle* to *Friends*, to Encourage them in their *Sufferings*, that they might bear with patience the many *Exercises*, that were brought upon them, both from the outward *Magistrates*, and by false *Brethren* and *Apostates*; whose wicked *Books* and filthy *Slanders* did grieve the upright-hearted. This *Epistle* I writ at *Dolston*, *Dolston*, whither I went to visit an ancient *Friend*, that lay sick.

**F***riends* and *Brethren* in Christ Jesus, whom the Lord hath called and gathered into him, *In him abide*: for without him (to wit, *Christ*) ye can do nothing, and through him ye can do all things; who is your strength and support in all your *Trials*, *Temptations*, *Imprisonments* and *Sufferings*, who for *Christ's* sake are accounted as *Sheep* for the *slaughter*: and in all these things we are more than *Conquerours*, through *Christ*, who hath loved us. And therefore, *Friends*, though ye do *suffer* by the *Outward Powers*; ye know, that the *Prophets*, *Christ* and the *Apostles* suffered by the *Unconverted*. And though ye do suffer by false *Brethren*, and false *Apostates* for a time, and by their filthy *Books* and *Tongues*; whose *Tongues* indeed are become no *Slander*, let them *speak*, *write* or *print* what they will: for the *sober People* even of the *World* hardly regard it. And it is well, they have manifested themselves to the *World*; that their *folly* may *proceed no farther*: though to the utmost of their power they have shewed their *Wicked Intent*, to stir up the *Magistrates*, *Professors* and *Prophane* against us, and to speak evil of the way of *Truth*. But *God's Judgments* will overtake them, and come upon them, as sure as they have come upon those, that are gone before them. Let their *pretence* be never so *high*, mark their *End*: for they will *fall*, like *untimely Figs*; and *wither* like the *Grass* on the *top* of the *House*. Though they may seem to *flourish*, and make a *Boast* and a *Noise* for a time; yet the *Seed* is on the *head* of such, which will *grind them to powder*: which *Seed* bruises the *Serpent's* head. Therefore in this *Seed*, *Christ*, who is your *sanctuary*, *rest*, *peace* and *quiet habitation*, who is the *First* and *Last*, and over all, in him walk: for the *Lord* taketh pleasure in his *People*, that are *faithful*, and that serve and worship him. And therefore let the *Saints* be *Joyful* in *Glory*: and the *God of Peace*, the *God of all Grace*, who hath called us into his *Eternal Glory* by *Jesus Christ*, after that ye have *suffered* a while, make you *perfect*, *stablish*, *strengthen* and *settle* you; casting all your *Care* upon the *Lord*: for he careth for you. And *Dearly Beloved*, think it not strange concerning the *fiery*



1682. *fiery Trial*, which is to *Try* you, s though some strange thing  
 had hap'ned unto you: for it is, etter, if the *Will* of God be  
 so, that ye *suffer* for *Well-doing*, than for *Evil-doing*: and *Re-*  
*joice*, inasmuch as ye are made *Partakers* of *Christ's Sufferings*.  
 Wherefore let them that *suffer* according to the *will* of God,  
 commit the keeping of their Souls to *him* in *well-doing*, as unto  
 a *faithful Creator*: for unto you is given, in the behalf of *Christ*,  
 not only to *believe* in him, but also to *suffer* for his sake. So  
 it is *given*, or is a *gift* from *Christ* to *suffer* for his Name; and  
 therefore (as I said before) *Rejoice*, inasmuch as ye are made  
*Partakers* of *Christ's sufferings*. And if ye be *Reproached*, or  
 evil spoken of for the *Name* of *Christ*, happy are ye; for the  
*Spirit* of *Glory* and of God resteth upon you: On their part he  
 is *evil spoken* of; but on your part he is *glorified*. And there-  
 fore if any *suffer* as *Christians*, let them not be ashamed; but  
 let them glorifie God on this behalf. Though now for a sea-  
 son ye are in *Sufferings*, and *Trials*, and *Temptations*, that the  
*Trial* of your *Faith*, being much more precious than that of  
*Gold*, which perisheth, though it be *tried* with *Fire*, may be  
 found unto *praise*, *honour* and *glory*, who are kept by the *power*  
 of God, through *Faith* unto *Salvation*. Therefore mind your  
*Keeper*, where-ever ye are, or what *sufferings* soever ye be in;  
 and mind the *Example* of the *Apostle*, how he *suffered trouble*  
 as an *Evil-doer*, unto *Bonds*. But the *Word* of God is not  
*bound*, which is *Everlasting* and *endures for ever*: And they,  
 who are in that, which is not *Everlasting*, and doth not *en-*  
*dure for ever*, cannot *bind* the *Word*. And the *Apostle* said, *I*  
*endure all things for the Elect's sake; that they may also obtain the*  
*salvation, which is in Christ Jesus, with Eternal Glory* (mark,  
*with Eternal Glory*.) And if we *suffer with Christ*, we shall *reign*  
*with Christ, who abide faithful*. Therefore strive not about words  
 to no profit; but shun *prophane* and *vain Babblings*, for they  
 will encrease unto more ungodliness: So that ye may be *Ves-*  
*sels of Honour*, sanctified and meet for *Christ*, your *Master's use*,  
 and prepared unto every good work. Follow after *Righteousness*,  
*Godliness*, *Faith*, *Love*, *Patience* and *Meekness*, and fight the good  
*Fight of Faith* with your heavenly Weapons; which *Faith* is  
*Victory* (or gives *Victory*) by which ye lay hold on *Eternal*  
*Life*, and have access unto God, who will render to every man  
 according to his *Deeds*: to them, who by *patient continuing* in *well-*  
*doing*, seek for *glory*, and *honour*, and *immortality*; *Eternal Life*:  
 but unto them that are *contentious*, and do not obey the *Truth*,  
 but obey *unrighteousness*; *indignation* and *wrath*: *Tribulation* and  
*Anguish* upon every soul of man, that doth *evil*; but *glory*, *honour*  
 and *peace* to every man, that worketh good. *Christ* said to his  
*Disciples*, If the world hate you, ye know, that it hated me, be-  
 fore it hated you. If ye were of the world, the world would love  
 it's own: but because ye are not of the world, but I have chosen you  
 out of the world, therefore the world hateth you. And, If they have  
 persecuted me, they will also persecute you. And *John* in his gene-  
 ral *Epistle* to the Church saith, Marvel not, my Brethren, if the  
 world

'world hate you. We know that we have passed from death to life, 1682.  
 'because we love the Brethren, And Christ in his Prayer to his  
 'Father faith of his Followers; As thou hast sent me into the world, *Dolston.*  
 'even so have I also sent them *is* the world: And the glory which  
 'thou gavest me, I have given them; that they may be one, even  
 'as we are one. And therefore all ye, that know God and Je-  
 'sus Christ (whom to know is Eternal Life) and are Partakers  
 'of his Glory, keep the Testimony of Jesus, and be valiant for  
 'his Truth upon Earth; that ye may be all settled upon Christ,  
 'the Rock and Foundation.

*Dolston*, the 3d of the  
 8th Month, 1682.

G. F.

I made but little stay at *Dolston*, but returned again to *London*, *London*:  
 where I continued most part of the *Winter*; labouring in the  
*Service of Truth* amongst *Friends*: Save that I was a little while  
 at *Kingston* in the Tenth Month this Year; where I writ a Book, *Kingston*:  
 setting forth *The state of the Birth Temporal, and the Birth Spiritu-*  
*al: And the Duty and State of a Child, Youth, Young Men, Aged*  
*Men and Fathers in the Truth, &c.* But I staid not long at *Kingston*  
 neither: for the heat of *Persecution* still continuing, I felt my *Service*  
 to be most at *London*; where our *Meetings* were for the most *London*:  
 part disturbed and broken up, or *Friends* were forced to *Meet with-*  
*out Doors*, being kept out of their *Meeting-Houses* by the *Officers*.  
 Yet sometimes, beyond expectation, we got a quiet and peace-  
 able *Meeting* in the *Houses*. One time I was minded to have  
 gone a mile or two out of *Town*, to visit a *Friend*, that was not  
 well: But hearing, that the *King* had sent to the *Mayor* to put  
 the *Laws* in Execution against *Dissenters*, and that the *Magi-*  
*strates* thereupon intended to *Nail up the Meeting-house-doors*, I  
 had not freedom to go out of *Town*; but was moved to go to  
 the *Meeting* at *Gracious-street*. And notwithstanding all the *Threats*,  
 a great *Meeting* it was, and very quiet; and the *Glory* of the *Lord*  
 shone over all.

The same Week I went to the *Meeting* at the *Peel* in *John's Peel-Meet-Street*; and the *Sessions* were holden the same day at *Hicks's hall*.  
 I went to the *Peel* in the *Morning*; and *William Mead* being to  
 appear at the *Sessions* for not going to the *Steeple-house-worship*,  
 he came once or twice from *Hicks's hall* to me at the *Peel*; which  
 some *Ill-minded-people* observing, went and *Informed* the *Justices*  
 at the *Bench*, that he was gone to a *Meeting* at the *Peel*. Where-  
 upon the *Justices* sent a *Messenger* to see, if there were a *Meet-*  
*ing*: but this being in the *Forenoon*, there was no *Meeting* there  
 then; and so the *Messenger*, when he had looked about, went  
 back and told them. Then others *Informed* the *Justices* that there  
 would be a *Meeting* there about three or four in the *Afternoon*:  
 Whereupon they sent for the *Chief Constable*, and asked him;  
*Why he suffered a Meeting to be at the Peel, so nigh him?* He  
 told them, *He did not know of any Meeting there.* They asked  
 him, *How he could but know it, and live so nigh it?* He said, *He*  
*was*

1682. *was never there in his life, and did not know, that there was a Meeting there. They would have perswaded him, that he must needs know of it; but he standing stedfast in the denial of it, they said; They should take order, to have it look'd after in the Afternoon. But a multitude of Business coming before them at the Sessions; when Dinner-time came, they hasted to their Dinner, without giving order: And when they came to the Bench again after Dinner, the Lord put it out of their Minds, so that they sent no Officer; and so the Meeting was quiet, beginning and ending in peace; and a blessed Meeting we had, the Lord's Presence being precious amongst us. Many Friends had a concern upon their minds, when they saw me come into the Meeting, lest I should have been taken: But I was freely given up to suffer, if it was the Lord's Will, before I went into the Meeting; and had nothing in my mind concerning it, but the Lord's Glory. And I do believe, the Lord put it out of their minds, that they should not send to break up our Meeting that day. Yet the First-day after, three or four Justices (as I heard) came to the Peel, and put Friends out of their Meeting there, and kept them out; and inquired for William Mead, but he was not there.*

*Grac. Meet.* That day I was moved to go to *Gracious-street-Meeting*; and it was expected, that the *Officers* would come to break up the Meeting, or keep *Friends* out; and many hundreds of People came to see, what would be done to us. But the *Officers* came not; and so we were in peace and quietness: and many of the People, that came to look on, staid all the time; and a glorious, precious Meeting we had: for the *Lord's Presence* was plentifully amongst us, and his *Power* came over all; Glory to his Name for ever, who is over all.

I had seen the *Mayor's printed Speech* for putting the *Laws* in Execution against *Dissenters*: and it was much in my mind, that we should draw up a *Paper* to send to the *Mayor* and *Aldermen*, to clear our selves from being such, as those *Laws* were made against; and to set forth our peaceable Behaviour both towards the *King* and the *Government*. Accordingly a *Paper* was drawn up, and signed, and delivered to the *Mayor*; and *Copies* thereof to the *Aldermen*, and to the *Bishop of London* also: And they generally took it kindly, and were *Civil* to the *Friends*, that delivered it.

About this time I was moved to write the few Lines following to *Friends*:

Dear Friends,

Feel the *Power of God* in you all, and over all, and by it let all your hearts be united to one another, and to the Lord God, who hath gathered you to himself by his *Power* and *Spirit*, to be a People to serve and worship him. So that you may all strive to Excel one another in *Vertue*, and in that Love, that doth bear all things, and doth edifie the *Body of Christ*, the *Body of the second Adam*. For the *Body of old Adam* in the Fall



' Fall is full of *Malice, Envy and Vice*. And therefore you, that 1682.  
 ' are called out of *Old Adam* in the *Fall*, and have put on *Christ*,  
 ' the *second Adam*, that never fell, Walk in him, who is the London:  
 ' *Treasure of Life, Wisdom and Knowledge*, in whom ye have peace  
 ' with *God*, who is the *First and Last*; the *Beginning* and the  
 ' *Ending*. So let all be gathered up to *God*, into him, who re-  
 ' concileth all things in *one*, both things in *Heaven*, and things  
 ' in the *Earth*; who is the faithful and true Witness both in  
 ' *Male and Female*: And in him sit down, who is above the  
 ' *subtle Foxes* in their *holes*, and the *Fowls* of the *Air* in their  
 ' *nests*; I say, sit down in *Christ*, who hath no place among them  
 ' to lay his head; he is your rest. So in him is my Love to you  
 ' all.

London, the 20th of the  
 11th Month, 1682.

G. F.

It was not long after this, that I received an *Account* by *Letter* from some *Friends*, that were *Prisoners* in *Denby* in *Wales*: by which I understood, that many *Friends* there were under great *Sufferings* for the *Testimony* of a good *Conscience*. In the tender sense whereof I was moved in the *Love* of *God* to Visit them with a few *Lines*, as a *Word* of *Consolation* to them in their *Sufferings*; and of *Exhortation*, to stand fast in the *Testimony* committed to them. And that which I writ, was thus:

' **D**ear suffering *Lambs* for the Name and Command of *Jesus*!  
 ' Be valiant for his *Truth*, and faithful; and ye will feel  
 ' the *Presence* of *Christ* with you. And look at him, who suffer-  
 ' ed for you, and hath bought you, and will feed you, who  
 ' faith; Be of good *Comfort*, I have overcome the *World*: who  
 ' destroys the *Devil* and his *Works*, and bruises the *Serpent's*  
 ' *head*. I say, Look at *Christ*, who is your *Sanctuary*; in whom  
 ' ye have rest and peace. To you it is given not only to believe,  
 ' but to suffer for his Name's sake: And they that will live god-  
 ' ly in *Christ Jesus*, shall suffer *Persecution* by the ungodly *Pro-*  
 ' *fessors* of *Christ Jesus*, who live out of him. And therefore be  
 ' valiant for *God's Truth* upon the *Earth*, and look above that  
 ' *Spirit*, that makes you suffer, up to *Christ*, who was, before  
 ' it was; and will be, when it is gone: Consider all the *Pro-*  
 ' *phets*, *Christ* and the *Apostles*, who suffered, and were persecu-  
 ' ted; but they never persecuted them as true men, but as *De-*  
 ' *ceivers*, and yet true. And *Christ* is the same to day, as he  
 ' was yesterday, a *Rock* and *Foundation* for your Age and *Gene-*  
 ' *ration*, for you to build upon. I have written concerning you  
 ' (after I heard your *Letter*) to *Friends* in *Cheshire* to Visit you;  
 ' understanding, that you belong to their *Quarterly Meeting*:  
 ' And therefore I desire, that some *Friends* of your County would  
 ' go, and lay your suffering Condition before the *Monthly* or *Quar-*  
 ' *terly Meeting* in *Cheshire*. I have written likewise to *Richard*  
 ' *Davis*,  
 K k k k k

1682. 'Davis, that some of that side may go and visit you; and see  
 how your Condition is. So my Love is to you in the Lord,  
 London 'who is your alone Support.

London, the 27th of the  
 11th Month, 1682.

G. F.

Now, because the *Magistrates* were many of them unwilling, to have *Fines* laid upon *Meeting-houses*, they kept *Friends* out in many places; setting *Officers*, and *Guards* of *Soldiers* at the *Doors* and *Passages*: And yet sometimes *Friends* were fined for *Speaking* or *Praying*, though it were abroad. One *First-day* it was upon me to go to *Devonshire-house-Meeting* in the *Afternoon*; and because I had heard, *Friends* were kept out there that *Morning* (as they were that *Day* at most *Meetings* about the *City*) I went somewhat the sooner, and got into the *Tard*, before the *Soldiers* came to guard the *Passages*: but the *Constables* were got there before me, and stood in the *Door-way* with their *Staves*. I asked them to let me go in: They said, *They could not, nor durst not: for they were commanded the contrary, and were sorry for it.* I told them, I would not press upon them: so I stood by; and they were very *Civil*. I stood, till I was weary; and then one gave me a *Stool* to sit down on: and after a while the *Power* of the *Lord* began to spring up among *Friends*, and one began to speak. The *Constables* soon forbade him, and said, he should not speak; and he not stopping, they began to be wroth. But I gently laid my hand upon one of the *Constables*, and wisht him to let him alone: The *Constable* did so, and was quiet; and the *Man* did not speak long. When he had done, after a while I was moved to stand up and speak: and in my *Declaration* I said; 'They need not come against us with *Swords* and *Staves*, for we were a *peaceable People*; and had nothing in our *Hearts*, but *Good-will* to the *King* and *Magistrates*, and to all *People* upon the *Earth*. And we did not *Meet* under pretence of *Religion* to plot and contrive against the *Government*, or to raise *Insurrections*; but to worship God in *Spirit* and in *Truth*. And we had *Christ* to be our *Bishop* and *Priest*, and *Shepherd* to feed us, and oversee us, and he ruled in our hearts; so we could all sit in *silence*, enjoying our *Teacher*: So to *Christ*, their *Bishop* and *Shepherd* I did recommend them all. And after I had spoken, what was upon me at that time, I sat down: and after a while I was moved to pray, and the *Power* of the *Lord* was over all *Friends*; and the *People*, and the *Constable* and *Soldiers* put off their *Hats*. And when the *Meeting* was done, and *Friends* began to pass away, the *Constable* put off his *Hat*, and desired the *Lord* to bless us: for the *Power* of the *Lord* was over him and the *People*, and kept them under.

After this I went up and down, visiting *Friends* at their houses, who had had their *Goods* taken from them for worshipping God; and we took an account, of what had been taken from them: and some *Friends* met together about it, and drew up the

the *Case* of the *Sufferings* of our *Friends* in writing, and gave it to the *Justices* at their *Petty-Sessions*. Whereupon they made an Order, That the *Officers* should not sell the *Goods* of *Friends*, which they had in their hands, but keep them until the next *Sessions*: which gave some discouragement to the *Informers*, and put a little stop to their proceedings. 1682. London.

The next *First-day* it was upon me to go to the *Meeting* at the *Savoy*: and by that time the *Meeting* was gathered, the *Beadle* came in; and after him came in the *wild People*, like a *Sea*: but the *Lord's Power* chained them all. The *Spirit* of the *Lord* went through and over all, and they were quiet, and we had a glorious, peaceable *Meeting*; blessed be the *Lord* for his unspeakable goodness. This was in the *Twelfth Month* 1682. Savoy Meet.

In the *First Month* 1683. I went to *Kingston* upon *Thames*: and it being then a time of *Persecution*, as I went to the *Meeting*, I met the *Chief Constable*, who had been at the *Meeting-Place*, and had set *Watchmen* there to keep us out; yet he was pretty Civil, and the *Watchmen* let *Friends* have a couple of *Forms* out, to sit upon in the *High-way*: so *Friends* met together there, and a very precious *Meeting* we had; for the refreshing *Presence* of the *Lord* was with us, in which we parted in peace. 1683. Kingston upon Thames

Having visited and encouraged *Friends* there, I returned to *London*, and went to the *Meeting* at *Bull and Mouth*, where the *Constables* with their *Watchmen* kept a *Guard*, to keep *Friends* out of the House. So we met in the *Street*: and when any *Friend* spake, the *Officers* and *Watchmen* made a great *bustle* to pull him down, and take him into *Custody*. After some other *Friends* had spoken, it was upon me to *speak*; and I said: 'Heaven is God's Throne, and Earth is his Footstool: and will ye not let us stand upon God's Footstool to worship, and serve the living God?' While I spake, they were quiet: and after I had cleared my self, of what was upon me to speak, we brake up our *Meeting* in peace. This was on the *Sixth-day* of the *Week*. London. Bull and Mouth Meeting.

On the *First-day* of the *Week* following I was moved to go to the *Meeting* at *Gracious-street*: and when I came there, I found a *Guard* set at the *Entrance* in *Lumbard-street*, and another at the *Gate* in *Gracious-street*, to keep *Friends* out of the *Meeting-Place*; so that we were fain to meet abroad in the *Street*. After some time I got a *Chair*, and stood up in it, and spake largely to the *People*, 'Opening the *Principles* of *Truth* to them, and declaring many weighty *Truths* concerning *Magistracy*, and concerning the *Lord's Prayer*. There was, besides *Friends*, a great *Multitude* of *People*, and amongst them many *Professors*; and all was very quiet: for the *Lord's Power* was over all, and in the *Lord's time* we broke up our *Meeting*, and departed in peace. Grac. Meet.

The next day I went down to *Guilford* in *Surrey*: and having visited *Friends* there, I passed from thence to *Worminghurst* in *Suffex*; where I had a very blessed *Meeting* among *Friends*, and free from disturbance. While I was there, *James Claypoole* of *Worminghurst* Surrey. Guilford. Suffex. Worminghurst.



1683. *London* (who with his *Wife* was there also) was suddenly taken very ill with so violent a Fit of the *Stone*, that he could neither stand nor lie; but through the extremity of pain cried out like a *Woman in Travel*. When I heard it, I was much exercised in *Spirit* for him; and went to him: and after I had spoken a few words to him, to turn his *mind* inward, I was moved to lay my hand upon him, and prayed the *Lord*, to rebuke his *Infirmity*. And as I laid my hand on him, the *Lord's Power* went through him; and through *Faith* in that *Power* he had speedy *Ease*, so that he quickly fell into a *sleep*. And when he awaked, the *Stone* came from him like dirt; and he was so well, that the next day he rode with me five and twenty miles in a *Coach*: though he used formerly (as he said) to lie sometimes two weeks, sometimes a month with one of those Fits of the *Stone*. But the *Lord* was intreated for him, and by his *Power* soon gave him *Ease* at this time: blessed and praised be his holy Name therefore.

Now after I had had some Meetings in *Sussex* and *Surrey*, and had visited *Friends* there aways, I returned to *London* by *Kingston*, where I had a Meeting on the First-day of the second Month, being the First-day of the Week also. We were kept out of the Meeting-House by a *Constable* and *Watchmen* (as before) and so were fain to meet in the *High-way*. But it being the Monthly-Meeting-day, and many of the *World's People* being there, the Meeting was pretty large, and very quiet; and the *Lord's* blessed Presence was amongst us, blessed be his Name for ever.

Being come to *London*, I went to the Meeting at *Wheeler-street* near *Spittle fields*; which that day proved very large: For besides that there were more *Friends* there that day, than usually, there came also many *Professors* to the Meeting that day; and a glorious, blessed Meeting it was: for the *Lord's Power* and *Truth* was over all, and many deep and weighty things were opened to the People, to their great Satisfaction.

I tarried now in and near about *London*, visiting *Friends Meetings*, and labouring in the Service of the Gospel, until the Yearly-Meeting came on; which began on the 28th of the third Month this Year. It was a time of great Sufferings, and much concerned I was, lest *Friends*, that came up out of the Countries on the Churches-Service, should be taken and imprisoned at *London*. But the *Lord* was with us, and his *Power* preserved us; and gave us a sweet and blessed Opportunity to wait upon him, and be refreshed together in him, and to perform those Services for his *Truth* and *People*, for which we met. Now inasmuch as it was a time of great Persecution, and we understood by our *Friends*, who came out of the several parts of the Nation, that in most Counties *Friends* were under great Sufferings either by Imprisonments, or spoilings of Goods, or both; a concern was weightily upon me, lest any *Friends*, that were Sufferers, especially such, as were *Traders* and *Dealers* in the World, should hazard the losing of other mens Goods or Estates through their Sufferings. Where-

Wherefore, as the thing opened in me, I drew an *Epistle of Caution* to *Friends* in that Case, which I communicated to the *Brethren* at the *Yearly-Meeting*; and from thence it was sent forth among *Friends* throughout the *Nation*: A Copy of which here followeth;

‘**D**ear *Friends* and *Brethren* in the Lord *Jesus Christ*, who is your only *Sanctuary* in this day of *Storm* and *Persecution*, *Spoiling* of *Goods*, and *Imprisonments*! Let every ones *Eye* be unto him, who has all *Power* in *Heaven* and *Earth* given unto him; so that none can touch an *hair* of your *head*, nor you; nor any thing ye have, except it be *permitted* or *suffered* in this day, to *Try* his *People*, whether their *minds* be with the *Lord*, or in the *Outward things*. And now, *Dear Friends*, take care, that all your *Offerings* may be *free*, and of *your own*, that has cost you something; so that ye may not *offer* of that which is *another man’s*, or that which ye are *intrusted* withal, (and not *your own*) or *Fatherless* or *Widows Estates*: but all such things ye may *fettle* and *establiish* in their places. You may remember many years ago, in a time of great *Persecution*, there were divers *Friends*, who were *Traders*, *Shop-keepers* and others, who had the *Concerns* of *Widows* and *Fatherless*, and other *Peoples Estates* in their hands. And when a great *Suffering*, *Persecution* and *Spoiling* of *Goods* came upon *Friends*, there was especial *Care* taken, that all *Friends*, that did *suffer*, what they did *offer* up to the *Lord* in their *Sufferings*, might be really *their own*, and not any others *Estates* or *Goods*, which they had in their hands, and were not really their own; so that they might not *offer* up *another body’s*, but that which was really *their own*, which they had *bought* and *paid* for, or were able to *pay* for. And afterwards several *Letters* came out of the *Country* to the *Meeting* at *London*, from *Friends*, that had *Goods* of the *Shop-keepers* here at *London* upon *Credit*, which they had not *paid* for; who writ to their *Creditors*, whom they had their *Goods* of, *intreating* them, to take their *Goods* again. And some *Friends* came to *London* themselves, and treated with their *Creditors*, letting them understand, how their *Conditions* were, *That they lay liable* to have all that they had, *taken from them*; and told them, *They would not have any man to suffer by them*: neither would they by *suffering* offer up anything, but what was really *their own*, or what they were able to *pay* for. Upon which several took their *Goods* back again, that they had sent down: And this wrought a very good *Savour* in the hearts of many *People*, when they saw, that there was such a *righteous*, *just* and *honest Principle* in *Friends*, that would not make any to *suffer* for their *Testimony*; but what they did *suffer* for the *Testimony* of *Jesus*, it should be really and truly *their own*, not other *Peoples*: And in this they *owed* nothing to any, but *Love*. So in this every *Man* and *Woman* stands in the *free Offering*, a *free People*, whether it be *Spiritual* or *Temporal*, which

1683. 'is their own; and in that they wrong no man, neither inward-  
 ly nor outwardly. Ornan said unto David, I give thee the Thresh-  
 ing-floor, &c. and the Oxen for Burnt-offerings, and the Threshing-  
 Instruments for Wood, and the Wheat for the Meat-offering; I  
 give it all. But King David said unto Ornan, Nay, but I will  
 verily buy it for the full price: for I will not take that which is  
 thine, for the Lord, nor offer Burnt-offerings without cost, 1 Chron.  
 21, 22, &c. So it should be his own; and so should it be eve-  
 ry man's, that offers. So you may see here, that David would  
 not accept of another man's Gift for an Offering to the Lord;  
 he would not offer up that which cost him nothing: but it  
 should be really his own, Psal. 112. 5. A good man—will guide  
 his affairs with discretion.

Let this be read in your Monthly and Quarterly Mens and  
 Womens Meetings.

London the 2d of the  
 4th Month, 1683.

G. F.

Kingston  
 upon Thames

Some time after the Yearly-Meeting I went down to Kingston  
 upon Thames, to visit Friends there: and while I was there, it  
 came upon me to write the following Epistle to Friends in ge-  
 neral, as a Salutation of Love unto them, and to stir up the  
 pure Mind in them.

'Dear Friends and Brethren, who are turned from Darknes  
 to Light, and from the Power of Satan to God, who are  
 the Believers in the Light, which is the Life in Christ, and  
 are become the Children of the Light and of the Day, and are  
 grafted into Christ, the second Adam, the Lord from Heaven,  
 and so are gathered in the Name of Jesus, in whom ye have  
 Salvation, and not in any other Name under the whole Hea-  
 ven. For Christ Jesus saith; Where two or three are gathered to-  
 gether in my Name, there am I in the midst of them, Matth. 18.  
 20. So here you being gathered in the Name of Jesus, he is  
 in the midst of you, a Saviour, a Mediator, a Prophet, a Shep-  
 herd, a Bishop, a Leader, a Counsellor, the Captain of your sal-  
 vation, who bruises the Serpent's head, and destroys the Devil  
 and his Works. Therefore, Brethren in Christ Jesus, exhort one  
 another daily, while it is called to day; lest any of you be  
 hardened through the deceitfulness of sin. For you are made  
 Partakers of Christ, if ye hold fast the beginning of your Con-  
 fidence steadfast to the end, Hebr. 3. 14. Therefore hear Christ's  
 voice; for he is in the midst of you a Teacher. And take heed,  
 lest there be in any of you an Evil heart of Unbelief, in de-  
 parting from the living God, as there is in too many in this  
 Day of Provocation and Temptation: But while it is day hear  
 his Voice, and let us consider one another, to provoke unto  
 Love, and to good Works. Let us hold fast the Profession of our  
 Faith



Faith without wavering (for he is faithful, that hath promi- 1683  
 sed, and that hath called you) not forsaking the *Assembling of*  
 our selves together, as the manner of some is; (mark) *as the* <sup>Kingston</sup>  
*manner of some is*, that did and do forsake the *Assembling of* <sup>upon Thames</sup>  
 themselves together: but exhorting one another, and so much  
 the more, as you see the *Day of Light* appearing. For if we  
 sin wilfully, after we have received the *Knowledge of the Truth*,  
 there remains no more *Sacrifice for sins*; but a certain, fearful  
 looking for of *Judgment and fiery Indignation*, which shall de-  
 vour the Adversaries, *Hebr. 10.* And therefore it is good not  
 to forsake the *Assembling of our selves together*; but exhort one  
 another daily: for *Christ* is in the midst of his People a *Teach-*  
*er and a Prophet*, who saith, *Learn of me*; who is the *Way*,  
 the *Truth* and the *Life*. And we being many, are *one Body*  
 in *Christ* (who are gathered in his Name) and every one *Mem-*  
*bers* one of another. Having then *Gifts*, differing according to  
 the *Grace* that is given us, whether they be *Prophecy*, let us  
*prophecy* according to the proportion of *Faith*; and let those that  
 do *Minister*, wait on their *Ministry*; and those that be *Teach-*  
*ers*, on their *Teaching*; and he that *Exhorteth*, on *Exhortation*;  
 he that *gives*, let him do it with *simplicity*; and he that *ruleth*,  
 with *diligence*; and he that sheweth *Mercy*, he is to do it with  
*Cheerfulness*. Abhor that which is *evil*; cleave to that which is  
*good*: Be kindly affectioned one towards another, with *brother-*  
*ly love* in *honour* preferring one another. Rejoice in *hope*; be  
 patient in *tribulations*; *be not overcome with Evil, but overcome*  
*Evil with God*; and (if it be possible) as much as lieth in you,  
*live peaceably with all men*, *Rom. 12.* This is and was the *pra-*  
*ctice* of the *Church of Christ*. And now the *God of Hope* fill  
 you with all *joy and peace* in believing, that ye may abound  
 in *hope*, through the *Power of the holy Ghost*. And I my self  
 also am perswaded of you, my *Brethren*, that ye also are full  
 of *Goodness*, filled with all *Knowledge*, and are able also to ad-  
 monish one another, *Rom. 15. 13, 14.* Here the *Church of*  
*Christ*, in which *Christ* was in the midst, a *Teacher* and the  
*Head of the Church*, they were and are able through him  
 to *admonish* one another. And let the *peace of God* rule in your  
 hearts; to which *Peace of God* ye are also called into *one Body*  
 (to wit, of *Christ*.) And let the *Word of Christ* dwell in you  
 richly in all *Wisdom*, teaching and admonishing one another,  
 &c. *Col. 3.* And whatsoever ye do, in *Word or Deed*, do all in  
 the *Name of the Lord Jesus Christ*, giving thanks to *God and the*  
*Father by him*. And above all things put on *Charity*, which  
 is the *Bond of Perfection*. And the *Apostle* saith to *Timothy*,  
 Be not thou ashamed of the *Testimony of our Lord*, nor of me his  
*Prisoner*: but be thou *Partaker of the Afflictions of the Gospel*, ac-  
 cording to the *Power of God*, who hath saved us, and called us  
 with an *holy Calling*; not according to our works, but according to  
 his own purpose and grace, which was given us in *Christ Jesus*, be-  
 fore the world began, *2 Tim. 1. 8, 9.* So here it concerns every  
 one, not to be ashamed of the *Testimony of our Lord*, who hath  
 called

1683. *Kingston upon Thames* called them by his Grace; and not to be ashamed of any of *Christ's Prisoners*, and afflicted Ones for Christ's and his Gospels sake, who abolishes Death, and brings Life and Immortality to Light through his Gospel: You that believe in the Light, know it. And Peter saith in his General Epistle to the Church of Christ; As every man (mark, every man) hath received the Gift, so minister the same one to another, as good Stewards of the manifold Grace of God. If any man speak, let him speak, as the Oracles of God (so not of Men :) If any man minister, let him do it as of the Ability, which God gives (so not of the Ability of mens Arts and Sciences) that God in all things may be glorified through Jesus Christ, &c. For these Gifts and Grace come from Jesus into the hearts of the Members of his Church, whom he is in the midst of. And if any man suffer, as a Christian, let him not be ashamed; but let him glorifie God, &c. And every true Christian hath the presence of Christ (who hath all power in Heaven and in Earth given him) to support them with his power, light and life. And Christ saith to his Believers, Beware of men, for they will deliver you up to the Councils, and they will scourge you in the Synagogues, and you shall be brought before Governors and Kings for my Names sake, for a Testimony against them and the Gentiles. But when they deliver you up, take no thought, how or what ye shall speak; for it shall be given you in the same hour, what ye shall speak: for it is not you that speak; but the Spirit of your Father, that speaketh in you. And ye shall be hated of all men for my Names sake: but he that endureth to the end, shall be saved. The Disciple is not above his Master, nor the Servant above his Lord: It is enough for the Disciple, that he be as his Master, and the Servant as his Lord: for if they have called the Master of the house Beelzebub, what will they do to his Servant. Fear not them, which kill the Body, but are not able to kill the Soul, &c. A Sparrow shall not fall to the ground without your heavenly Father, &c. The hairs of your head are all numbered; ye are of more value, than many Sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father, which is in heaven: But whosoever shall deny me before Men, him will I also deny before my Father, which is in heaven. And whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, &c. Matth. 10. And again Christ saith, Whosoever shall be ashamed of me and of my words in this adulterous and sinful Generation, of him also shall the Son of Man be ashamed, when he comes in the Glory of his Father with his holy Angels, Mark 8. 38. And Christ saith to his Disciples, He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me: He that receiveth a Prophet in the name of a Prophet, shall receive a Prophet's reward: And he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a Cup of cold water only, in the name of a Disciple, verily I say unto you, he shall in no wise lose his reward. Matth. 10. 40, 41, 42. Here ye may see, how Christ encourages

ges his Disciples, and them that receive them. And John saith, 1683.  
 'Among the chief Rulers of the Jews many believed in Christ; but  
 'because of the Pharisees, they did not confess him, lest they should  
 'be put out of the Synagogue, John 12. 42. Too many such Be-<sup>Kingston</sup>  
 'lievers are now a-days, who dare not Confess Christ, lest they <sup>upon Thame</sup>  
 'should lose the favour of men. But Christ encourages the faith-  
 'ful Disciples, and told them, They would put them out of  
 'their Synagogues; yea, that the time should come, that whoso-  
 'ever killed them, would think, they did God service: And these  
 'things, (said he) will they do unto you, because they have not  
 'known the Father, nor me. But these things have I told you, that  
 'when the time shall come, ye may remember, that I told you of them,  
 'John 16. 2, 3, 4. Here ye may see, what Christ told his Disci-  
 'ples, should come to pass to them. And Saul, before he was  
 'Converted, did Compel the Christians to blaspheme, and made  
 'havock of the Church of Christ, Acts 8. and chap. 22. and 26.  
 'And did not the Beast (in the Revelations) Compel both small  
 'and great to worship him and his Image? And did not all wor-  
 'ship it, but they, who had their Names written in the Lamb's  
 'Book of Life, before the Foundation of the World? And did  
 'not Nebuchadnezzar set up an Image sixty Cubits high, and six  
 'Cubits broad? And then did not he cause an Herald to cry a-  
 'loud, It is commanded, that all People, and Nations, and Lan-  
 'guages fall down, and worship the golden Image, that Nebuchad-  
 'nezzar hath set up: And who so falleth not down, and worshippeth,  
 'shall the same hour be cast into the midst of the fiery Furnace?  
 'And were not Shadrach, Meshach and Abednego cast into the  
 'Furnace? Dan. 3. But God delivered them. Therefore it is  
 'good, to be faithful to God and his Worship in Spirit and  
 'Truth. And the Jews had agreed, that if any man should  
 'Confess Christ, he should be put out of their Synagogue, John  
 '9. 22. So it was for Christ's sake, they were Excommunicated  
 'out of their Synagogues. But as it is written, Behold, I lay in  
 'Sion a Stumbling-stone, and a Rock of Offence; and who so believes  
 'on him, shall not be ashamed. So Christ is a Stumbling-stone, and  
 'a Rock of Offence to all the Unbelievers in the Light, which is  
 'the Life in Christ, whether they be Jews, Christians, or Gen-  
 'tiles. The Jews did believe, a Christ was To come, from the  
 'Scriptures: And the Christians believe, He is come, by the  
 'Scriptures; but do not believe in the Light (which is the Life  
 'in Christ) as Christ commands; and so do not become the  
 'Children of the Light. Therefore ye, that are the Believers in  
 'the Light, and are become the Children of the Light, walk in  
 'Christ your Way, Life and Salvation.

Kingston the 5th Month,  
 1683.

G. F.

LIIII

Before



1683.

Kingston  
upon Thames

Before I left *Kingston*, something further opened in me, which I was moved to write, and send forth amongst *Friends*; and it was as followeth:

Dear Friends,

**M**Y Love is to you all in the *holy Seed*, that reigns over all. And my desire is, that every one, both *Male* and *Female*, may feel the *Seed Christ in you*, which is Heir of the Promise of Life Eternal: so that ye may all grow up in *Christ Jesus*, your Head, and be built upon him the *Rock and Foundation*, that God hath laid, which stands sure over all *Rocks* and *Foundations* in the World. That ye may eat and drink of this *Spiritual Rock*, the *Spiritual Water* and *Food*; so that ye may truly and inwardly say, that your *Rock and Foundation*, and *Bread of Life*, and *Water of Life* is from Heaven, and your *Bread and Water* is sure; and that ye know his voice, that feeds you, and that leads you into the *Pastures of Life*, which are always fresh and green. In this your *Affections* are set on things, that are above, and seeking that which comes down from above (*above* that, which is from *below*) where *Christ* sits at the *right Hand* of *God*, making *Intercession* for you; and is your *Mediator*, making *Peace* betwixt *God* and you; and is your heavenly *Bishop* to oversee you, that ye keep in his *Light, Life* and *Power*, that ye do not go astray from his heavenly *Fold* and *Pasture*; but he your *Shepherd* may feed you in it: Who is your *Prophet*, to open to you the fulfilling of the *Promises* and *Prophecies*; himself being the *Substance*: That ye may live in him, and he in you, yea, and reign in your hearts; and there to exercise his *Offices*, his *Prophetical*, and *Priestly*, and *Kingly* Office, who is heavenly and spiritual. That ye may know the *Three*, that bear *Witness* in the *Earth*, viz. The *Spirit*, the *Water* and the *Blood*, which is the *Life* of *Christ*, which cleanseth from all *sin*; and the *Water*, that washes you and refreshes you; and the *Spirit*, that baptizes you, and circumcises you, and leads you into all Truth: And that ye may come all to drink into one *Spirit*, and keep the Unity of the *Spirit*, which is the *Bond* of the heavenly *Peace*. So being led by the *Spirit* of *God*, ye are his *Sons* and *Daughters*, and by his *Spirit* will come to know the *Three*, that bear *Witness* in *Heaven*, viz. the *Father*, the *Word* and the *Holy Ghost*. These are the *Three Witnesses*, that are in *Heaven*, that bear record of all things: for he is *God* in the *Heaven*, and *God* in the *Earth*. And therefore I desire, that ye may all feel his *Love* shed in your hearts; and in it live in *Love* (*above* the *love* of the *World*, which is *Enmity*) and in that you will keep in the excellent Way. For *Love* edifies the Body of *Christ*, and builds his *Church* up, and keeps out of the *Enmity*; for it is above it, and brings and keeps all in true *Humanity*, and in the true *Divinity*; and to be courteous and kind, and tender one towards

'wards another. And to shew forth the *nature of Christ*, and 1683.  
 'true *Christianity* in all your *Lives and Conversations*; so that the  
 'Blessings of the Lord may rest upon you, as ye all live in the <sup>Kingston</sup>  
 'Seed of the Gospel, the Seed of the Kingdom of God, in which <sup>upon Thames</sup>  
 'all Nations are blessed: And in that ye will all have a Care of  
 'God's glory. And there is the *Hill or Mountain*, where the  
 'Light shines to the answering the *Witness* of God in all; and  
 'the Salt, that is a good *Savour* to the witness of God in the  
 'hearts of all: And that *Savour* and *Salt* being kept in, it doth  
 'not come under the feet of men. So my Love to you all in  
 'Christ Jesus, whom God hath given to be a *Sanctuary* for all  
 'his People, who is from above, and not of this World, in  
 'whom you all have *Life, Peace, and Salvation*: And in him  
 'God Almighty keep and preserve you all to his Glory, Amen.  
 'And as you all live in the peaceable *Truth* of God, it keeps you  
 'under, and within his protection: But they that make a *Profes-*  
 'sion of the *Scriptures of Truth*, and yet live out of the *Truth*,  
 'in the *Spirit of Strife, Unquietness and Discontent*, in a *con-*  
 'triving, plotting, ravenous, destroying *Spirit*, which is of the  
 'Devil, and not of God, that *Spirit* is judged out of the *Truth*,  
 'and to be of him, in whom there is no *Truth*; whose Portion  
 'is in the *Lake*, and in the *Fire* that burns.

Kingston, the 27th of the  
 5th Month, 1683.

G. F.

Having visited *Friends* at and about Kingston, I returned to London:  
 London: for it being a Suffering time with *Friends* there, I had  
 not freedom to be long from the City. Being come back, I  
 went to the Meeting at the Peel; which but a little before the Peel-Meet,  
 Justices and Constable had broken up, and had carried themselves  
 very roughly: But that day the Meeting was in the House, and  
 quiet; and a glorious Meeting it was, blessed be the Lord.

On the First-day following I went to the Meeting at Gracious-Grace-Meet,  
 street. When I came there, I found three Constables in the  
 Meeting-house, who kept *Friends* out; so that we met in the  
 Court. After I had been some time in the Meeting, I stood up,  
 and spake to the People; and continued speaking a pretty while.  
 Then one of the Constables came, and took hold of my hand,  
 and said; *I must come down*. I desired him to be patient, and  
 went on speaking to the People: but after a little time he pluckt  
 me down, and had me into the Meeting-house. I asked them, if  
 they were not *Weary* of this *Work*? and one of them said, *In-*  
*deed, they were*. They let me go into the Widow Foster's house  
 (which joined to the Meeting-house) where I stay'd, being hot.  
 When the Meeting was ended (for one prayed, after I was ta-  
 ken away) the Constables asked some *Friends*, Which of them  
 would pass their words, that I should Appear, if they should be que-  
 stioned about me? But the *Friends* telling them, They need not re-  
 quire that; for I was a man well known in the City, to be one, that  
 would neither fly, nor shrink; They came not to me: but went  
 their

1683.

London.  
Sav. Meet.Westm.  
Meet.

their ways, and left me at Liberty; and I heard no further of it. The same Week I was at the Meeting at the Savoy, which used to be kept out, and disturbed; but that day it was within doors, and peaceable, and a precious Meeting it was. The First-day after, it was upon me to go to the Meeting at Westminster, where used to be great disturbances: But there also the Meeting was within doors that day, and it was very large. The Lord's Power was over all there, and kept all quiet and still: for though there were many loose Spirits there, yet they were bound down by the Power and Spirit of the Lord, that they could not get up to make disturbance.

About this time I was moved to write the following Epistle:

*Friends and Brethren,*

WHO have received the peaceable Truth, let the fruits of its peaceableness, and of your quiet Spirit appear in all your Meetings, and in all your Words and Actions: for he that inhabits Eternity, dwells with an humble heart; and he gives Grace to the humble, and resisteth the proud. Heaven is his Throne, and the Earth ye walk upon, is his Foot-stool: happy are ye, that see and know him, that is Invisible. And now Friends, Let all things be done in your Meetings, and other-ways, in Love, without strife, or vain-glory. For Love fulfils the Law, and Love overcomes, and edifies the Body of Christ, and builds it up; and there is neither Self, nor Envy in Love: neither is it puffed up; but abides and bears all things. So see, that this Love of God have the sway in you all, and over you all. Christ saith, Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven: Blessed are they that mourn; for they shall be comforted. Blessed are the Meek; for they shall inherit the Earth. Blessed are they, that do hunger and thirst after Righteousness: for they shall be filled. Blessed are the merciful; for they shall obtain Mercy. Blessed are the Pure in heart; for they shall see God. Blessed are the Peace-makers; for they shall be called the Children of God. Blessed are they, that are Persecuted for Righteousness sake; for theirs is the Kingdom of Heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake; rejoice and be exceeding glad: for great is your reward in Heaven. For so persecuted they the Prophets which were before you. Now Friends, here is a great deal in these words: And all must be in these States and Conditions, if they have these Blessings. And the Children of God are Peace-makers, and strive to make Peace in the Truth; and to live in Peace with all men, if it be possible. So live in the Peace, and the Good-will to all men; which Good-will is both for their Sanctification and Salvation. And Friends, consider; The Wisdom of God, which is from above, is pure, peaceable and gentle, and easie to be entreated, full of mercy and good fruits, without Partiality and without Hypocrisy. And now, Dear Friends, let this pure, peaceable, gentle



'the *Wisdom*, that is from above, that is easie to be entreated, 1683.  
 'and is full of mercy and good fruits, be exercis'd and practis'd  
 'in all the true *Churches* of *Christ*; so that *Wisdom* may be justifi- London.  
 'fied of her *Children*. For the Works of the *Flesh*, or fleshly  
 'Spirit, are *Hatred, Variance, Wrath, Strife, Envyings, Drunken-*  
 'ness, *Revilings, Adultery, Fornication, Lasciviousness, Unclean-*  
 'ness, &c. and they which do such things, shall not inherit the  
 'Kingdom of God. But the Fruits of the Spirit of God are *Love,*  
 'Joy, *Peace, Long-suffering, Gentleness, Goodness, Faith, Meek-*  
 'ness, *Temperance, &c.* And so, Dear *Friends* and *Brethren*, strive  
 'to exceed one another, and all People upon the Earth in *Humi-*  
 'lity, in *Meekness*, in *Gentleness*, in *Temperance*, in *Love* and in  
 'Patience, in *Pureness* and in *Mercy*; and then ye will shew forth  
 'the Fruits of the Spirit of God, and of his heavenly *Wisdom*  
 'that is from above: And in this, *Wisdom* will be justified of  
 'her *Children*; and ye will be the *Salt* of the *Earth*, and the  
 'Light of the *World* set on an *Hill*, that cannot be hid: and  
 'your *Moderation* will appear to all men. And be ye just, and  
 'righteous, and faithful, and true in all your Words, Dealings  
 'and Conversations; so that ye may answer the *Truth* in all  
 'People: For *Christ* faith, his *Father* is glorified by such, as  
 'bring forth Fruits, when men do see their good Works; for he  
 'that doth Righteousness, is accepted with God. And he that  
 'dwells in *Love*, dwells in *God*: for *Love* is his Habitation: And  
 'let that be the Habitation of every one that hath received the  
 'Truth: for if it be not, such do not dwell in *God*, let them  
 'profess what they will. And therefore my desire is, that all  
 'you, who have received *Christ*, the *Seed*, which bruises the  
 'Serpent's head, may walk in him, your *Sanctuary, Life* and *Sal-*  
 'vation, your *Rest* and *Peace*, Amen.

London, the 14th of the  
 6th Month, 1683.

G. F.

I continued yet at *London*, labouring in the *Work* and *Service*  
 of the *Lord* both in *Meetings* and out; sometimes visiting the  
*Friends* that were in *Prison* for the Testimony of *Jesus*, encour-  
 aging them in their *Sufferings*, and exhorting them to stand  
 faithful and stedfast in the Testimony, which the *Lord* had com-  
 mitted to them to bear: sometimes also visiting those that were  
 sick and weak in *Body*, or troubled in *Mind*, helping to bear  
 their Spirits up from sinking under their Infirmities. Sometimes  
 our *Meetings* were quiet and peaceable; sometimes they were  
 disturbed and broken up by the *Officers*. One *First-day* it was  
 upon me to go to the *Meeting* at the *Savoy*, and it was a large *Sav. Meet.*  
*Meeting*; for many *Professors* and sober People were there: And  
 the *Lord* opened many precious, weighty things in me to the Peo-  
 ple, which I declared amongst them, and directed them to the  
 Spirit of *God* in themselves, which the *Lord* had given them a  
 measure of; that all by the Spirit might understand the *Scrip-*  
 tures, which were given forth from the Spirit of *God*. And  
 that

1683. *that by the Spirit of God they might know God and Christ, whom God hath sent; whom to know was Eternal Life. And that by the Spirit they might all come into Christ, and know him to be their Sanctuary, who destroys the Devil, the Destroyer, and his works; and bruises the Serpent's head. For Christ was a Sanctuary to them, to whom he was a Saviour, whom he saved from the Destroyer. And Christ did baptize them with the holy Ghost, and with Fire, and did thorowly purge his floor, and burn up their Chaff with unquenchable fire, that is, Sin and Corruption, which is got into Man and Woman by their Transgression: But Christ gathereth his Wheat into his Garner. So all that are baptized with Christ's Baptism, their Wheat is in God's Garner: and no Spoiler can get into God's Garner to meddle with the Wheat there; though they may be permitted to meddle with the outward Goods, &c. Now as I was speaking in the power of the Lord, and the People were greatly affected therewith; on a sudden the Constables, with the rude People, came in like a Sea: and one of the Constables said to me, Come down; and he laid hands on me. I asked him, Art thou a Christian? We are Christians. He had hold on my hand, and was very fierce to pluck me down: but I stood still, and spake a few words to the People; desiring of the Lord, that the Blessings of God might rest upon them all. The Constable still called upon me to Come down, and at length pluckt me down; and bid another Man with a Staff, Take me, and carry me to Prison. That Man had me to another Officer's house, who was more Civil: and after a while they brought in Four Friends more, whom they had taken. I was very Weary, and in a great Sweat; and several Friends, hearing where I was, came to me in the Constable's house: but I bid them all go their ways, lest the Constables and Informers should stop them. After a while the Constables had us almost a Mile to a Justice, who was a fierce, passionate Man: who, after he had asked me my Name, and his Clerk had taken it down in writing, upon the Constable's informing him, That I preached in the Meeting, said in an angry manner; Do not you know, that it is contrary to the King's Laws to preach in such Conventicles, contrary to the Liturgy of the Church of England? There was present one — Shad, (a wicked Informer, who was said to have broken Gaol at Coventry, and to have been burnt in the hand at London) who hearing the Justice speak so to me, stept up to him, and told him; That he had Convicted them on the Act of the 22d of King Charles the Second. What! You Convict them? said the Justice; Yes, said Shad, I have Convicted them; and you must Convict them too upon that Act. With that the Justice was Angry with him, and said; You Teach me! What are you? Ple Convict them of a Riot. The Informer hearing that, and seeing the Justice Angry, went away in a Fret; and so he was disappointed of his purpose. I thought he would have sworn some body against me; whereupon I said, Let no man swear against me; for it is my Principle Not to swear: and therefore I would not have any man Swear against me. The Justice thereupon asked*

asked me; *If I did not preach in the Meeting?* I told him, 'I did 1683' Confess, what God and Christ had done for my Soul; and did praise God: and I thought, I might have done that in the London Streets, and in all Places, viz. Praise God, and Confess Christ Jesus; and this I was not ashamed to Confess. Neither was this contrary to the Liturgy of the Church of England. The Justice said; *The Laws were against such Meetings, as were contrary to the Liturgy of the Church of England.* I said; 'I knew no such Laws against our Meetings: but if he did mean that Act, that was made against such, as did Meet to Plot and Con-  
 'trive, and raise Insurrections against the King, we were no such People; but did abhor all such Actions: and did bear true Love and Good-will to the King, and to all Men upon the Earth. The Justice then asked me; *If I had been in Orders?* I told him, No. Then he took his Law-books, and searched for Laws against us; bidding his Clerk, take the Names of the rest the meantime: But when he could find no other Law against us, the Clerk swore the Constable against us. Some of the Friends bid the Constable, Take heed what he swore, lest he were perjured: for he took them in the Entry, and not in the Meeting. Yet the Constable, being an Ill Man, swore, That they were in the Meeting. However the Justice said; *Seeing there was but one Witness, he would discharge the rest; but he would send me to Newgate, and I might preach there,* he said. I asked him, 'If it stood with his Conscience, to send me to Newgate for praising God, and for Confessing Christ Jesus? He cried, Conscience! Conscience! but I felt, my words toucht his Conscience. He bid the Constable, Take me away; and he would make a Mittimus to send me to Prison, when he had dined. I told him, 'I desired his peace, and the good of his Family; and that they might be kept in the fear of the Lord: So I passed away. And as we went, the Constable took some Friends word, that I should come to his house the next Morning by the eighth hour. Accordingly I did go, with those Friends: and then the Constable told us, That he went to the Justice for the Mittimus, after he had dined; and the Justice bid him, Come again after the Evening-Service: which he did; and then the Justice told him, *He might let me go.* So, said the Constable, you are discharged. I blamed the Constable for turning Informer, and swearing against us; and he said, *He would do so no more.* Next day the Justice meeting with Gilbert Laty, asked him, *If he would pay Twenty pounds for George Fox's Fine?* He said, No. Then, said the Justice, *I am disappointed:* for being but a Lodger, I cannot come by his Fine; and he having been brought before me, and being of ability himself, I cannot lay his Fine on any other.

After I was discharged, I went up into the City. And the same Week the Sessions coming on, where many Friends were concerned, some as Prisoners, and some on Trials of Appeals upon the Conventicle-Act, I went to a Friend's house not far off, that I might be in readiness to Assist those Friends with Counsel, or otherwise, as occasion should offer: and I found Service


in



1683. in it. But as my *Spirit* was concerned on behalf of *Friends*, with respect to their *outward Sufferings* by the *Persecutors* without; so an *Exercise* also came weightily upon me at this time, in the sense I had of the *Mischievous Working* of that *Adulterated Spirit*, which being gone out from the heavenly *Unity*, and having drawn out some, that profest *Truth*, into *Enmity* and *Opposition* against *Friends*, endeavoured to trouble the *Church of Christ* with their janglings and contention. And as a further discovery of the *working* of that *seducing Spirit*; and a *Warning* to all *Friends* to beware of it, I was moved to write the following *Epistle*, directed thus:

To all the Elect, Faithful, Called and Chosen of God, who are the Flock and Heritage of God, who have been acquainted with the Dealings of the Lord, and have kept your habitations in his Life, Power and Truth, being built upon the holy and heavenly Rock and Foundation, Christ Jesus, who was the Foundation of the Prophets and Apostles; which Foundation stands sure.

‘Many Foundations have been laid since the *Apostles days*, by such, as have gone from *Christ*, the true and sure *Foundation*: and their *Foundations* have proved rotten, and come to nought; and they themselves have come to *Loss*. And many, since the *day of Christ*, and the *Truth* hath appeared in this Nation, have come out, and have had some *Openings* and *Sights*, and come among us for a time; and then gone out from us again: who have been the *Comers* and *Goers*, like such as were in the *Apostles days*. Such have had an outward *Profession* of the *Truth*, and such have gone from the true *Foundation*, *Christ Jesus*, and so from the heavenly *Society* and *Unity* of the *Saints* in *Light*. And then they set up *Foundations* of their own: and having a *Form* of *Godliness*, but out of the *Power* thereof, out of the *Order* thereof; such have turned to *Janglings* and *vain Disputings*. This sort of *Spirit* you have been acquainted with, who have kept your habitations in *Christ Jesus*, the *First* and the *Last*. And you are not unfensible of the *scurrilous* and *filthy Books* of *Lies* and *Defamations*, which have been spread abroad in this *Nation*, and beyond the *Seas*, against the *Faithful*: And it is very well, that the *Lord* hath suffered them to publish their own *shame* in *print*, that *Truth’s Enemies* may be discovered, that their *Fruits* and *Spirits* have appeared, and manifested themselves both in *print* and otherwise. And I do believe, that the *Lord* will yet suffer this *Spirit*, that it shall so publish forth its *Fruits*, to its publick *Shame* and *Nakedness*, to *Professor* and *Prophane*, and to all sober, moderate and innocent People; that its *Shame* and *Nakedness* shall  
‘more

' more fully appear. And though for a time it hath been hid 1683.  
 ' and covered with the *Fig-leaves* and an Outward Profession, and   
 ' sometimes with *sawning* and *flattering words*, (as at other times London.  
 ' it hath discovered it self by *rough*, *lying* and *defaming words*;)   
 ' yet the Lord God will *blast* all such *vain Talkers*, that do not  
 ' walk in the Order of *Life*, *Truth* and the Gospel. And therefore  
 ' ye, that are Faithful, stand fast in the *Liberty*, wherewith Christ  
 ' hath made you *free* in his Government: It is upon his *Shoulders*;  
 ' he bears it up: Of the *Increase* of it, and of its *peace* there is  
 ' no end. For all the *Quarrellers* against his Order and Govern-  
 ' ment are without him, and without his heavenly, spiritual Go-  
 ' vernment and Peace. And therefore, ye Faithful Ones, who have  
 ' had the *Trial* through many *Persecutions*, *Imprisonments*, *Spoil-*  
 ' *ings* of Goods, you know, that there is a *Crown of Glory* laid  
 ' up for you: and you that *Suffer* with Christ, shall *Reign* with  
 ' him in his Kingdom of *Glory*; and ye that *die* with Christ,  
 ' shall *live* with Christ in the *Eternal Life*, in the *World*, that  
 ' hath no End. Who have gone through the *Sufferings without*,  
 ' and *within* by *false Brethren*, by *Comers* and *Goers*, that have  
 ' caused the *Way of Truth* to be evil spoken of, and have  
 ' been the *Persecutors* of the Faithful with their *Tongues* (though  
 ' they have not had power to do it with their *Hands*.) And  
 ' by printing and publishing their *lying*, *defaming Books* against  
 ' the Faithful, they have stirred up the *Magistrates* and *Priests*;  
 ' who were willing to get any occasion to speak evil of the right  
 ' Way, and precious *Truth of Christ*, by which his People are  
 ' made free: Such had better, they had never been born. But  
 ' God hath brought them to light, and their *Fruits* and *ravenous*  
 ' *Spirit* is seen, favoured and known; who are become *Judas*es,  
 ' and *Sons of Perdition*, to betray Christ now *within* (where he  
 ' is made manifest) to the *Priests*, *Magistrates* and *Prophane*, as  
 ' *Judas* did betray Christ *without* to the *Priests* and *Pilate*: Though  
 ' some of the *Magistrates*, and *sever* People do see their *Envy*  
 ' and *Folly*, and that they have more *Malice*, than *Matter* against  
 ' the Faithful. But the Lord will consume this *Judas*, or *Son of*  
 ' *Perdition*! The Lord will consume him with the Spirit of his  
 ' Mouth, and shall destroy him with the brightness of his  
 ' Coming! And so let all the Faithful look unto the Lord. And  
 ' let that wicked *Son of Perdition* know, though he may be got  
 ' as high as *Judas without* (who was partaker of the *Ministry*  
 ' with the *Apostles*) The Lord will consume him with the Spirit of  
 ' his Mouth, and destroy him with the brightness of his Coming:  
 ' That is his portion. So the *brightness* of the Lord will destroy  
 ' him, and the Spirit of his Mouth will consume him: And when  
 ' he is destroyed and consumed, there will not be a *Son of Per-*  
 ' *dition* to betray Christ in his People, and his People, that live  
 ' and walk in Christ, who hath all power in Heaven (mark, in  
 ' Heaven) and in Earth given to him; and with his holy and  
 ' glorious Power he limits and orders: so that nothing shall  
 ' be done against his People, but what is suffered for their *Tri-*  
 ' *al* and for their Good, neither by *Apostates*, *Persecutors* with the  
 ' Tongue,

M m m m m

Tongue,

1683. *Tongue, Judases, Sons of Perdition to betray; or the outward Powers to Imprison, or spoil Goods: All these are limited by Christ's Power, who hath all Power in Heaven and Earth given to him. And every ones Faith is to stand in him and his power, and rejoice in his power, and see the increase of his righteous, holy, heavenly, spiritual, peaceable Government, in which the glorious, holy order of life is lived and walked in by all his Sons and Daughters: And in his Spirit is the holy Unity and Bond of Peace. Though ye be absent in the Body or Flesh one from another, yet all joying and rejoicing, being present in his Spirit, and beholding in the same Spirit your spiritual Order, Unity and Fellowship, and the steadfastness of your Faith in Christ Jesus, who is steadfast for ever, the First and the Last, whose Presence is among his People, and who is their Head. Here is heavenly Sion known, and heavenly Jerusalem, and the innumerable Company of Angels (which are Spirits) and the Spirits of the just men made perfect. Here is the general Assembly, or general Meeting, and a general, heavenly, holy and spiritual joy and rejoicing, lauding and praising the Lord, the Lord God Almighty, and the Lamb, that lives for evermore, Amen.*

London, the 14th of the  
8th Month, 1683.

G. F.

*Read this in your Assemblies amongst the Faithful.*

I tarried yet a little while in London, visiting Friends and Meetings, and labouring in the Work of the Lord there. And being on a First-day at the Bull and Mouth, where the Meeting had long been kept out; but was that day in the House, peaceable and large: the People were so affected with the Truth, and refreshed with the powerful Presence of the Lord, that when the Meeting was ended, they were loth to go away.

After some time, having several things upon me to write, I went to Kingston, that I might be free from Interruptions. And when I came there, I understood, the Officers had been very Rude at the Meeting there, nipping and abusing Friends, and had driven them out of the Meeting-Place; and very abusive they continued to be for some time. Among other things that I writ, whilst I was there, one was a little Book (printed soon after) the Title whereof was; *The Saints heavenly and spiritual Worship, Unity and Communion, &c. wherein is set forth, what the true Gospel-worship is, and in what the true Unity and Communion of the Saints stands; with a discovery of those, that were gone from this holy Unity and Communion, and were turned against the Saints, that abode therein.*

When I had finished the Services, for which I went thither, and had visited the Friends there, I returned to London; and visited most of the Meetings in and about the City. Afterwards I went to visit a Friend in Essex; and returning by Dolfon, I made some



some stay at the *Widow Stots*, and there I writ an *Epistle to Friends*, 1683. declaring the *Word* of the *Lord* unto them: which *Epistle* being then printed, may be read amongst my other printed Books. Dolston.

I came from *Dolston* to *London*, and the next day was sent for in haste to my Son *Rouse's* at *Kingston*; whose daughter *Marga* London. *ret* lay very sick, and had a desire to see me. I tarried now at *Kingston* about a week, and then returned to *London*; where I Kingston. continued for the most part of the *Winter*, and the *Spring* following, until the *General Meeting* in the Year 1684. (save that I went once as far as *Enfield*, to visit *Friends* thereabouts.) And in this time I ceased not to labour in the *Work* of the *Lord*, being frequent at *Meetings*, and visiting *Friends*, that were *Prisoners*, or that were *sick*; and in writing *Books* for the spreading of *Truth*, and opening the Understandings of People to receive it. London.

The *Yearly-Meeting* was in the *Third Month*, and a blessed, 1684. weighty *Meeting* it was; wherein *Friends* were sweetly refreshed together: for the *Lord* was with us, and opened his heavenly Treasures amongst us. And though it was a time of great difficulty and danger, by reason of *Informers* and persecuting *Magistrates*; yet the *Lord* was a Defence and Place of Safety to his People. Yearly Meeting.

Now had I drawings in Spirit to go into *Holland*, to visit the Seed of God in those *Provinces*. And as soon as the *Yearly Meeting* was over, and most of the *Country-Friends* gone out of Town; I prepared for my *Journey*. There went with me from *London* *Alexander Parker*, *George Watts* and *Nathaniel Brassley*, who also had drawings into that Country. We took Coach on the 31<sup>th</sup> of the *Third Month* 84. and got to *Colchester* that night. Colchester. The next day, being the *First-day* of the *Week*, we went to the *Meeting* there: and though there was no notice given of my coming thither, yet our being there was presently spread over the *Town*, and in several places in the *Country*, at seven and ten Miles distance; so that abundance of *Friends* came in double-horsed, which made the *Meeting* very Large. I had a Concern and Travel in my mind, lest this great Gathering should have stirred up the *Town*, and been more than the *Magistrates* could well bear; but it was very quiet and peaceable, and a glorious *Meeting* we had, to the settling and stablishing of *Friends* both in *Town* and *Country*: for the *Lord's Power* was over all; blessed be his Name for ever. Truly, the *Lord's Power* and Presence was beyond words; for I was but *Weak* to go into a *Meeting*; and my *Face* (by reason of a *Cold* I had taken) was sore: but God was strong, and manifested his strength in us and with us, and all was well: the *Lord* have the Glory for evermore for his supporting *Power*. After the *Meeting* there came, I think, above an hundred *Friends* of the *Town* and *Country* to see me at *John Furley's*; and very glad we were to see one another, and greatly refreshed we were together, being filled with the *Love* and *Riches* of the *Lord*, blessed be his Name for ever!

M m m m m 2

We

1684. We tarried at Colchester two days more; which we spent in visiting Friends there, both at their Meetings for Business, and at Colchester. their Houses. Then early in the Morning on the Fourth-day of the Week, we took Coach for Harwich, where we met with William Bingley and Samuel Waldensfield; who also went over with us. About the eighth hour at night we went on board the Pacquet-Boat (of which one Richard Gray was Master) but by reason of Contrary Winds, it was the first hour in the morning before we sailed. We had a very good Passage; and about the fifth hour in the Afternoon next day we landed at the Briel in Holland: and there we stay'd that night. Early next morning we went to Rotterdam; where we abode some days. The next day, after we came to Rotterdam, one Wilbert Frouzen, a Burgomaster, and Kinsman of Aarent Sunneman's, hearing, that I was there, Invited me to his Country-house; having a desire to speak with me about some business, relating to Aarent Sunneman's Daughters. I took George Watts with me; and a Brother of Aarent Sunneman's had us thither. The Burgomaster received us very kindly, and was very glad to see me; and entring into discourse about his Kinsman's Daughters, I found, he was apprehensive, that their Father being dead, and having left them considerable Portions, they might be stolen, and married to their disadvantage. Wherefore I told him, 'That it was our Principle 'and Practice, that none should Marry amongst us, unless they 'had a Certificate of the Consent of their Relations or Guardians: 'for it was our Christian Care to watch over and look after all 'young People, that came among us; especially those, whose natural Relations were dead. And as for his Kinsman's Daughters, 'we should take care, that nothing should be offered to them, 'but what should be agreeable to Truth and Righteousness, and 'that they might be preserved in the Fear of God, according to 'their Father's Mind. This seem'd to give him great satisfaction. While I was with him, there came many great People to me; and 'I exhorted them all to keep in the Fear of God, and 'to mind his good Spirit in them, to keep their Minds to the 'Lord. After I had stay'd two or three hours, and had had discourse with him of several things, I took my leave of him; and he very friendly set me to Rotterdam in his Chariot.

The next day, being the First-day of the Week, we were at the Meeting at Rotterdam, which was pretty large; and we declared to the People by an Interpreter. The day following one Alderman Gaul came to speak with me; and with him I and the other Friends had much discourse about Religious Matters: wherewith he seemed to be well satisfied, and was very Tender. Several other Persons of Account intended to have come to speak with me that day; but being hindred by extraordinary business (as I understood) they came not.

We went next day from Rotterdam to Amsterdam, where we had a large and very precious Meeting. And in the Afternoon I was at another Meeting with the Friends there, about Business.

There

There is a Yearly-Meeting at *Amsterdam* for the Friends of *Holland* and *Germany*, &c. which begun now on the Eighth day of the Fourth Month: and ended on the Twelfth. Here we had a fine Opportunity of seeing Friends from divers parts, and of being refreshed together in the Love of God. And after this Meeting, before the Friends, that came out of the several Provinces, were gone, we had a Meeting with some particular Friends, about the Places and Countries, into which we, who came out of *England* in the Work of the Ministry, were to travel; and to underitand, who among them were suitable Persons to go along with us for Interpreters. When this was concluded on, *William Bingley* and *Samuel Waldenfield* took shipping for *Friezland*; and *Jacob Claus* their Interpreter.

*Alexander Parker* and *George Watts* remained with me; and we tarried a few days longer at *Amsterdam*, where I had further Service. And before I left *Amsterdam*, I went to visit one *Galenus Abrahams*, a Teacher of Chief Note among the *Menmonites* (or *Baptists*.) I had been with him, when I was in *Holland* about seven Years before; and *William Penn* and *George Keith* had disputes with him then: He was then very high and very sby, so that he would not let me touch him, nor look upon him (by his good will) but bid me, *Keep my Eyes off him*; for, he said, *they pierced him*. But now he was very loving and tender, and Confessed in some measure to Truth: his Wife also and Daughter were tender and kind, and we parted from them very lovingly.

Soon after this, feeling our Spirits drawn towards *Friezland*, *Alexander Parker*, *George Watts* and I, having *John Claus* of *Amsterdam* with us for our Interpreter, took shipping at *Amsterdam* for *Friezland*, and having sailed some Nine or Ten Leagues, we left the Ship, and travelled through *Friezland*, sometimes by Boat, sometimes by Wagon, visiting Friends and tender People in the Towns and Villages, where we came; and having commonly one, sometimes two Meetings in a day. After we had been at *Leuwarden*, we passed by *Franeker* to *Harlingen* in *West-Friezland*, which was the furthest Place we went to that way. And having been out six days from *Amsterdam*, and had very good Service in that time, in visiting Friends, and publishing Truth amongst the People, we took Ship at *Harlingen* for *Amsterdam* on the 26th of the fourth Month, and arrived there that night. The First-day following we were at the Meeting at *Amsterdam*, which was very large and precious: Many of the World's People were there, and some of their Teachers; some great Persons also, and they seemed very attentive: and a good opportunity we all had, one after another, to declare the Word of the Lord unto them, and open the Way of Truth amongst them; *John Claus* interpreting for us. I tarried the next day at *Amsterdam*: but *George Watts* went to a Burial at *Harlem*, where many hundreds of People were; amongst whom he had a good opportunity, and came back at night to us.



1684. The day following we went by Boat to *Osan-overton* in *Waterland*, and from thence, in another small Boat, about a League over a small River, where we passed over and by above an hundred Bridges, and so went to *Lansmeer*, to a Friend's house, whose name was *Timon Peters*; and there we had a very good Meeting. After which we returned to *Amsterdam* at Night; and were at the Meeting there next day. There were many at this Meeting besides Friends, and among the rest the great Baptist-Teacher *Galenus*, who was very attentive to the Testimony of the Truth; and when the Meeting was done, came and got me by the hand very lovingly.

We went next day by Boat to *Alkmaer*, about eight Leagues from *Amsterdam*, passing through *Sardam* (the great Town of Ship-Carpenters) and several other Towns in the way. At *Alkmaer* (which is a pretty City) we stay'd, and had a Meeting there next day at one *William Williams* his house. There were, besides Friends, many very sober People at this Meeting, who were very attentive to the Testimonies of Truth, that were born both by *Alexander Parker*, *George Watts* and my self, *John Claus* being our Interpreter. This was on the Sixth-day of the Week; and on the seventh we returned to *Amsterdam*, partly by Wagon, partly by Draw-boat, being willing to be at the Meeting at *Amsterdam* on the First-day, because it was like to be the last Meeting we should have there. Accordingly we were at it, and a very large and open Meeting it was. Many great Persons were at it; some Earls (we were told) with their Attendants out of Germany, very grave and sober; and the everlasting Gospel was preached unto them.

After this Meeting we took our leave of the Friends of *Amsterdam*; and the next morning departed thence to *Harlem*, where we had a Meeting at a Friend's house, whose name is *Abraham Frondenberg*. There were great Numbers of People at this Meeting, and of great Service it was. And after the Meeting, a Watch-maker of *Amsterdam* (who with his Wife was come from *Amsterdam* to the Meeting) desired to speak with me concerning Religion. I had pretty much discourse with him, and both he and his Wife were very Low and Tender, and received with gladness, what I spake to them; and seemed well satisfied, when they went away.

We went next day to *Rotterdam*, where we tarried two Meetings; and on the sixteenth day of the fifth Month, went to the *Briel*, to take ship for England.

It was about the fourth hour in the Afternoon, that we went on Board the *Pacquet Boat*, of which one *William Sherman* was Master; and set Sail from the *Briel*. But when we had gone over the *Maes* about a League, we cast Anchor at the place called *The Pitt*, (because it is near unto the Sands) and there we tarried, till about the fourth hour next morning: when, having a pretty fair Wind, and the Tide with us, we weighed Anchor; and by the fourth hour next day were got within five Leagues of *Harwich*, over against *Alborough-Castle*; but the Wind falling short, and

and the Tide growing weak, it was the first hour in the After-noon, before we came so near to Harwich, that Boats could come to receive the Passengers and Goods. There were on Board about forty Passengers in all; of which some were English, some Scots, some Dutch, some French, some Spanish, some Flemish, and some Jews.

I spent a day with Friends at Harwich, while Alexander Parker and George Watts went by water to visit Friends at Ipswich; and returned at night. Next morning early we all took Coach for Colchester, and were at the Meeting there; which was large and peaceable: And after the Meeting, and that we had refreshed our selves, we travelled on to Witham, about Ten Miles on the Road towards London; and lodged there that night. Next day we went on towards London: and William Mead meeting us on the way at Harestreet, I went with him to his House; the other Friends going on for London.

Here, being Weak with Travel and continual Exercise, I spent some time to rest my self, and recover my Health; visiting in the mean time the Friends in that part of the Country, as I was able to get abroad. And when I was a little recovered, I went from thence to Enfield, visiting Friends there and thereabouts: and so to Dolston to see the Widow Stot: And from thence to London; there being some Friends come over from New-Jersey in America about business, which I was desired to be present at.

It was the latter end of the Summer, when I came to London; and I stay'd there the Winter following: saving that once or twice (my Wife being in Town with me this Winter) I went down with her to her Son Rouse's at Kingston. And though my body was very weak; yet was I in continual Service, either in publick Meetings (when I was able to bear them) or in particular Businesses amongst Friends, and visiting those that were Sufferers for Truth, either by Imprisonment, or Loss of Goods. Many things also in this time I Writ, some for the Press, and some for particular Service: as Letters to the King of Denmark and Duke of Holsteyn, on behalf of Friends, that were Sufferers in their Dominions; whereof the following is a Copy:

### For the Duke of HOLSTEYN

THIS:

Whom I do Intreat, in the Love of God to read over,  
which is sent in Love to him.

'I Understand, that formerly by some Evil-minded persons it was reported to thee, when one Elizabeth Hendricks came to Fredrickstadt to visit the People called Quakers there in thy Country, That it was a Scandal to the Christian Religion, that a Woman

1684. *Woman should be suffer'd to preach in a publick Assembly religiously gathered together, &c.* Upon which thou didst grant forth an Order to the Rulers of *Fredrickstadt* aforesaid, To make the said People leave that place forthwith, or to send them away. But the said Rulers being *Arminians*, and they, or their Fathers being come to live there, as a persecuted People in *Holland* (not much above threescore years ago) made Answer to the Duke; They were not willing to persecute others for Conscience sake, who had looked upon Persecution on that Account in their own Case, as *Antichristian*, &c. But after that the said People of God, in scorn called *Quakers*, did write unto thee, O Duke, from *Fredrickstadt*; and since that time they have had their Liberty, and their Meetings peaceable, to serve and worship God almost these twenty years at *Fredrickstadt* aforesaid, and thereabout, freely without any molestation: which Liberty they have acknowledged as a Great Favour and Kindness from thee.

And now, O Duke, Thou professing Christianity from the great and mighty Name of Christ Jesus (who is King of Kings, and Lord of Lords) and the holy Scriptures of Truth of the Old and New Testament, Do not you use many Womens words in your Service and Worship out of the Old and New Testament? And because the Apostle saith; Let your Women keep Silence in the Churches; and that he did not permit a Woman to speak, but to be under obedience; and if she will learn any thing, to ask her husband at home: For it is a shame for a Woman to speak in the Church. And 1 Tim. 2. 11, 12. Women are to learn in silence, and not suffered to Teach, nor to usurp Authority over the Man, but to be in silence, 1 Cor. 14. 34. Now, here the Duke may see, what sort of Women they be, that were to be in silence, and in subjection, which the Law Commands to be silent, and not to usurp Authority over the Man; nor to speak in the Church: These were Unruly Women. And in the same Chapter, he Commands Women not to plate or broider their hair, nor to wear Gold, Pearls, or costly Array: These things were forbidden by the Apostle; and such Women, that wear such things, are to Learn in silence, and to be subject, and not to usurp Authority over the Men; for it is a shame for such to speak in the Church. But do not such Women as these, that were Gold, and Silver, and Pearls and Gaudy Apparel, or Costly Array, and plates and broiders their hair, speak in your Church, when your Priest sets them to sing Psalms? Don't they speak, when they sing Psalms? Consider this, O Duke! And yet you say, Tour Women must keep silence in the Church, and must not speak in the Church: but when they sing Psalms in your Churches, are they then silent? And though the Apostle forbids such Women before-mentioned to speak in the Church; yet in another place the Apostle encourages the good or holy Women to be Teachers of good things: as in Tit. 2. 3, 4. And John (2 John 1.) writes to the Elect Lady and her Children; And John rejoiced greatly, that he found her Children walk in the Truth: Surely, this Elect Lady had Taught and Instructed those Children, that walked in the Truth; and



and John, who was an *Apostle of Christ*, commended her. And 1684.  
 the *Apostle* said; *I intreat thee, true Yoke-fellow, help those Wo-*  
 men, which laboured with me in the Gospel, and with other my London.  
 Fellow-labourers, whose names are written in the *Book of Life*: Here  
 the *Apostle* owns these *holy Women*, and encourages them, which Women that  
 laboured with him in the Gospel, and did not forbid them, Phil. the Gospel.  
 4. 2, 3. And the *Apostle Paul* commended *Phæbe* unto the  
 Church of the *Romans*, and calls her a *Servant unto the Church*  
 of *Cenchrea*, and sends his *Epistle* by her to the *Romans* from  
 Corinth, and desires the Church at *Rome* to receive her in the  
 Lord, as becometh *Saints*: And that they were to Assist her, in  
 whatsoever business she had need of; for she had been a succourer of  
 many, and of him also: And said, Greet *Priscilla and Aquila*,  
 my Helpers in *Christ Jesus*, who have for my life laid down their  
 necks; unto whom not only I give thanks, but also all the Churches  
 of the *Gentiles*. Now here the *Duke* may see, these were good;  
 holy Women; the *Apostle* did not forbid such speaking, Rom.  
 16. 1, 2, 3, 4. but commended them. And *Priscilla and Aquila*  
 Instructed and Expounded unto *Apollo* the way of *God* more per-  
 fectly; Acts 18. 26. So here *Priscilla* was an *Instructor*, as well  
 as *Aquila*; which *holy Women* the *Apostle* doth not forbid. Nei-  
 ther did the *Apostle* forbid *Philip's four Daughters*, which were  
 Virgins, to prophesie (as in Acts.) And *Women* might pray and  
 prophesie in the Church, 1 Cor. 11. 5. And the *Apostles* said  
 to the *Jews*, and shewed them the fulfilling of *Joel's Prophecy*:  
 That in the last days *God* would pour out of his Spirit upon all flesh,  
 and their Sons and Daughters should prophesie, &c. and Servants and  
 Handmaids, they should prophesie with the Spirit of *God*. And so  
 the *Apostle* encourages Daughters and Hand-maids to prophesie, as  
 well as Sons; and if they do prophesie, they must speak to the  
 Church or People, Joel 2. 28. Acts 2. 17, 18. And *Miriam* the  
 Prophetess, did not she sing unto the Lord, and all the Women  
 with her, when the Lord had delivered the Children of *Israel* from  
 Pharaoh? did not she praise the Lord, and prophesie in the Con-  
 gregation of the Children of *Israel*? and was not this in the  
 Church? Exod. 15. 21. *Moses* and *Aaron* did not forbid her  
 prophesying or speaking; but *Moses* said, Would *God*, all the Lord's  
 People were Prophets! And the Lord's People are Women, as  
 well as Men. And *Deborah* was a Judge and a Prophetess: and  
 do not You make use of *Deborah's* and *Miriam's* words in your  
 Service and Worship? as you may see (Judg. 5. v. 1—31.)  
*Deborah's* large Speech or Song: And *Barak* did not forbid  
 her, nor none of the Jewish Priests. And did not she make  
 this Speech or Song in the Congregation or Church of *Israel*?  
 And in the Book of *Ruth* there are good Speeches of those good  
 Women, which were not forbidden. And *Hannah* prayed in the  
 Temple before *Ely*; and the Lord Answered her prayer: And see,  
 what a Speech *Hannah* makes, and a praising of *God* before *E-*  
 ly, the High-Priest, and he did not forbid her, 1 Sam. 2. v. 1.  
 to 10. And *Josiah* the King sent his Priest with several others,  
 to Ask Counsel of *Huldah* the Prophetess, who dwelt at Jeru-  
 Nnnnn salem



'sus in the Congregation of the Lord? Their Counsel will be to 1684.  
'them to turn *Turks* or *Papists*.

'I Intreat the *Duke* to Consider these things. And again I In. London.  
'treat him to mind *God's Grace* and *Truth* in his heart, that is  
'come by *Jesus*; that by his *Spirit* of *Grace* and *Truth* he may  
'come to serve and worship *God* in his *Spirit* and *Truth*: fo  
'that he may serve the *Living, Eternal God*, that made him, in  
'his *Generation*, and have his *Peace* in *Christ*, that the *World*  
'cannot take away. And I do desire his *Good, Peace* and *Pro-*  
'*sp erity* in this *World*, and his *Eternal Comfort* and *Happiness* in  
'the *World*, that is *Everlasting* without End, Amen.

London, the 26th of the  
8th Month, 1684.

G. F.

Besides the fore-going I writ also *Epistles* to *Friends*; one of which  
the following is a *Copy*:

'*F*riends and Brethren in the Lord *Jesus Christ*, in whom you  
'have all *life, peace* and *salvation*: Walk in him, who is  
'your heavenly *Rock* and *Foundation*, that stands sure; who  
'hath all *Power* in *Heaven* and *Earth* given unto him. So his  
'*Power* is over all. And let your *Faith* stand in his *Power*,  
'which is over all from everlasting to everlasting, and so is over  
'the *Devil* and his power; that in the holy, heavenly *Wisdom* of  
'*God*, ye may be all preserved and kept to *God's glory*, out of  
'all *snar es* and *temptations*: so that *God's Wisdom* may be justi-  
'fied of all his *Children* in this day of his power, and they all  
'may be *faithful*, serving and worshipping *God* in his *Spirit*  
'and *Truth*, and valiant for it upon the *Earth*. For, as the *A-*  
'*postle* saith, *They that believe, are entred into their rest, and have*  
'*ceased from their own works, as God did from his*. Now this *Rest*  
'is an *Eternal Rest* in *Christ*, the *Eternal Son* of *God*, in whom  
'every true *Believer* hath everlasting *Life* in *Christ Jesus*, their  
'*Rest* and everlasting *Day*. For *Christ* the *Rest* bruise th the *Ser-*  
'*pent's head*, and through *Death* destroyeth *Death*, and the *De-*  
'*vil* (the power of *Death*) and his works: And he is the eter-  
'nal *Rest*, that giveth eternal *Life* to his *Sheep*. And *Christ* ful-  
'filleth the *Prophets*, and all the *Figures, Shadows* and *Ceremonies*,  
'as in the *Old Testament*; and all the *Promises* are *Yea* and *A-*  
'*men* in *Christ*, their and our *Eternal Rest*, who was the Eter-  
'nal *Rest* to all the true *Believers* in the *Apostles days*, and ever  
'since; and is so now. And *Christ* is the *Beginning* and the  
'*Ending*, the *First* and *Last*; who is ascended above all *Princi-*  
'*palities, Powers, Thrones* and *Dominions*, that he might fill all  
'things. For by *Jesus Christ* all things were made and created;  
'whether they be things in *Heaven*, or things in the *Earth*; and he  
'is the eternal *Rest*, and they that believe, are entred into *Christ*,  
'their *Eternal Rest*, in whom they have (as I said before) E-  
'ternal *Life*, and peace with *God*. Wherefore I say again, in

N n n n n 2

'him;



1684. *him, who is your Rest, live and abide: for in him ye are happy, and his Blessings will rest upon you. God Almighty keep and preserve you all, his true Believers, in Christ your Rest and Peace this day, Amen.*

London.

London, the 18<sup>th</sup> of the  
12<sup>th</sup> Month, 1684.

G. F.

1685. About a Month after this I got a little out of London, visiting Friends, first, at South-street; then at Ford-Green and Enfield, where I had Meetings: and afterwards I went to Waltham-Abbey, and was at the Meeting there on a First-day; which was very large and peaceable. Then returning through Friends at Enfield, and about Edmunton-side, I came back to London in the Third Month, to Advise with and Assist Friends, in laying Friends Sufferings before the Parliament then sitting; and we drew up a short Account of our Sufferings, which we caused to be printed, and spread amongst the Parliament-men.

South-  
street.  
Ford-green  
Enfield  
Waltham-  
Abbey.  
Enfield.  
Edmun-  
ton-side

London.  
Yearly-  
Meeting.

The Yearly-Meeting now coming on, I was much concerned for the Friends, that came up to it out of the Countries, lest they should meet with any Trouble or Disturbance in their Passages up or down; and the rather, for that about this time there began to be great bustles in the Nation upon the Duke of Monmouth's landing in the West. But the Lord, according to his wonted goodness, was graciously pleased to preserve and keep Friends in safety; and gave us a blessed Opportunity to Meet together in peace and quietness, and accompanied our Meeting with his living, refreshing Presence: blessed for ever be his holy Name!

Now considering the Hurries and Bustles, that were in the Nation, it came upon me at the Close of this Meeting, to write a few Lines to Friends to Caution all, to keep out of the Spirit of the World, in which the Trouble is; and to dwell in the peaceable Truth. Wherefore I writ as followeth:

Dear Friends and Brethren,

‘**W**HOM the Lord hath called and chosen in Christ Jesus, your Life and Salvation, in whom ye have all rest and peace with God; The Lord God by his mighty Power, which is over all, hath preserved you, and supported you to this day, to be a peculiar, holy People to himself; so that by his Eternal Spirit and Power ye might be all preserved and kept out of the World: for in the World is the Trouble. And now in this great Day of the Lord God Almighty, he is shaking the Heavens and the Earth of outward Professions, and their Elements are in a heat, and their Sun and their Moon are darkened, and the Stars falling, and the Mountains and Hills shaking and tottering, as it was among the Jews in the Day of Christ's appearing. And therefore, all Dear Friends and Brethren, dwell in the Seed, Christ

'*Christ Jesus*, who is the *Rock and Foundation*, that cannot  
'be shaken; that ye may see with the *Light and Spirit of Christ*,  
'that ye are the *fixed Stars* in the Firmament of God's Power; London.  
'and in this his Power and Light, you'll see over all the *wandering*  
'*Stars*, and *Clouds* without water, and *Trees* without fruit. And  
'that which may be *shaken*, will be *shaken*; as will all they, that  
'are *wandred* from the Firmament of God's Power.

'Now, *Dear Friends and Brethren*, you that are redeemed  
'from the *Death and Fall of Adam*, by *Christ the second Adam*,  
'in him ye have *Life, Rest and Peace*: for *Christ saith*, *In me*  
'*ye shall have Peace*; but in the *World, Trouble*. And the *Apostle*  
'saith, *They that believe, are entred into their Rest*, namely *Christ*,  
'who hath overcome the *World*, who bruise the *Serpent's*  
'*Head*, and destroys the *Devil* and his *Works*, and fulfils the  
'*Types, Figures and shadows* of the *Old Testament*, and the *Pro-*  
'*phets*: In whom the *Promises* are *Yea and Amen*; who is the  
'*First and Last*, *Beginning and Ending*, *Yea and Amen*, who is  
'the *eternal Rest*. So keep and walk in *Christ*, your *Rest*, every  
'one that have received him, your *Eternal Rest*.

'And now, *Dear Friends and Brethren*, whatever *Bustlings* and  
'*Trouble*, or *Tumults*, or *Outrages*, *Quarrels* and *Strife* should a-  
'rise and be in the *World*, keep out of them all; and concern  
'not your selves with them: but keep in the *Lord's Power* and  
'*peaceable Truth*, that is over all such things; in which *Power*  
'ye seek the *peace and good of all men*. And live in the *Love*,  
'which God hath shed abroad in your hearts through *Christ*  
'*Jesus*; in which *Love* nothing is able to separate you from God  
'and *Christ*, neither outward *Sufferings*, *Persecutions*, nor any  
'outward thing, that is *below and without*; nor to hinder or break  
'your heavenly *Fellowship* in the *Light and Gospel and Spirit of*  
'*Christ*; nor your *holy Communion* in the *Holy Ghost*, that pro-  
'ceeds from the *Father and the Son*; which leads you into all  
'*Truth*. And in this *Holy Ghost*, in which is your *holy Com-*  
'*munion*, that proceeds from the *Father and the Son*, you have  
'*fellowship* with the *Father and the Son*; and *communion and fel-*  
'*lowship* one with another. And this is it, which links and joins  
'*Christ's Church* or *Body* together, to him the heavenly and spiri-  
'tual *Head*, and in *Unity* in his *Spirit*, which is the *Bond of*  
'*Peace* of all his *Church* and living *Members*, in whom they have  
'*Eternal and Everlasting Rest and Peace* in *Christ*, and with  
'God everlasting, who is to be blessed and praised for ever, *A-*  
'*men*!

'Now, *Dear Friends*, forsake not the *Assembling* of your selves  
'together, who are gathered in the *Name of Jesus*; who is your  
'*Prophet*, that God has raised up in the *New Testament*, to be  
'heard in all things: who *opens* to you, and no man can *shut*;  
'and *shuts*, and no man can *open*: Who is your *Priest*, made  
'higher than the *Heavens* by the *Power of an endless Life*; by  
'him you are made a *Royal Priesthood*, to offer up to God spi-  
'ritual *Sacrifice*: Who is the *Bishop of your Souls*, to oversee you,  
'that ye do not go astray from God: Who is the *good Shepherd*,  
'that

1685. 'that hath laid down his Life for his *Sheep*; and they hear his voice, and follow him, and he gives to them eternal Life.

London.

'And now, *Dear Friends and Brethren*, abide in Christ, the *Vine*, that ye may bring forth fruit to the glory of God. And *as every one hath received Christ, walk in him* (who is not of the World, that lies in wickedness:) so that ye may be preserved out of the *Vain Fashions and Customs* of the World, which satisfy the *Lust* of the Eye, the *Lust* of the *Flesh*, and the *Pride* of Life, which are not of the *Father*, but are of the *World*, that passes away. And who joins to that, which is not of the *Father*, or encourages it; draws the mind from God the *Father* and the Lord *Jesus Christ*. And therefore *Let Christ rule in your hearts*, that your Minds, Souls and Spirits may be kept, and preserved out of the *Vanities* of the World, both in their words, ways and actions; so that ye may be a peculiar People, zealous of good works; serving the Lord God through *Jesus Christ*, in whom is life: and may be a peculiar People to the praise and glory of God; and by the word of his Grace your words may be gracious, and in your *Lives* and *Conversations* ye may shew forth Righteousness, Holiness and Godliness. That so God Almighty may be glorified in you all; and through you all; who is above all, blessed and praised for ever, *Amen*.

London the 11th of the  
4th Month, 1685.

G. F.

South-  
street.

Several other *Letters* also I writ at this time to *Friends* in divers *Forreign Countries*; from whom I had received *Letters* about the *Affairs* of Truth. Which when I had dispatched, the *Tearly-Meeting* being over, and the Country-Friends for the most part gone out of *Town*, I got a little way out of *Town* also; being much spent with the *Heat* of the *Weather*, *Throngs* in *Meetings*, and continual *Business*. I went at first but to *South-street*, where I abode some days. And among other *Services*, that I had there, a great sense entered me of the Growth and Increase of *Pride*, *Vanity* and *Excess* in *Apparel*; and that not only amongst the People of the World, but too much also amongst some, that came among us, and seem'd to make a *Profession* of the Truth. And in the sense I had of the *Evil* thereof, it came upon me to give forth the following *Paper*, as a *Reproof* and *Check* thereunto.

'THE Apostle Peter saith (in 1 Pet. 3.) of the *Womens* *Adorning*; Let it not be (mark, Let it not be: this is a positive Prohibition) that outward adorning of plaiting the Hair, and of wearing of Gold, or of putting on of Apparel: But let it be the hidden Man of the heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the sight of God of a great price: for after this manner in the old time the holy women also, who trusted in God, adorned themselves.

Here



'Here ye may see, what is the Ornament of the *holy Women*, 1685.  
'which was in the sight of God of a great price, and which the  
'*holy Women*, who trusted in God, adorned themselves with. But South-  
street.  
'the *unholy Women*, that trust not in God, their Ornament is not a  
'meek and a quiet Spirit: They adorn themselves with plaiting  
'the Hair, and putting on of Apparel, and wearing of Gold; which  
'is forbidden by the Apostle in his general Epistle to the Church  
'of Christ, the true Christians.

'And the Apostle Paul saith, (1 Tim. 2. 9, 10.) In like manner  
'also, that *Women* adorn themselves in modest Apparel, with shame-  
'facedness and sobriety: not with brodered Hair, or Gold, or Pearls,  
'or costly Array; but (which becometh *Women* professing Godliness)  
'with good Works.

'Now here ye may see, what the *Women* were not to Adorn  
'themselves with, who professed Godliness: They were not to  
'adorn themselves with brodered Hair, nor Gold, nor Pearls, nor  
'costly Array; for this was not looked upon to be modest Apparel  
'for *holy Women*, that profess Godliness and good Works. But  
'this Adorning or Apparel is for the immodest, and unshamefaced  
'and unsober *Women*, that profess not Godliness, neither follow  
'those good Works, that God commands. And therefore it doth  
'not become Men and Women, who profess true Christianity and  
'Godliness, to be adorned with Gold, or Chains, or Pearls, or  
'costly Array, with brodered Hair; for these things are for the  
'Lust of the Eye, the Lust of the Flesh, and Pride of Life, which  
'is not of the Father. And therefore all the *holy Men* and *Wo-*  
'*men* are to mind that, which is more precious than Gold: who  
'are Redeemed not with corruptible things, as Silver and Gold, from  
'your vain Conversation; but with the precious Blood of Christ, as  
'of a Lamb without blemish and without spot. Therefore as obedient  
'Children to God, not fashioning your selves according to your former  
'Lusts in your Ignorance; but as he, which hath called you, is ho-  
'ly, so be ye holy in all manner of Conversation, 1 Pet. 1. 14,  
'15.

'Christ saith; The Life is more than Meat, and the Body is more than  
'Raiment, Luke 12. 23.

'I read of a Moral-wise Philosopher, who, meeting a *Woman*  
'with her Neck and Breast bare, laid his hand upon her, and said;  
'*Woman*, wilt thou sell this Flesh? and she replying, No. Then  
'pray, said he, shut up your Shop (meaning her bare Breasts and  
'Neck.) So they were looked upon as Harlots, that went with  
'their Necks, Breasts and Backs bare, and not Civil People, even  
'among the Moral Heathens. Therefore they, that profess the  
'Knowledge of true Christianity, should be ashamed of such things.  
'You may see a Book written by the very Papists, and another  
'by Baxter, the Presbyterian, against bare Breasts and bare Backs,  
'and them that shewed their Flesh Uncovered: They that were  
'but in an outward Profession, did declare against such things;  
'and therefore they, which are in the Possession of Truth and  
'true Christianity, should be ashamed of such things. Read, I  
'pray you, the Third of Isaiah, and there you may see, how that  
'holy

1685. *South-street.* 'holy Prophet was grieved with the foolish Womens vain Attire; and how he was sent by the Lord to reprove them. And envious, persecuting Jezabel her Attired Head and Bravery, like a painted Harlot out of the Truth, did not keep her from the Judgments of God, when the Lord stirred up Jehu against her. Doth not Pride go before a Fall, and a haughty Mind before Destruction? And God resisteth the Proud, and giveth Grace to the Humble. And Solomon saith, The Lord will destroy the House of the Proud, Prov. 15. 25. For the Day of the Lord shall be upon every one, that is proud and lofty, &c. and he shall be brought low, Isa. 2. 12. and Mal. 4. Therefore take heed of calling the Proud happy: for The Lord will scatter the Proud in the Imaginations of their own hearts, and exalt them of low degree. And you may read in the Revelations (Chap. 17. 4. and 18. 16.) of the false Church, how she was outwardly decked, but full of Abomination, and came to a Downfal at last. And therefore it is good for all, that profess the Truth, to use this World, as not abusing it: for the fashion of this World passeth away; but the Word of the Lord endureth for ever. The Lord taketh pleasure in his People, he will beautifie the Meek with Salvation, Plal. 149. 4. Therefore all, that know the Truth, as it is in Jesus, are to be beautified and clothed with this Salvation, which Salvation is a strong Wall or a Bulwark against that Spirit, that would lead you down into the Fall from God, or into those things, which the fallen Man and Woman delight in, and beautifie or adorn themselves with. And therefore all, that profess the Truth, be circumspect, sincere and fervent, following the Lord Jesus Christ, who is not of this World; in whom ye have Life and Peace with God.

*South-street,* the 24th of  
the 4th Month, 1685.

G. F

*Enfield.  
London.*

After I had been some weeks in the Country at *Southstreet*, and at and about *Enfield* (in which time I had several Meetings with Friends) I returned to *London*. And amongst other Services, that I found there, one was, to assist Friends in drawing up Testimony, to Clear our Friends from being concerned in the late Rebellion in the West, and from all Plots against the Government: Which accordingly we did; and delivered them to the Chief-Justice, who was then to go down into the West, with Commission to Try Prisoners.

*Epping-  
Forrest.*

I tarried some time in *London*, visiting Meetings, and labouring among Friends in the Service of Truth. But finding my Health much impaired for want of fresh Air, I went a little way out of Town to *Charles Bathurst's* Country-house at *Epping-Forrest*; where I stay'd a few days. And while I was there, it came upon me to write the following Epistle to Friends:

Dear

Dear Friends,

1685

Epping-  
Forest.

WHO are called, chosen and faithful in this *Day of Trial*, and *Temptations*, and *Sufferings*, whom the Lord by his right Hand hath upholden in all your *Sufferings* (and some to *Death*) for the Lord and his Truths sake; Christ saith, *Be of good cheer, I have overcome the World: In me ye have peace; but in the World ye have trouble.* The Children of the Seed, which be Heirs of the Kingdom, know, this is true. And though ye have *Trials* by false Brethren, Judasses and Sons of Perdition, that are got into the Temple of God, and exalted above all that is called God; whom the Lord will destroy with the breath of his Mouth, and the brightness of his Coming: And though ye be Tried by Powers or Principalities; yet there is nothing able to separate you from the Love of God, which ye have in Christ Jesus. In that Love dwell, which bears all things, and fulfils the Law; in which edifie one another, and be courteous, and kind, and humble: for to such God giveth his Grace plentifully, and such he teacheth. And pray in the Holy Ghost, which proceeds from the Father and the Son; and in it keep your holy Communion, and Unity in the Spirit, the Bond of Peace, which is the King of Kings heavenly Peace. In that you are all bound to good behaviour, and keeping Peace among yourselves, and seeking the Peace of all men; and shewing forth the heavenly, gentle and peaceable Wisdom to all men, in Righteousness and Truth, answering the good in all People in all your Lives and Conversations (for the Lord is glorified in your bringing forth spiritual fruit :) that ye may eye and behold the Lord in all your actions; that the Blessings of the Lord ye may all feel to rest upon you. Whether ye be the Lord's Prisoners for his Name and Truth's sake, or at Liberty, in all things labour to be Content (for that is a Continual Feast;) and let no Trouble move you: then ye will be as Mount Sion, that cannot be removed. And in all things exercise the Word of Patience, which Word will sanctifie all things to you. And study to be Quiet, and do the Lord's business; that he requires of you; and your own, in Truth and Righteousness: and whatsoever ye do, let it be done to the praise and glory of God in the Name of Jesus Christ. All they, that do make God's People to suffer, they make the Seed to suffer in their own particulars; and imprison the Just there: And such will not visit the Seed in themselves; but cast it into Prison in Others; and not visit it in Prison. You may read, that Christ saith, *Such must go into Everlasting Punishment*: That is a sad punishment and prison. And all such, as are become Apostates and Backsliders, that do crucifie to themselves Christ afresh, and put him to open shame, and trample under feet the blood of the Son of God, by which they were cleansed, and then come to be Unclean; such grieve, vex, and quench, and rebel against the Spirit of God in themselves: and then such rebel against them, that walk in the Spirit of God. Such are Unfaithful to God and Man, and are Enemies

Ooooo

to



1685. 'to every good Work and Service of God: But their *End* will be according to their *works*; who are like unto the Earth, that hath often received *Rain*, but brings forth *Briars* and *Thorns*; which are to be rejected, and are for the *fire*. Therefore, *Dear Friends*, in all your *Sufferings* feel the Lord's *Eternal Arm* and *Power*, which hath upheld you, and supported you to this day; and will to the end, as your *Faith* stands in it, and as you are settled upon the *Rock* and *Foundation Christ Jesus*, that cannot be removed: in whom ye have life and peace with God. And so the Lord God Almighty in him give you *Dominion*, and preserve and keep you all to his *Glory*; that in all your *Sufferings* ye may feel his *presence*: and that, when ye have finished your *Testimony*, ye may receive the *Crown* of *Glory*, which God hath laid up for them, that fear and serve him, *Amn.*

The 15<sup>th</sup> of the 7<sup>th</sup>  
Month, 1685.

G. F.

London. Having spent about a week at this time among *Friends* in the *Country*, I returned to *London*: Where I continued about *Two Months*, visiting *Friends Meetings*, and labouring to get *Relief* for *Friends* from their *Sufferings*; which yet lay heavy upon them in many parts of the Nation. Several *Papers* also I writ, relating to the *Service* of *Truth*; one of which was concerning *Order* in the *Church* of *God*, which some, that were gone out of the *Unity* of *Friends*, did much oppose. And that was, as followeth:

'Among all *Societies*, or *Families*, or *Nations* of People in the *World*, they have among them some sort of *Order*. There was the *Order* of *Aaron* in the *Old Testament*; and there was the *Order* of *Melchizedeck* before that: after whose *Order* *Christ Jesus* came; and he did not despise that *Order*. So God is a God of *Order* in his whole *Creation*, and in his *Church*: And all the *Believers* in the *Light*, the *Life* in *Christ*, that do pass from *death* to *life*, they are in the *Order* of the *holy Spirit*, *Power*, *Light*, *Life* and *Government* of *Christ Jesus*, of the *Increase* whereof there is no *End*. And this is a *Mystery* to all those *disorderly People*, who have written and printed so much against *Orders*, which the *Lord's Power* and *Spirit* hath brought forth among his *People*. And you, that cry so much against *Orders*, is it not manifest, that you are gone into a *Land* of *Darkness* (*thick, as darkness it self*) and of the *shadow* of *death*, into *disorder*, and where the *Light* is as *Darkness*? And is not this your *Condition* seen by all them, that live and walk in the *Truth*, and whose *Conversations* are according to the *Gospel* of *Life* and *Salvation*?

'The

'The Devil, Satan, Dragon, and the first and second Beast, and the Whore and false Prophets, and their Worshipers and Followers, all these are out of the Truth, and abode not in it, nor in the Order of it: And the Truth is over them all. In Salem is God's Tabernacle, a peaceable Tabernacle; and his Tabernacle is in Shiloh: And these are far beyond the Tabernacles of Ham, (Psal. 76. and 78.)

1685.  
London.

'All the Figures and Shadows were and are in Time; but Christ the Substance is the Beginning and the Ending. And all Trials, Troubles, Persecutions and Temptations came up in Time: but the Lord's Power, which is Everlasting, is over all such things; in which is safety.

'The black World of Darknes lieth in wickedness, and by their Wisdom knoweth not God, that made the World and all things therein: for the God of the World and Prince of the Air ruleth in the hearts of all them, that disobey the living God, that made them. And so the God of this wicked World hath blinded all the Eyes of the Infidels or Heathen; so that this Wicked World by their Wisdom doth not know the living God.

'In the Old Testament the Lord said; With all thy Offerings thou shalt offer Salt, Levit. 2. 13. And Christ saith in his New Covenant; Every one shall be salted with Fire, and every Sacrifice shall be salted with Salt. Salt is good; but if the Salt have lost its saltness, wherewith will you season it? Have Salt in your selves, and have peace one with another, Mark 9. 48, 49, 50.

'We have received the Earnest of the Spirit, which is the Earnest of the Inheritance, that fadeth not away. For God poureth out of his Spirit upon all flesh: So it is God's Spirit; which is above our natural Spirit (by which alone we do not know God:) for it is with the Spirit of God, that we do know the things of God. And the Spirit of God doth witness to our Souls and Spirits, that this Spirit of God is the Earnest of an Eternal Inheritance. God opens his Peoples Ears to Discipline, and commands, that they turn from Iniquity. If they obey and serve him, they shall spend their days in prosperity, and their years in pleasure: but if they obey him not, they shall perish by the sword, and they shall die without knowledge, Job 36. 10, 11, 12. So the Disobedient, that do not turn from their Iniquity, have not this prosperity and pleasure; but die without the knowledge of God: And such, their Ears are shut to this Discipline, which God opens to his People.

G. F.

When I had been about Two Months in London, I was sent for to my Son Rouse's at Kingston, to visit a Daughter of his, which at that time lay very sick; but recovered. Whilst I stay'd there, I had several Meetings with Friends: and returning by Hammer-smith, stay'd the First-day-Meeting there; which was large and peaceable. And having visited Friends thereabouts, I came back

Kingston.  
Hammer-smith.

O o o o o 2

to

1685. London again; being very intent upon the business of getting Redress for suffering Friends. In this, and other services for Friends and Truth I continued at London, till the latter end of the Eleventh Month; save that I went, in this time, to visit an Ancient Friend at Bednal-Green, with whom I tarried three or four days. While I was there, I was much exercised, in the sense of the Enemy's Working, to draw from the holy way of Truth into a false Liberty, and so into the World's ways and worships again. And the Example of the backsliding Jews coming before me, I was moved to write the following Paper, as a Warning to all such.

‘**H**ere you may see, when the Jews Rebelled against the good Spirit of God, which he gave them to instruct them, they forsook God and his Law, Way and Worship, and then they went a whoring after Balaam's Ways, and became like the wild Ass-Colt, snuffing up the wind, as in Jer. 2. 24. And in Jer. 3. see, how Judah played the Harlot under every green Tree, and upon every high Mountain: And therefore the Lord divorced Judah, as he had divorced Israel, when she forsook his Ways, and followed the Heathens Ways. And though the Lord had fed them to the full, yet they forsook him, and committed Adultery; and Assembled themselves together in Harlot's-houses, Jer. 5. 7. And with their Whoredom they defiled the Land, and committed Adultery with Stocks and Stones, Jer. 3. 9. So here you may see, when they forsook the living, Eternal God, they followed the Religions and Worships of other Nations, whose Gods were made of Stocks and Stones, which the Jews worshipped, and committed Adultery withal. When they forsook the living God, and his way and worship, they forsook the worship at Jerusalem at the Temple, and followed the Heathens Worships in the Mountains and Fields: and so, it was called Adultery and Whoredom, to join with other Religions, and forsake God: as in Jer. 13. 27.

‘And now, if the Children of New Jerusalem, that is above, should forsake the Worship, that Christ in his New Testament set up (which is in Spirit and in Truth) and follow the Worships of Nations, which men have set up; will not they, that do so, commit Adultery with them, in forsaking God's Worship, and Christ, the new and living Way?

‘And in Jer. 44. ye may see, how the Children of Judah provoked the Lord against them, by worshipping the works of their own hands, and following the Gods of the Land of Egypt. In this they committed Adultery, forsaking the living God, their Husband, and his Worship; and there ye may see God's Judgments pronounced against them, to their destruction. And what will become of those, that forsake the Worship in Spirit and Truth, which Christ set up; and worship the works of their own hands in spiritual Egypt, and follow spiritual Egypt's Will-worship, which they invented? may not this be called Whoredom in them, that forsake Christ, the new and living Way, and his pure Religion, and his Worship, that he hath set up? And they



‘they that do forsake the Lord’s way, and his worship that he set  
 ‘up, and follow the *Worlds ways* and *worships*, that they set up, 1685.  
 ‘do not they, whose *Way* they follow, become at last their E- Bednal-  
Green.  
 ‘*nemies*? as in *Lament. 1.* See, how the *Jews* forsook the Lord’s  
 ‘way and worship, and doted on other Lovers (the *Assyrians*,  
 ‘&c.) and with all their *Idols* they were defiled; and how they  
 ‘did not leave the *Whoredoms* brought from *Egypt*, and how they  
 ‘were polluted with the *Babylonians Bed*: as ye may read in *E-*  
 ‘*zek. 23.* When they forsook the Lord, his *Way* and *Worship*,  
 ‘and followed the *Way* and *Worship* of the *Heathen*; then it was  
 ‘said, *They went a Whoring after other Lovers, and committed A-*  
 ‘*dultery with them.*

‘And ye may see in *Ezek. 16.* how the *state* of the *Jews* was  
 ‘likened unto that of their *Sister Sodom*, and how that they had  
 ‘played the *Harlot* with the *Assyrians*, and committed *Fornicati-*  
 ‘*on* with the *Egyptians*, and had increased their *Whoredoms*, in  
 ‘following their abominable *Idols*. And therefore the Lord car-  
 ‘ried away the *Two Tribes*, that forsook him, into *Babylon*; as  
 ‘ye may see in *Ezek. 17. 20.* And they that forsake *Christ*, the  
 ‘new and living *Way*, and the *Worship* of God in Spirit and  
 ‘Truth, which *Christ* set up in his *New-Testament*, they go into  
 ‘*Captivity* in *spiritual Babylon*.

‘And in *Hosea 2.* ye may see, how he discovers the *Whore-*  
 ‘*doms* and *Idolatry* of the *Jews*, who forsook the Lord; and com-  
 ‘pares them to an *Harlot*. And in *Chap. 8.* ye may see the *De-*  
 ‘*struction* threatned against the *Jews*, for their *Impiety* and *Ido-*  
 ‘*latry*. In *Chap. 9.* also, the *Distress* and *Captivity* of the *Jews*  
 ‘is threatned for their *sins* and *Idolatry*. And again they are re-  
 ‘proved and threatned for their *Impiety* and *Idolatry*, *Hos. 10.*  
 ‘And this was for forsaking the Lord and his *Way*, and follow-  
 ‘ing the ways of their own *Inventions*, and the *Ways* of the  
 ‘*Heathen*.

‘And doth not *Isaiah* say, *That the Lord would visit Tyre, and*  
 ‘*that she should commit Fornication with all the Kingdoms of the*  
 ‘*World upon the face of the Earth?* and therefore the Lord threat-  
 ‘ned *Destruction* upon her, *Chap. 23.* And in *Chap. 57.* you may  
 ‘see, how the Lord reprov’d the *Jews* for their *Whorish Idolatry*,  
 ‘and said; *Upon an high and lofty Mountain hast thou set thy Bed;*  
 ‘*even thither wentest thou up to offer Sacrifices.*—*Thou hast enlarged*  
 ‘*thy Bed, and made a Covenant with them; thou lovedst their Bed,*  
 ‘*where thou savest it.* This was a Joining to the *Heathens Reli-*  
 ‘*gions, Altars and Sacrifices*, and a forsaking the Lord’s *Altar* and  
 ‘*Sacrifices*, which he commanded in the *Law*: And therefore  
 ‘that was committing *Whoredom* with the *Heathen*, and a go-  
 ‘ing into their *Beds*, from the Living God that made them.  
 ‘And now in the *New Testament* God having poured his *Spirit*  
 ‘upon all *Flesh*, that by his *Spirit* all might come to be a *Royal*  
 ‘*Priesthood*, to offer up *spiritual Sacrifices* to God by *Jesus Christ*;  
 ‘All that err from the *Spirit* of God, and rebel against it, they  
 ‘are not like to offer *spiritual Sacrifices* to God: and such their  
 ‘*Sacrifice* God doth not accept, no more than he did the *Heathens*,  
 ‘and

1685. 'and the *Jews*, who rebelled against his good Spirit, that he gave them to instruct them.

Bednal-  
Green.

'And ye may see in the 17th, 18th and 19th Chapters of the Revelation, the Punishment of the great Whore Babylon, the Mother of Harlots, and the Victory of the Lamb; and how he calleth God's People out of Babylon: For in her was found the Blood of the Prophets, and of the Saints, and of all that were slain upon the Earth: But there ye may read her Judgment, and her Downfal. And this Whore are they, that are whored from the Spirit of God, and so from God, and from his holy Worship in Spirit and Truth, and from the pure, undefiled Religion, that keeps from the Spots of the World, and from the new and living Way Christ Jesus; and so are whored from the Spirit of God into false Religions, Ways and Worships, and so corrupted the Earth with her Abominations. But her Judgment and Downfal is seen, over whom Christ hath the Victory: And the Marriage of the Lamb is come, Glory to the Lord for ever! And God's pure Religion, and pure Worship in Spirit and Truth Christ hath set up, as it was in the Apostles days, Hallelujah!

G. F.

London.

I soon returned to London, but made no long stay there at this time; my Body not being able to bear the Closeness of the City long together. While I was in Town, besides the usual Services of visiting Friends, and taking care about their Sufferings, to get them eased, I Assisted the Friends of the City in distributing certain Sums of Money, which our Friends of Ireland had charitably; and very liberally raised; and sent over hither for the Relief of their Brethren, who suffered for the Testimony of a good Conscience here: which Monies were distributed amongst poor, suffering Friends in the several Counties, in proportion, according as we understood their Need.

Before I left the City also, I heard of a great Doctor, that was lately come from Poland; whom I invited to my Lodging, and had a great deal of discourse with him. And after I had informed my self by him of such things, as I had a desire to know; I writ a Letter to the King of Poland on behalf of Friends at Dantzick (a Town belonging to him) who had long been under grievous Sufferings. A Copy whereof here follows:

To

1685.

To JOHN the Third, King of Poland, London,  
Great Duke of Lithuania, Russia, and  
Prussia, Defender of the City  
of Dantzick, &c.

Concerning the Innocent and Afflicted People,  
in scorn called *Quakers*, who are now fed  
with *Bread and Water* in *Bridewell* of the a-  
foresaid City under close Confinement;  
where their *Friends, Wives and Children* are  
hardly suffered to come to see them.

O King!

THE *Magistrates* of the City of *Dantzick* say, That it is  
thy Order and Command, that these Innocent and Afflict-  
ed People should suffer such Oppression. Now this Punishment  
is Inflicted upon them, only and alone, because they come to-  
gether in the Name of *Jesus Christ*, their Redeemer and Savi-  
our, who died for their Sins, and is risen from the dead for  
their Justification: who is their *Prophet*, whom God hath  
raised up like unto *Moses*; whom they ought to hear in all things  
in this day of the *Gospel* and the *New Covenant*; who went astray  
like *scattered Sheep*; but now are returned to the *Chief Shepherd*  
and *Bishop* of their Souls, 1 Pet. 2. 25. *Who has given his Life for his*  
*Sheep, and they hear his Voice, and follow him*: who leads them  
into his *Pastures of Life*, John 10.

And now, O King! I understand, that thou openly professest  
*Christianity*, and the great and mighty Name of *Jesus Christ*,  
who is *King of Kings*, and *Lord of Lords*, To whom is given  
all Power in Heaven and in Earth; who rules all Nations with  
a *Rod of Iron*. Therefore, O King, it seems hard to us, that  
any, that openly confesses *Christ Jesus* (yea, the *Magi-*  
*strates* of *Dantzick* do the same) should Inflict those Punish-  
ments upon an *Innocent and Harmless People*, by reason of their  
*Tender Consciences*, only and alone, because they come together  
to serve and worship the Eternal God, who made them, in *Spirit*  
and in *Truth*; which worship *Christ Jesus* has set up *Sixteen hun-*  
*dred years ago*: as we read in *John* 4. 23, 24.

Therefore, I beseech the King, that he would Consider, Whe-  
ther *Christ* in the *New Testament* ever gave such a Command  
to his *Apostles*, that they should shut up any in *Prison*, and  
feed them with *Bread and Water*, who was not Conformable  
in every particular to their *Religion, Faith and Worship*? Or,  
where did the *Apostles* exercise such things in the true *Church*,  
after *Christ's Ascension*? For is not this the Doctrine of *Christ*,  
'and



1685. 'and the *Apostles*, that *Christ's Followers* should *Love their Enemies*, and *pray for them that hate them*, and *persecute and de-*  
 ~~~~~  
 London. *spitefully use them?* *Matth. 5.*

'And now, Is it not a shame to *Christendom* among the *Turks* and others, That one *Christian* should persecute another for the *Doctrine of Faith, Worship and Religion?* And they cannot prove, that *Christ* ever gave them such a Command, whom they profess to be their *Lord and Master*. For *Christ* says, that his Believers and Followers should *love one another*; and by this they shall be known to be his *Disciples*. And did not *Christ* Reprove those, who would have *fire to come down from Heaven*, to destroy them, who would not receive him; and did not he tell them, *They did not know, what spirit they were of?* And therefore all, who have persecuted Men, or taken away their *Lives*, because they would not receive their *Religion*, have they known, what *spirit* they were or are of? Therefore is it not good for all to know by the *Spirit of Christ*, what *spirit* they are of? For the *Apostle* says, *Rom. 8. 9. If any Man have not the Spirit of Christ, he is none of his.* And does not the *Apostle* say, *2 Cor. 10. 4. The Weapons of our Warfare are not Carnal, but Spiritual, &c.* And we wrestle not against *flesh and blood*, but against *spiritual wickedness, &c.* Thus we can see here, that the *Fight of the first Christians*, and their *Weapons* in the days of the *Apostles*, were *spiritual* in matters of *Faith, Religion and Worship in the Church of Christ*.

Now would not the *King* and the *Magistrates of Dantzick* think, that it was contrary to their *Consciences*, if they should be forced by the *Turk* to his *Religion?* Would it not in like manner seem hard to the *Magistrates of Dantzick*, and contrary to their *Consciences*, if they should be forced to the *Religion of the King of Poland?* or the *King of Poland*, if he should be compelled to the *Religion of the Magistrates of Dantzick?* And if they would not be subject thereunto, that then they should be *banned* from their *Wives and Families*, and out of their *Native Country*, or otherwise be fed with *Bread and Water* under a *strict Confinement?*

'Therefore we beseech the *King* with all *Christian Humility*, and the *Magistrates of Dantzick*, that they would order their proceedings in this matter according to the *Royal Law of God*, which is, *To do unto others, as they would have others do unto them; and to love their Neighbour, as themselves.* For we have this *Charity*, that we hope and believe, that the *King of Poland*, and his People, with the *Magistrates of Dantzick*, own the *Writings of the New Testament*, as well as of the *Old*: And therefore we beseech the *King* and the *Magistrates of Dantzick*, to take heed, that their *Work of Imprisoning* an *Innocent People*, for nothing but their meeting together in *Tenderness of Conscience to serve and worship God*, their *Creator*, may not be contrary and opposite to the *Royal Law of God*, and to the *Glorious and Everlasting Gospel of Truth*.

‘So we desire the *King* in Christian Love earnestly and weightily to Consider these things, and to give Order, to set the Innocent Prisoners, our *Friends* called *Quakers*, at Liberty from their strict Confinement in *Dantzick*; that they may have freedom to serve and worship the living God in Spirit, and in Truth, and go home to their outward Habitations, and follow their Trades and Calling, to maintain their Wives, Children and Families. And we believe, that the *King*, in doing such a Noble, Glorious, yea Christian Work, will not go unrewarded from the Great God, who made him, whom we serve and worship; who has the hearts of *Kings*, and their lives and length of days in his hands.

‘From him, who desires, that the *King* and all his Ministers may be preserved in the Fear of God, and receive his Word of Wisdom, by which all things were made and created; that by it he may come to order all things to the Glory of God, which God has put under his hand: That the *King*, both He and They, may enjoy the Comforts and Blessings of the Lord in this Life, and in that which is to come, Life Eternal, Amen.

London in England, the 10th of the
3d Month, commonly called
May, 1684.

G. F.

‘Post-script. The *King* may please to Consider, that His and all Mens Consciences is the Prerogative of God.

After this I went to *Enfield*, where, and in the Country thereabouts several *Friends* had Country-houses, not very far from one another; amongst whom I tarried some time, visiting and being visited by *Friends*, and having Meetings with them. Several things I writ in this time, relating to the Service of Truth; One whereof was concerning Judging: For some, who were departed from the Truth, were so afraid of Truth’s Judgment, that they made it much of their business to Cry out against Judging. Wherefore I writ a Paper, proving by the Scriptures of Truth, that the Church of Christ hath power, and ability to Judge those, that profess to be of it, not only with respect to outward things relating to this World, but with respect to Religious Matters also. A Copy of which follows:

Concerning Judging.

‘THE Natural Man receiveth not the Things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned: but he that is spiritual, judgeth

P P P P P

1685. *judgeth all things (mark) all things; yet he himself is judged of no Man, 1 Cor. 2. 14, 15.* So here the *Natural Man* cannot judge of those things he receives not, for they are *foolishness* to him: but he is comprehended by the *Spiritual Man*, and his *foolishness*, and is *Judged*, though he cannot judge the *Spiritual Man*.

Enfield.

Do not ye judge them that are within? saith the Apostle; (this Power the Church had, and hath) therefore put away from amongst your selves that wicked person. And did not this Wicked person, think you, profess and plead for Liberty for his Wickedness, and his Freedom, as he was a Christian, who was looked upon, as a Member of the Church?

And the Apostle saith; For I verily, as absent in body, yet present in spirit, have judged already, as though I were present, concerning him that hath done this wicked deed, 1 Cor. 5. 3, 12. Here the *Apostle* did *Judge*, though afar off, and set up *Judgment* in the Church against *false Liberty*, under what pretence soever it was.

And the Apostle saith; Dare any of you, having a matter against a Brother, go to Law before the Unjust, and not before the Saints. Here the Saints, the Church, are to Judge of things amongst themselves; and not for the Unjust to Judge of their Matters. Do ye not know, the Saints shall judge the World? So the Saints are to judge the Unjust, and not the Unjust to judge their Matters.

And farther the Apostle saith; If the World shall be judged by you, (to wit the Saints) are you unworthy to judge the smaller matters amongst you?

So here it is clear, that the Saints have a Judgment given them of Christ, by his Power and Spirit, Light and Wisdom, to judge the World, and not to carry their Matters before the Unjust; but to judge of them amongst themselves: and if they carry them before the Unjust, they shew their unworthiness of the Saints Judgment.

And further the Apostle saith; Know ye not, that we shall Judge the Angels? (and Angels are Spirits) how much more the things which pertain to this life?

If ye then have Judgment of things pertaining to this life, set them up to judge, who have least esteem in the Church, 1 Cor. 6. So here it is clear, the Church of Christ has a Judgment in the Power and Spirit of God, not only to Judge in things that pertain to this life; but are also to Judge of things betwixt Brethren, without Brother going to Law with Brother before Unbelievers: which was a fault, and to be Judged, if they did so.

But also the Saints have a Judgment to judge Angels, that kept not their Habitations; and the World. And as in Jude; He judged the Angels, that kept not their habitations; their first state: And did not he Judge in Divine Matters here? and judged the state of Cain, and Balaam, and Core, and such like Christians, that were gotten into their steps, and were gone as far as they was; though they professed themselves Christians? And here again

'again he judged in *Divine Matters*, and of their *States* and *Be-ings*; who stood in the *Divine Principle*, and who were fallen from it.

Enfield.

'And the *Apostle* saith; *Try the spirits, and believe not every spirit*, 1 John 4. And here again was a *Judgment* in *Divine Matters*: And he judged such, as went out from them; which whilst they were with them, they had sight of things and openings; but when they went from them, they went from the *Anointing*: and therefore he exhorts the *Saints* to keep to the *Anointing*. And such as went from them, that had the *Anointing*, came to be the *Seducers* and *false Prophets*, that went into the *World*.

'And *John* had a *Judgment* to try *Sacrifices*, and distinguished *Cains* from *Abels*; and by the *Spirit* of *God* knew, which *God* accepted, and which he did not accept: as in 1 John 3. 12. And the *Apostle Paul* judged and tried such *Messengers* and *Apostles*, and *Transformers* of themselves, like to the *Apostles* of *Christ*; and would have the *Church* to try such, and have the same *Judgment* as he had, 2 Cor. 11.

'And the *Apostle Peter* Judged *Ananias* and *Sapphira*, and judged the *Thoughts* of *Simon Magus*, who would have been a worker of *Miracles* for money: and was not all this *Judgment* in *Divine Matters*? And the *Apostle Paul* Judged the *Preachers* of *Circumcision* both in the *Romans*, and in the *Galatians*. For it was the *Faith* and *Liberty* of those *Preachers*, to preach up *Circumcision*, though it was a wrong *Faith*: And here did not the *Apostle* again Judge in *Divine Matters*?

'And *James* Judged in *Matters* of *Faith*, and manifested the *living Faith* from the *dead* one. And also he Judged in *Matters* of *Religion*, the vain *Religion* from the pure *Religion*; and distinguished them.

'And *Paul* Judged of the *false Brethren*, that would spy out the *liberty* of the true; to whom he would give no place by *subjection*, no, not for an hour, that the *Truth* of the *Gospel* might continue with the *Saints*; as in Gal. 2. And did not the *Apostle* here Judge in *Divine Matters*? And he Judged concerning the *Matters* of the *Gospel*, when some came to pervert them with another *Gospel*, and said; *The Gospel, which I received, is not of Man, neither was I taught it; but by the Revelation of Jesus Christ*, Gal. 1. 12. So here was a *Judgment* to distinguish the *Gospel* of *Christ* from all other *Gospels*, which was *Accursed*, which is after *Man*, and received of *Man*, and taught of *Man*, and not by the *Revelation* of *Jesus Christ*, Gal. 1. And he had a *Judgment* to know, *Who made the Gospel Chargeable, and who kept it without Charge*.

'And he set up a *Judgment* in the *Church*, that the *Believers* should not be *unequally yoked*; and to see, when *Men* had a *Communion* in the *Light*, and when they had it in the *Darkness*; and when with *Christ*, and when with *Baal*; and with the *Believer*, and *Unbeliever*; and with the *Temple* of *God*, and with *Idols*: as in 2 Cor. 6. And did he not set up a clear *Judgment* here in *Divine Matters* in the *Church*?

P p p p p 2

'And

1685.

Enfield

‘And the *Apostle* Judged such *Libertines* through their knowledge, that could sit at *Meat* in the *Idol-Temple*; which caused the weak Brother to perish through his knowledge and liberty, for whom *Christ* died. Now these, it’s like, did profess, it was their Faith, and their Liberty; but did not keep in the *Unity* of the true Faith, but went about to destroy it, 1 Cor. 8.

‘And *Peter*, he gives Judgment upon the *Angels*, that sinned, and were cast down into *Hell*: and the state of the *Old World*, and of *Sodom*, and the state of the false *Prophets* then amongst them, that could speak great swelling words of vanity; and whilst they promised themselves liberty, they themselves were the *Servants* of *Corruptions*. And had not *Peter* here a Judgment in *Divine* Matters? These were such, whose work was to bring into bondage, and these was like the *Dog* and *Sow*, that was washed: which shews, that they had been washed; but was turned into the *Mire* again. And the *Apostle Paul* had a Judgment upon such with their fair words and mens wisdom, that deceived the hearts of the simple; and upon such, as served not the *Lord Jesus Christ*, but their own *Bellies*, and were *Enemies* to the *Cross* of *Christ*. And therefore he had a Judgment and Discerning, who lived in the *Cross* of *Christ*, and who did not; and exhorted all to live in the *Cross* of *Christ*, the righteous Power of *God*, that slew all Deceit, and the Deeds of the *Old Man*: agreeable to *Christ*’s words, He that will be my *Disciple*, must take up my *Cross*, and follow me. And was not here a Judgment again in *Divine* Matters, and of such as walk in the *Divine* Power, and such as did not?

‘And *Christ* sets up a Judgment in his seven Churches, and commends them, that did keep in his Judgment, and had tried them, which said, They were *Apostles*; which might pretend, they were sent of *God* and *Christ*, and were not: But the Church of *Christ* had found them *Liars*. And *Christ* Commended this Judgment of the Church of *Ephesus*, because they had Not born with them, that was evil; but had tried those false *Apostles*: And *Christ* commends this Church, for that they had hated the deeds of the *Nicholaitans*, which he also hated: And had not these *Nicholaitans* sprung from *Nicholas*, one of the *Deacons*? and was not these become a *Seet* of *Christians*? though they might talk and preach of *Christ*, but *Christ* hated them.

‘And likewise *Christ* saith to the Church of *Smyrna*, I know the blasphemy of them, which say, they are *Jews*, but are not; but are of the *Synagogue* of *Satan*. So the Church is to have a Judgment upon these blasphemers, and are to distinguish from the *Jews* in the *Spirit*, and such as are not, but of the *Synagogue* of *Satan*.

‘And to the Church in *Pergamos* *Christ* had a few things against them, because thou hast there them, that hold the Doctrines of *Balaam*, &c. And also them, that hold the Doctrine of the *Nicholaitans*, which I hate. Now, these that held the Doctrine of *Balaam*, and the Doctrine of the *Nicholaitans*, were got into the Church; and might have lookt upon themselves to be high Christians,

'Christians, and took a great Liberty to go into Balaam's Do- 1685.
'ctrine, and Nicholas's Doctrine, which was hated by Christ: ~~~~~
'but the Church was to keep a Spiritual and Divine Judgment Enfield.
'upon the Heads of all these.

'And to the Church of Thyatira saith Christ; I have a few
'things against thee, because thou sufferest the woman Jezabel to teach,
'which seduces my people, &c. So here was a Suffering, which
'should have been a Judgment by Christ's Spirit, upon that Je-
'zabel, which was erred from his Spirit, and so from Christ:
'and such as these were high Preachers. And is not the Church
'to beware of suffering such now; lest they come under the Re-
'proof of Christ, for not passing to Judgment against the false
'Teacher and Seducer?

'And the Church of Sardis, that had a name to live, but was
'dead, and their works were not found perfect before God. There-
'fore here is a Judgment to be set up in the Church, to Judge all
'Imperfect Works, and such as would have a Name, but not the
'Nature, or a name to live, but are dead: And therefore the
'Living must be in Christ, of all Christ's Church, living Members,
'and live to his Name. Though this Church had a few Names,
'that had not defiled their Garments, that did walk in White; But
'such as had a Name to live, but are dead, whilst they are in
'the dead state, they cannot walk in White, nor Judge in Di-
'vine Matters. And behold, saith Christ, I will make them of the
'Synagogue of Satan, which say, they are Jews, but are not, but do
'lie; behold, I will make them to come, and to worship before my
'feet.

'And to the Church of Laodicea, that was neither hot nor cold,
'but lukewarm; I would thou wert either cold or hot: I will spew thee
'out of my mouth, because thou said'st thou wast rich, and wanted no-
'thing; when they were wretched, miserable, poor, blind and naked.
'Now this was for want of living in the Power and Spirit of
'Christ: these could talk of high Experiences, and great Injoy-
'ments, but was naked, miserable and blind; So lived not in the
'Power, and Spirit, and Light, and Righteousness of Christ, by
'which they might be clothed, and have the Eternal Riches. So
'the Church of Christ had a spiritual Judgment given to them,
'that are faithful, in his Power and Spirit, and Light to Judge
'of Temporal things, and the things of this Life; and to Judge
'of Eternal and Divine things and States: and of Angels and
'Wicked men, and such as goes from Truth; and of the states
'of Election, and Reprobation; yea, and of the Devils, who is
'out of Truth; being in Christ Jesus, who is the First and Last,
'from whom they have the Eternal Judgment, to Judge Eternal,
'Spiritual and Divine things: And this Word of Power and Wis-
'dom, by which all things were made, and by which all things
'are upheld, in this Word of Wisdom to order all things to God's
'Glory, and to Judge of all things in Righteousness.

'And

1685.

Enfield.


‘And the *Apostle* Judged and set up a *Judgment* in the Church of *Gifts*, of *Prophecies*, of *Mysteries of Faith*, and of giving the *Body* to be burnt, and of giving *Goods* to the *Poor*, and of *speaking* with *Tongues of Men and Angels*: And yet if they had not *Love*, all this was nothing; but as a *sounding Brass*, and *tinkling Cymbal*. Therefore they are to be tried by the *Fruits* of the *good Spirit*, which is *Love*. So here the *Apostle* not only Judged himself in *Divine Matters*; but set up a *Judgment* in the *Church* in those *Spiritual and Divine Matters*.

‘And the *Apostle James* here Judges of *Fountains*, and of the *Fig-trees*; and of the *Wisdom below*, and of the *Wisdom from above*, and the *Fruits* of both, *Jam. 3*. And *Paul* Judged in *Divine Matters*, when he said, *The Spirit spake expressly, that in the latter times some should depart from the Faith*, 1 *Tim. 4*. And he Judged in *Divine Matters*, when he judged all those *Teachers*, that was *high minded*, and had got the *Form of Godliness*, but denied the *Power*; and termed them like unto *Jannes and Jambres*, which withstood *Moses*, coming out of outward *Egypt*; as these with their *Form of Godliness* opposes *Christ* and his *Power*, that brings them out of *spiritual Egypt* now. And was not he a *Judge* here in *Divine Matters*, who judged such, as had gotten the *Form of Godliness*, but denied the *Divine Power*? 2 *Tim 3*.

‘And when the *Apostle* said; *The Priesthood of Aaron was changed, and the Law was changed, and the Commandment disannulled, that gave them their Tribes*; did not he *Judge* here in *Divine and Spiritual Matters*? and was not the *Law* *ipiritual*, which served, till the *Seed* came?

‘And did not the *Apostle* *Judge* in *Divine and Spiritual Matters* in the *Sixth* of the *Hebrews*, where he saith; *Let us go on to perfection, not laying again the foundation of Repentance from dead works, and of Faith towards God, and of the Doctrine of Baptisms, and of laying on of Hands, and of the Resurrection of the Dead, and of Eternal Judgment: and this will we do, if God permit, &c.* And so does not the *Apostle* *Judge* of such here, *That it was impossible for those, who was once enlightened, and tasted of the heavenly gift, and were partakers of the Holy Ghost, and had tasted of the good Word of God, and of the power of the World to come, if they shall fall away, to renew them again unto Repentance; seeing, they crucifie to themselves the Son of God afresh, and put him to open shame?* *Hebr. 6*. And was not these *Spiritual, Eternal and Divine Matters and States*, that the *Apostle* Judged of? and have not the *Saints* the same *Judgment* given unto them in the same *Spirit*? Now has not the *Apostles* and the *Church* a *Spiritual Judgment* to *Judge* of *Prophets, Mysteries, Faith, Apostles, Angels, World, and the Devil?* and is not this *Judgment* given them of *God*, in *Divine Matters*, besides the *Judgment* given them in *Matters* pertaining unto this *Life*?

And

‘ And had not they *Judgment* to discern the *true Gospel*, from 1685.
 ‘ the *false*? and all such as had a Profession of the *Form*, and 
 ‘ did not live in the *power*? and such as spoke the *things* of God, ^{Enfield.}
 ‘ in the words that *Man’s wisdom* did teach? which things of God
 ‘ were not to be spoken in the *wisdom*, which *Man’s* words taught;
 ‘ but in the *Word*, which the *Holy Ghost* taught. And therefore
 ‘ did not the *Apostle* exhort to know the *Power*, and their *Faith*
 ‘ to stand in the *Power* of God? for the *Kingdom* of God stood
 ‘ not in *Word*, but in *Power*.

‘ And had not all the *Prophets* a *Divine Judgment* to Judge in
 ‘ *Divine Matters*? as see *Jeremiah*, when he Judged the *Pro-*
 ‘ *phets*. And *Ezekiel* Judged all such, as came with a pretence
 ‘ of the *Word* of the *Lord*, using their *Tongues*, and saying, *Thus*
 ‘ *saith the Lord*; when the *Lord* never spoke unto them: as in *Je-*
 ‘ *remiah* the 23th, and in *Ezekiel* the 13th, and in many other
 ‘ places might be Instanced. And did not he judge *Hananiah*,
 ‘ who prophesied falsely? and did not this *Hananiah* pretend to
 ‘ speak the *Word* of the *Lord* to the *Priests* and *People*? as in *Je-*
 ‘ *remiah* the 28th.

‘ And did not *Isaiah* judge in *Divine Matters*, when he judg-
 ‘ ed the *Watchmen*, and the *Shepherds*? *Isa.* 56. And did not *Mi-*
 ‘ *cah* judge in *Divine* and *Spiritual Matters*, when he said, he was
 ‘ full of the *Power* by the *Spirit* of the *Lord*, and of *Judgment*?
 ‘ did not he Judge both of *Priests*, and *Prophets*, and *Judges*,
 ‘ though they would lean upon the *Lord*, and say, Is not the *Lord*
 ‘ amongst us, and no evil can come unto us; yet did not he let
 ‘ them see their *States* and *Conditions*, and divided the *precious*
 ‘ from the *vile*? *Mich.* 3. And so the rest of the *Prophets*, you
 ‘ may see here, they Judged for God in his *Divine Matters*, who
 ‘ served him, and who served him not, and who lived in *truth*, and
 ‘ who not; and likewise the *Apostles*. And this *Divine*, *Spiritual*,
 ‘ *Heavenly Judgment* was given of God to his holy Men, and Wo-
 ‘ men.

‘ And they that do Judge in God’s *Divine Matters*, must live
 ‘ in his *Divine Spirit*, and *Power*, and *Light* now, as they did
 ‘ then; which *Spiritual* and *Divine Judgment* Christ has given to
 ‘ his *Church*, that be the living *Stones*, and living *Members*,
 ‘ that makes up his *spiritual Household*, to try *Jews*, and to try
 ‘ *Apostles*, and to try *Prophets*, and to try *Faith*, and to try *Re-*
 ‘ *ligions*, and to try *Trees* and *Fruits*, and to try *Shepherds* and
 ‘ *Teachers*, and to try *Spirits*. So the living *Members* have a living
 ‘ and *divine Judgment* in the *Church* of *Christ*, which he is the
 ‘ Head of, the *Judge* of all.

‘ Nay, the *Church* has a *Power* given them, which is farther
 ‘ then a *Judgment*: for what they bind on *Earth*, is bound in *Hea-*
 ‘ *ven* by the *Power* of God; and what they loose on *Earth*, is
 ‘ loosed in *Heaven* by the *Power* of God: and this *Power* has Christ
 ‘ given to his living *Members*, the *Church*.

The 20th of the 12th
 Month, 1685.

G. F. to Friends.

1686.

London.

Tearly
Meeting.

I came back to *London* in the *First Month* 1686. and set my self with all diligence to look after *Friends sufferings*; which we had now some hopes of getting *Relief* for. The *Sessions* came on in the *Second Month* at *Hicks's-Hall*, where many *Friends* had *Appeals* to be *Tried*; with whom I was from *Day* to *Day* to advise and see, that no *Opportunity* were slipt, nor *Advantage* lost: and they generally succeeded well. Soon after also the *King* was pleased, upon our often laying our *Sufferings* before him, To give order for the *Releasing* of all *Prisoners*, that were imprisoned for *Conscience* sake; and which were in his power to discharge. Whereby the *Prison doors* were opened, and many *hundreds* of *Friends*, some of whom had been long in *Prison*, were set at *Liberty*; and some of them, who had for *many years* been restrained in *Bonds*, came now up to the *Tearly-Meeting*, which was in the *Third Month* this *Year*: Which caused great *Joy* to *Friends*, to see our *Ancient, Faithful Brethren* again at *Liberty* in the *Lord's Work*, after their long *Confinements*. And indeed, a *precious Meeting* we had; the refreshing *Presence* of the *Lord* appearing plentifully with us and amongst us. After the *Meeting* I was moved to write a *few Lines*, to be sent abroad amongst *Friends*; the tenor whereof was thus:

Dear Friends,

MY Love is to you all in the *holy Seed*, *Christ Jesus*, that bruises the *Serpent's head*, and destroys the *Devil* and his *Works*; and who hath all *Power* in *Heaven* and *Earth* given to him. Let every ones *Faith* stand in him, and in his *Power*, who is the *Author* and *Finisher* of your *Faith*. And now ye, who have been *Partakers* of his *Power*, and are sensible of it in this *Day* of his *Power*, that is over all, whose *day* and *power* is over *darkness* and its *power*: And by his *Power* the hearts of the *King* and *Rulers* have been opened; by which your outward *Prison doors* have been set open for your *Liberty*. And therefore my desires are, that all may be preserved in *Humility* and *Thankfulness*, in the sense of the *Mercies* of the *Lord*; and live in the peaceable *Truth*, that is over all: that ye may answer *God's Grace*, and his *Light* and *Spirit* in all, in a righteous, godly *Life* and *Conversation*. And let none be lifted up by their outward *Liberty*, nor let none be cast down by *Suffering* for *Christ's* sake: but all live in the *Seed* (which is as *Wheat*) which is not shaken, nor blown away by the *Winds* and *Storms*, as the *Chaff* is. Which *Seed of Life* none below can make higher or lower: for the *Children* of the *Seed* are the *Children* of the everlasting, unchangeable *Kingdom* of *Christ* and *God*. So in *Christ Jesus*, whom *God* hath given you for a *Sanctuary*, *God Almighty* keep you, in whom ye have *Life Everlasting*, and *Wisdom*, which is from above, pure, peaceable, gentle, and
easie

‘easie to be intreated, full of *Mercy* and *good Fruits*; that ye all
 ‘now may be exercised in it, and may practise this *Wisdom* in
 ‘your godly, holy *Lives* and *Conversations*: so that this *Wisdom*
 ‘may be justified of all her Children, and they (I say) exerci-
 ‘sed and preserved in it in this day of the *Power of Christ*; in
 ‘which all his People are made a *willing People*, to serve and
 ‘worship God in *Righteousness* and *Holiness*, and in the *Spirit*
 ‘and *Truth*.

1686.
 ~~~~~  
 London.  
 Yearly  
 Meeting.

‘So that none may abuse the *Power* of the *Lord*, nor grieve  
 ‘his *Spirit*, by which you are sealed, and kept to the day of *Sal-*  
 ‘*vation* and *Redemption*: But always exercise your selves to have  
 ‘a *good Conscience*, void of *Offence* towards God, and towards all men;  
 ‘being exercised in *Holiness*, *Godliness* and *Righteousness*, and in  
 ‘the *Truth*, and in the *Love* of it: that ye may all study to be  
 ‘approved unto God in *Innocency*, *Vertue*, *Simplicity* and *Faith-*  
 ‘*fulness*; and so labouring and studying to be *quiet* in the *Will*  
 ‘of God in all Conditions. And whatsoever ye do in Word or Deed,  
 ‘do all in the Name of the Lord *Jesus*; giving Thanks to God the  
 ‘Father by him: That he, who is over all, may have the Praise  
 ‘for all his Mercies and Blessings, with which he doth and hath  
 ‘refreshed his People, and by his Eternal *Arm* and *Power* hath  
 ‘kept and preserved his People to this day; Glory to his Name  
 ‘over all for ever, Amen! For Christ hath called you by his  
 ‘Grace into *One Body*, to him the holy *Head*: And therefore live  
 ‘in *Charity*, and in the *Love* of God, which is the Bond of Per-  
 ‘fectness in his *Body*; which *Love* edifies the *Body* of *Christ*:  
 ‘which *Body* and all his *Members* are knit together, and increa-  
 ‘sed with the *Increase* of God, from whom they receive Nourish-  
 ‘ment. For by *one Spirit* we are all baptized into *one Body*, and  
 ‘have been made all to drink into *one Spirit*; in which *Spirit*  
 ‘the *Body*, and all his *Members* have Fellowship with *Christ*, the  
 ‘*Head*, and one with another. And so the *Unity* of this holy  
 ‘*Spirit* is the Bond of Peace of all the living *Members* of *Christ*  
 ‘*Jesus*, of which he is the *Spiritual Head*, *Rock* and *Foundation*.  
 ‘And in the midst of his *Church* of living *Members* Christ exer-  
 ‘cises his *Spiritual Prophetical Office*, to open to them the *Myste-*  
 ‘*ries* of his *Kingdom*: And is a *Spiritual Bishop* to oversee them,  
 ‘that they do not go astray from the living God, that made  
 ‘them: and a *Shepherd*, that feeds them with Bread and Water  
 ‘of Life from Heaven, and none is able to pluck his Sheep out  
 ‘of his hands: and he is a *Priest*, that died for them, and fan-  
 ‘cifieth them, and presents them to God; who ruleth in their  
 ‘Hearts by the *Divine Faith*, which he is the Author and Fi-  
 ‘nisher of. And his living *Members* do praise God through Je-  
 ‘sus *Christ*, in whom they have *Life* and *Salvation*; who recon-  
 ‘ciles them to God, that they can say, they have Peace with  
 ‘God through *Jesus Christ*: and so praise God through him that  
 ‘was dead, and is alive again, and reigns over all, and liveth for  
 ‘evermore, blessed for ever; *Hallelujah, Amen!*

1686. *Greet one another with an holy Kiss of Charity: and this Kiss of Charity is above all the Kisses of the World; for Love and Charity beareth all things, believeth all things, hopeth all things, and endures all things. It envieth not, and Charity vaunteth not it self, nor is puffed up, nor doth it behave it self unseemly: It rejoices not in Iniquity, but rejoices in the Truth. And Charity is not easily provoked, and thinks no Evil; but suffereth long, and is kind: And Charity never faileth. I say, Greet one another with this holy Kiss of charity; and Peace be with you all, that are in Christ Jesus, your Life and Salvation.*

London.  
Yearly-  
Meeting.

The 30th of the 3d  
Month, 1686.

G. F.

Bednal-  
Green.  
Enfield.  
Chiswick.

London

I remained for the most part of this Year in London; save that sometimes I got out to Bednal-Green for a Night or two, and sometimes went as far as Enfield and thereabouts, amongst Friends, and once or twice to Chiswick, where an Ancient Friend had set up a School for the Educating of Friends Children: in all which places I found Service for the Lord. And when I was at London, I spent my time amongst Friends, either in Publick Meetings (as the Lord drew me,) or visiting Friends, that were not well, and in looking after the Sufferings of Friends. For though very many Friends were released out of Prisons, yet some remained Prisoners still for Tithes, &c. and Sufferings of several sorts lay heavy yet on Friends in many places. Yet inasmuch as many Friends, that had been Prisoners, were now set at Liberty, I felt a Concern upon me, that none might look too much at Man; but might Eye the Lord therein, from whom deliverance comes. Wherefore I writ an Epistle to Friends, and sent it abroad to be read amongst them, as followeth:

Friends,

THE Lord by his Eternal Power hath opened the heart of the King to open the Prison doors, by which about Fifteen or Sixteen hundred are set at Liberty; and hath given a Check to the Informers: so that in many places our Meetings are pretty quiet. So my desires are, that both Liberty and Sufferings, all may be sanctified to his People; and Friends may prize the Mercies of the Lord in all things, and to him be thankful, who stilleth the Raging Waves of the Seas, and allayeth the Storms and Tempests, and maketh a Calm. And therefore it is good to trust in the Lord, and cast your Care upon him, who careth for you. For when ye were in your Gaols and Prisons, Then the Lord did by his Eternal Arm and Power uphold you, and sanctified them to you (and unto some he made them as a Sanctuary;) and tried his People, as in a Furnace of Affliction, both in Prisons, and spoiling of Goods. And in all this the Lord was with his People, and taught them to know, that The Earth

is

' is the *Lora's*, and the *Fulness thereof*; and that he was in all 1686.  
 ' places: who crowneth the year with his goodness, *Pfal. 65*. There *London*  
 ' fore let all God's People be diligent, and careful to keep the  
 ' Camp of God holy, pure and clean, and to serve God and Christ,  
 ' and one another in the glorious, peaceable Gospel of Life and  
 ' Saivation; which Glory shines over God's Camp, and his great  
 ' Prophet, and Bishop, and Shepherd is among or in the midst of  
 ' them, exercising his heavenly Offices in them: so that you his  
 ' People may Rejoice in Christ Jesus, through whom you have  
 ' Peace with God. For he that destroyeth the Devil and his Work,  
 ' and bruises the Serpent's Head, is all God's Peoples heavenly  
 ' Foundation and Rock to build upon; which was the holy Pro-  
 ' phets and Apostles Rock in days past, and is now a Rock of our  
 ' Ages: which Rock and Foundation of God standeth sure. And  
 ' upon this the Lord God establish all his People, Amen.

London the 25th of the  
 7th Month, 1686.

G. F.

Divers other *Epistles* and *Papers*, relating to *Friends* and *Truth*  
 I writ this Year; whereof one was by way of *Exhortation* to  
*Friends to keep in Unity in the Truth, in which there is no Divisi-*  
*on nor Separation*: And thus it was;

' Dear Friends and Brethren in the Lord Jesus Christ,  
 ' in whom ye have all Peace and Life, and in him there  
 ' is no *Divison*, nor *Schism*, nor *Rent*, nor *Strife*, nor *Separation*:  
 ' for Christ is not divided, and there can be no *Separation* in  
 ' the Truth, nor in the Light, Grace, Faith and Holy Ghost; but  
 ' Unity and Fellowship, and Communion. For the Devil was  
 ' the first, that went out of the Truth, and separated from it;  
 ' and tempted Man and Woman to disobey God, and to go from  
 ' the Truth into a false Liberty, to do that which God forbade.  
 ' And so, it is the Serpent now, that leads Men and Women in-  
 ' to a false Liberty, even the God of the World, from which Man  
 ' and Woman must be separated by the Truth; that Christ the  
 ' Truth may make them free, and then they are free indeed. And  
 ' then they are to stand fast in that Liberty, in which Christ  
 ' hath made them free; and in him (as I said before) there is no  
 ' *Divison*, nor *Schism*, nor *Rent*, nor *Separation*; but Peace, and  
 ' Life, and Reconciliation to God, and to one another. So that  
 ' in Christ, Male and Female are all one: for whether they be  
 ' Male or Female, Jew or Gentile, Bond or Free, they are all one  
 ' in Christ. And there can be no *Schism*, *Rent* or *Divison* in him;  
 ' nor in the Worship of God in his holy Spirit and Truth; nor  
 ' in the pure and undefiled Religion, that keeps from the Spots  
 ' of the World; nor in the Love of God, that beareth and endu-  
 ' reth all things; nor in the Word of God's Grace, for it is pure,  
 ' and endureth for ever. Many, you see, have lost the Word of  
 ' Patience, and the Word of Wisdom, that is pure, and peace-  
 ' able, and gentle, and easie to be intreated: Then they run into  
 Qqqqq 2 ' the



1686. 'the *Wisdom* that is below, that is *earthly, sensual and devilish*,  
 'and very uneasy to be intreated. And they go from the *Love*  
 London. 'of *God*, that beareth all things, and endureth all things, and  
 'thinks no Evil, and doth not behave it self unseemly; then  
 'they cannot bear, but grow *brittle*, and are easily provoked, and  
 'run into unseemly things, and are in that, that vaunteth it self,  
 'and are *puffed up*, and are *rash, heady, high-minded and fierce*;  
 'and become as *sounding Brass*, or a *tinkling Cymbal*: but this is  
 'contrary to the nature of the *Love of God*, which is kind, and  
 'endureth all things, and beareth all things. And therefore,  
 'all *Dear Friends and Brethren*, dwell in the *Love of God*; for  
 'they who dwell in *Love*, dwell in *God*, and *God* in them. And  
 'keep in the *Word of Wisdom*, that is gentle, pure and peace-  
 'able; and in the *Word of Patience*, that endureth and beareth  
 'all things: which *Word of Patience* the *Devil*, and the *World*,  
 'and all his *Instruments* can never wear out; It will wear *them*  
 'all out: for it was, before they were; and will be, when they  
 'are gone, the pure, holy *Word of God*, by which all *God's*  
 'Children are born again, and feed on the *Milk* thereof, and  
 'live and grow by it. And so, my desires are, that ye may all  
 'be of one *Heart, Mind, Soul and Spirit* in *Christ Jesus, A-*  
 'men.

G. F.

Soon after this, finding those *Apostates*, whom the *Enemy* had drawn out into *Division and Separation* from *Friends*, continued their *Glamour and Opposition* against *Friends Meetings*, both *Monthly, Quarterly and Tearly*; it came upon me to write another short *Epistle to Friends*, to put them in mind of the *Evidence and Seal* they had received in themselves by the *Spirit of the Lord*, that those *Meetings were of the Lord*, and accepted by him; that so they might not be shaken by the *Adversaries*. Wherefore I writ as followeth:

*My Dear Friends in the Lord Jesus Christ!*

'ALL you, that be gathered in his holy Name, ye know,  
 'that all your *Meetings for Worship of God*, and all your  
 'Quarterly-Meetings, and all your *Monthly-Meetings*, and all your  
 'Womens-Meetings, and all your *Tearly-Meetings* are set up by the  
 'Power and *Spirit of the Lord God*, and witnessed by his *Spirit*  
 'and Power in your Hearts; and by the *Spirit and Power of the*  
 'Lord God they are established to you, and in the *Power and*  
 'Spirit of the *Lord God* you are established in them. And the  
 'Lord God hath with his Spirit sealed to you, that your *Meet-*  
 'ings are of *God's Ordering and Gathering*; and he hath  
 'owned them, by honouring you with his blessed *Presence* in  
 'them: and you have had great Experience of his furnishing  
 'you with his *Wisdom, Life and Power*, and heavenly *Riches*  
 'from his *Treasure and Fountain*; by which many *Thanks and*  
 'Praises

' Praises have been returned in your *Meetings* to his holy, glori- 1686.  
 ' ous Name. And so, he hath *sealed* your *Meetings* by his Spi-  
 ' rit to you, and that your *Gathering together* hath been by the London.  
 ' Lord, and to Christ his Son, and in his Name, and not by  
 ' Man. And so the Lord hath the Glory and Praise of them and  
 ' in them, who hath upheld you and them, by the Arm of his  
 ' Power, against all the *Opposers* and *Backsliders*, and their *stan-*  
 ' *derous Books* and *Tongues*. For the Lord's Power and Seed doth  
 ' reign over them all, in which he doth preserve his Sons and  
 ' Daughters to his Glory, by his Eternal Arm and Power, in his  
 ' Work and Service, as a willing People in the Day of his Pow-  
 ' er, without being weary or fainting; but strong in the Lord,  
 ' and valiant for his glorious Name and precious Truth, and his  
 ' pure Religion: that ye may serve the Lord in Christ Jesus,  
 ' your Rock and Foundation, in your Age and Generation, A-  
 ' men.

London, the 3d of the  
 11th Month, 1684.

G. F.

A little after the fore-going was given forth, it came upon  
 me to write something concerning the *state* of the true Church,  
 and of the true *Members* thereof; which I did, as followeth:

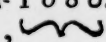
*Concerning the Church of Christ being clothed with  
 the Sun, and having the Moon under her feet.*

They are *living Members* and *living Stones*, which are built  
 ' up a spiritual Household, and are the Children of the Pro-  
 ' mise, and of the Seed and Flesh of Christ; and as the *Apostle*  
 ' saith, *Flesh of his Flesh, and Bone of his Bone*. They are the  
 ' good Seed, and are the Children of the Everlasting Kingdom  
 ' written in Heaven; and have put on the Lord Jesus Christ,  
 ' and they sit together in the heavenly places in Christ Jesus,  
 ' and so are clothed with the *Sun of Righteousness, Christ Jesus*,  
 ' and have the *Moon* under their feet, as *Revel. 12*. So all change-  
 ' able things, that are in the World, and all changeable Reli-  
 ' gions, and changeable Worship, and changeable Ways, and  
 ' Fellowships, and Churches, and Teachers in the World, are as  
 ' the *Moon*: For the *Moon* changes, but the *Sun* doth not change.  
 ' And so the *Sun of Righteousness* never changeth, nor sets, or  
 ' goes down: But all the Ways, Religions, and Worship, and  
 ' Fellowships of the World, and the Teachers thereof change, like  
 ' the *Moon*. But the true Church, which Christ is the Head of,  
 ' which is in God, the Father of our Lord Jesus Christ, which  
 ' Church is called *The Pillar and Ground of Truth*, whose Conver-  
 ' sation is in Heaven; this Church is clothed with the *Sun*,  
 ' Christ Jesus, her Head, who doth not change, and hath all  
 ' changeable things under her feet. These are the *living Mem-*  
 ' bers, born again of the Immortal Seed, by the Word of God,  
 ' and

1686. 'and feed upon the *Immortal Milk*, and live and grow by it.

~~~~~  
London. 'And such are the *New Creatures* in Christ Jesus, who makes all things new, and sees the old things pass away. And his *Church*, and all his *Members*, which are clothed with the *Sun*, their *Worship* is in the *Spirit*, and in the *Truth*, which doth not change: which *Truth* the *Devil*, the foul, unclean *Spirit*, is out of, and cannot get into this *Worship* in *Spirit* and *Truth*. And likewise the *Church of Christ*, their *Religion* is pure and undefiled before God, that keeps from the *Spots* of the *World*, &c. and their *Way* is the new and living *Way*, Christ Jesus. So the *Church of Christ*, that is clothed with the *Sun*, that hath the *Moon* and all changeable *Religions* and *Ways* under her feet, hath an unchangeable *Worship*, *Religion* and *Way*, and hath an unchangeable *Rock* and *Foundation*, Christ Jesus, and an unchangeable *High-Priest*: and so are *Children of the New Testament*, and in the *Everlasting Covenant* of *Light* and *Life*.

'And now all, that profess the *Scriptures* both of the *New* and *Old Testament*, and are not in Christ Jesus, the *Apostle* tells them, they are *Reprobates*, if *Christ be not in them*. And therefore these, that be not in *Christ*, cannot be clothed with Christ, the *Sun of Righteousness*, that never changes. And they that be not of *Christ*, be under the changeable *Moon*, in the *World*, in the changeable things, in the changeable *Religions* and *Ways*, and *Worships* and *Teachers*, and *Rocks* and *Foundations*. But *Christ*, the *Son of God*, and *Sun of Righteousness*, doth not change; in whom his *People* are gathered, and sit together in the heavenly places in him: And so are clothed with Christ Jesus, the *Sun*, who is the *Mountain*, that filleth the whole *Earth* with his *Divine Power* and *Light*. And so all his *People* see him, and feel him both by *Sea* and *Land*; so he is in all places of the *Earth* felt and seen of all his. And Christ Jesus saith to the outward *Professors*, the *Jews*, *I am from above*, ye are from below, or beneath; ye are of this *World*, to wit, that is beneath. And so their *Religions*, *Worships*, *Ways*, *Teachers*, *Faiths*, *Beliefs* and *Creeeds* are made of Men, and are below, and of this *World*, that changeth like the *Moon*; and ye may see their *Religions*, *Ways*, *Worships* and *Teachers*, they are all changeable, like the *Moon*: but *Christ*, the *Sun*, with which the *Church* is clothed, doth not change, nor his *Church*; for they are spiritually minded, and their *Way*, *Worship* and *Religion* is spiritual, from Christ, who is from above, and not of this *World*. For Christ hath redeemed you from the *World*, and their changeable *Rudiments* and *Elements*, and old things, and their changeable *Teachers*, and from their changeable *Faiths* and *Beliefs*. For Christ is the *Author* and *Finisher* of his *Churches Faith*, who is from above, and saith; *Believe in the Light*, that ye may become *Children of the Light*: And it is given them not only to believe, but to suffer for his Name. So this *Faith* and *Belief* is above all *Faiths* and *Beliefs*, which change, like the *Moon*. And God's *People* are an holy Nation, a peculiar *People*, a spiritual *Houhold*, and *Royal Priesthood*, offering up spiritual *Sacrifice*.

'fice to God, by Jesus Christ; and are zealous of righteous, god- 1686.
 'ly, good works: and their Zeal is for that which is of God, 
 'against the Evil, which is not of God. And Christ took upon London.
 'him the Seed of Abraham; he doth not say, the corrupt Seed
 'of the Gentiles: So according to the Flesh, he was of the holy
 'Seed of Abraham and of David; and his holy Body and Blood
 'was an Offering, and a Sacrifice for the Sins of the whole
 'World, as a Lamb without blemish, whose Flesh saw no Cor-
 'ruption. And so by the one Offering of himself in the New
 'Testament and New Covenant, he has put an end to all the Of-
 'ferings and Sacrifices amongst the Jews in the Old Testament.
 'And Christ, the holy Seed, was crucified, dead and buried, ac-
 'cording to the Flesh, and raised again the third day; and his
 'Flesh saw no Corruption. Though he was crucified in the Flesh,
 'yet quickened again by the Spirit, and is alive, and liveth for
 'evermore; and hath all Power in Heaven and Earth given to
 'him, and reigneth over all: and is the One Mediator betwixt
 'God and Man, even the Man Christ Jesus. And Christ said, He
 'gave his flesh for the life of the World: And the Apostle saith;
 'His Flesh saw no Corruption: So that which saw no Cor-
 'ruption, he gave for the life of the corrupt World, to bring
 'them out of Corruption. And Christ said again, He that eateth
 'my Flesh, and drinketh my Blood, hath eternal life: for my Flesh
 'is Meat indeed, and my Blood is Drink indeed. And he that eat-
 'eth my Flesh, and drinketh my Blood, dwelleth in me, and I in him.
 'And he that eats not his Flesh, and drinks not his Blood, which
 'is the life of the Flesh, hath not Eternal Life. Now, as the A-
 'postle saith, All died in Adam: Then all are dead. Now all
 'coming spiritually to eat the Flesh of Christ, the second Adam,
 'and drink his Blood; his Blood and Flesh gives all the Dead in
 'Adam life, and quickens them out of their sins and trespasses,
 'in which they were dead: and so they come to sit together in
 'the heavenly places in Christ Jesus, and so are living Members
 'of the Church of Christ, that he is the Head of; and are clo-
 'thed with the Sun, the Sun of Righteousness, the Son of God, that
 'never changes, and have the changeable Moon under their feet,
 'and all changeable, worldly things and inventions, and works of
 'mens hands; and do see the People, how that they do change
 'from one Worship to another, and from one Religion to ano-
 'ther, and from one Way to another, and one Church to ano-
 'ther, and yet their hearts are not changed. And the Letter of
 'Scripture is read by the Christians, like the Jews; but the My-
 'stery is hid: They have the Sheeps-clothing, the outside, but are
 'inwardly ravened from the Spirit, which should bring them
 'into the Lamb's and Sheep's Nature. The Scripture saith, All the
 'Uncircumcised must go down into the Pit: And therefore all must
 'be Circumcised with the Spirit of God, which puts off the Body
 'of Death, and Sins of the Flesh, that came into Man and Wo-
 'man by their Disobedience, and transgressing of God's Com-
 'mands. I say, all must be Circumcised with the Spirit, which
 'puts off the Body of Death and Sins of the Flesh; before they
 'come

1686. 'come up into *Christ*, their *Rest*, that never fell, and be clothed
 'with him, the *Sun of Righteousness*.


London

G. F.

Kingston. Towards the *latter End* of this Year I went down to *Kingston* to visit *Friends* there; and stay'd some time at my Son *Rouse's* near *Kingston*. While I was there, I writ a *Paper* concerning the *Falling away* foretold by the *Apostle Paul*, 2 *Thess.* 2.3. Which *Paper* was, as followeth:

'THE *Apostle* saith, that there must be a *Falling away* first, before the *Wicked one*, and *Man of sin*, the *Son of Perdition* be Revealed, which betrayeth *Christ within*, as the *Son of Perdition* betrayed *Christ without*: And they, that betray *Christ within*, crucifie to themselves *Christ afresh*, and put him to open shame. Before the *Apostles* deceased, this *Man of Sin* and *Son of Perdition* was revealed: for they saw the *Antichrist* come, and *false Prophets*, and *false Apostles*, and *Deceivers* come, having a *Form of Godliness*, but denied the *Power* thereof. They saw the *Wolves* dressed in the *Sheep's Clothing*, and such as went in *Cain's*, *Corah's* and *Balaam's* way, and *Jezabel's*; and the *Whore of Babylon*, the *Whore of Confusion*, the *Mother of Harlots*, and such as were *Enemies* to the *Cross of Christ*, that served not the Lord *Jesus Christ*, but their own *Bellies*. These *Christ* saw, should come, and said, *If it were possible, they should deceive the Elect*; and commanded his *Followers* not to go after them: And the *Apostle* said, *Turn away from such*; and *Christ* and his *Apostles* warned the *Church of Christ* of such. And now in this day of *Christ*, and his *Gospel*, after the long *Night of Apostacy* from the *Light*, and *Grace*, and *Truth*, and *Life* and *Spirit* of *Christ Jesus*, the *Son of Perdition*, the *wicked One*, the *Man of Sin* is revealed again; and the inwardly ravening *Wolves* in *Sheep's clothing*, and the *Spirit of Cain*, *Corah*, *Balaam*, *Jezabel*, the *Antichrists*, *false Prophets*, and *false Apostles*, and such as are *Enemies* to the *Cross of Christ*, who serve not the Lord *Jesus*, but their own *Bellies*; and crucifie *Christ* to themselves, and put him to open shame. This *Spirit* have we seen in this *Gospel-day* of *Christ*: but *Christ* will consume them with the *Spirit* of his *Mouth*, and destroy them with the *Brightness* of his *Coming*. But *God's People*, whom he hath chosen unto *Salvation* in *Christ* from the beginning, through the *Sanctification* of the *Spirit*, and the belief of the *Truth*, stand stedfast in *Christ Jesus*; and are thankful to *God*, by and through his *Son*, their *Rock* and *Salvation*, who is their *Happiness*, and eternal *Inheritance*.

'The *Apostle* saith, *Ye were as Sheep going astray*; but are now returned to the *Shepherd* and *Bishop* of your *Souls*. So, when *People* are returned to *Christ*, their *Shepherd*, they do know his *Voice*, and follow him; and are returned to the *Bishop* of their *Souls*:

'Souls: and then they do believe in him, and receive *Wisdom* 1686.
'and *Understanding* from him; who is from above, heavenly and 
'spiritual. Then they do *Act* like spiritual and holy Men and *Kingston*.
'Women; and come to be *Members* of the *Church* of Christ:
'and then a spiritual *Care* cometh upon the *Elders* in Christ,
'that all the *Members* do walk in Christ, and in his *Light*,
'*Grace*, *Spirit* and *Truth*, that they may adorn their *Confession*
'and *Profession* of Christ; and see, that all do walk in the *Order*
'of the holy Spirit, and the everlasting Gospel of Peace, Life and
'Salvation. And this *Order* keeps out of *Confusion*: for the Go-
'spel of Peace, the Power of God was, before *Confusion* was.
'And all the Heirs of the Gospel are Heirs of its *Order*, and are
'in this Gospel, which brings Life and Immortality to Light in
'them; by which all Men and Women may see their *Work* and
'*Services* in it, to look after the *Poor*, *Widows* and *Fatherless*,
'and to see, that nothing be *lacking*: and that all do honour
'the Lord in their *Lives* and *Conversations*.

'When the whole *House* of *Israel* were in their *Graves* and
'*Sepulchres*, and were called, *The scattered, dry Bones*, yet they
'could *speak*, and say; *Their Bones were dry, their Hope was lost*,
'(or they were without Hope) and they were cut off: so that they
'were *Alive* outwardly, and could *speak* outwardly. So, that
'which is called *Christendom*, may very well be called, *The scat-*
'*tered dry Bones*, and they be said to be in their *Graves* and *Se-*
'*pulchres*, dead from the heavenly Breath of *Life*, and from the
'*Spirit* and Word of Life, that gathereth to God: Though they
'can *speak*, and are *Alive* outwardly; yet they remain in the
'*Congregations* or *Churches* of the *Dead*, that want the virtue
'of *Life*. For the *Jews*, whom God poured his *Spirit* upon, and
'gave them his *Law*; when they rebelled against the *Spirit* of
'God, and turned from God and his *Law*, then they came to be
'*dry, scattered Bones*, and were turned into their *Graves* and *Se-*
'*pulchres*. And so *Christendom*, that is turned from the *Grace*,
'and *Truth*, and *Light* of Christ, and the *Spirit*, that God poureth
'upon all flesh, they are become the *scattered, dry Bones*, and are in
'their *Graves* and *Sepulchres*; and are the *Congregations* or *Churches*
'of the *Dead*, though they can *speak*, and are *Alive* outwardly.

'Christ saith, *I am come, that they might have life, and that*
'*they might have it more abundantly*: And he gave his flesh for the
'*life of the World*. And he saith, *I am the Resurrection and the*
'*Life*; and, *I am the Way, the Truth and the Life*: No man com-
'eth unto the Father, but by me. And Christ is the quickening
'*Spirit*: All being dead in *Adam*, they are to be quickened and
'made alive by Christ, the *second Adam*. And when they are quickened
'and made alive by him, then they do *Meet together* in the Name of
'*Jesus Christ* their Saviour, who died for their Sins, and is risen
'for their *Justification*; and so was *dead*, and is *alive* again,
'and liveth for evermore. And all, whom he hath quickened
'and made alive (even all the *living*) do *Meet* in the Name of
'*Jesus*, who is alive, and he, their living *Prophet*, *Shepherd* and
'*Bishop*, is in the midst of them; and is their living Rock and

Rrrrr

'Foun-

3686. Foundation, and a living *Mediator* between them, and the living
 w God. And so the *Living* do praise the living God through Je-
 Kingston. sus Christ, through whom they have Peace with God. And so
 'all the *Living* have Rest in Christ, their *Life*; and he is their
 'Sanctification, and their Righteousness, and their Treasure of
 'Wisdom, Knowledge and Understanding, which is spiritual and
 'heavenly. And he is the spiritual Tree and Root, which all
 'the Believers in the *Light* (the *Life* in Christ) that do pass
 'from the death in Adam to the *Life* in Christ, and overcome
 'the World, and are born of God, are grafted into; even Christ,
 'the heavenly Tree, which beareth all the spiritual Branches or
 'Grafts. So these do Meet in his Name, and are gathered in
 'him; and do sit together in heavenly places in Christ Jesus,
 'their Life, who hath quickened and made them alive. And so
 'all the *Living* do worship the living God in his holy Spirit and
 'Truth, in which they Live and Walk. And into this *Worship*
 'the foul, unclean Spirit, the Devil, cannot get; for the holy
 'Spirit and Truth is over him, and he is out of it: This is the
 'standing *Worship*, which Christ set up in his *New Covenant*.
 'And they that are quickened, and made alive by Christ, are
 'the living Stones, and living Members, and spiritual Household
 'and Church, or Congregation of Christ; who is the living Head
 'and Husband. And they that are quickened, and made alive by
 'Christ, are a living Church, and have a living Head; and are
 'come from the Congregations or Churches of the Dead in Adam,
 'where Death and Destruction talks of God, and of his Pro-
 'phets and Apostles, in their Wisdom, that is below, and earth-
 'ly and devilish, and in the knowledge, that is brutish, and in
 'the understanding, that comes to naught. For what they know,
 'is natural, by their natural Tongues, and Arts, and Sciences;
 'in which they corrupt themselves. This is the state of the
 'Dead in Adam: But the Quickened, and they that are made a-
 'live by Christ, do discern between the *Living* and the *Dead*.

Kingston upon Thames, the
 12th Month, 1684.

G. F.

While I was at Kingston, I writ also another Paper, shewing;
 That the Lord in all Ages called the Righteous out from amongst
 the Wicked, before he destroyed them. Which Paper here fol-
 lows:

'Noah and his Family were called into the Ark, before the
 'Old World was destroyed with the Flood of Water: And
 'all the Faithful Generation, that lived before, were taken away,
 'and died in the Faith, before that Flood of Destruction came up-
 'on the wicked Old World.

'The Lord did call Lot out of Sodom, before he did destroy and
 'consume it, and the Wicked there.

Christ

'Christ said; *It cannot be, that a Prophet perish out of Jerusa-* 1686.
 'lem: and he said; O Jerusalem, Jerusalem, *which killest the Pro* ~~~~~
 'phets, and stonest them that are sent unto thee, how often would I Kingdon.
 'have gathered thy Children together, as a Hen gathereth her Brood
 'under her Wings! but ye would not, Luke 13. 33, 34. And Christ
 'said unto the Jews; Therefore also said the Wisdom of God, I will
 'send them Prophets and Apostles, and some of them they shall slay
 'and persecute; that the blood of all the Prophets, which was shed
 'from the Foundation of the World, may be required of this Gene-
 'ration; from the blood of Abel, unto the blood of Zacharias, which
 'perished between the Altar and the Temple. Verily, I say unto you,
 'it shall be required of this Generation, Luke 11. 49, 50 51. And
 'Christ said to the Jews; Behold, your Houses shall be left unto you
 'desolate, Matth. 23. 34, &c. And Christ told his Disciples, that
 'the Temple at Jerusalem should be thrown down, and there
 'should not be one stone left upon another, that should not be
 'thrown down, Matth. 24. 2. And Christ said to his Disciples,
 'that he must go to Jerusalem, and suffer many things of the Jews,
 'Elders and Chief Priests, and be killed; and be raised again the
 'third day, Matth. 16. 21. And Christ said, When ye shall see Je-
 'rusalem compassed with Armies, then know, the desolation ther-
 'of is nigh. And he foretold, that the Jews should fall by the
 'Edge of the Sword, and should be led away Captive into all Na-
 'tions; and Jerusalem should be trodden down of the Gentiles, Luke
 '21. 20, 24. Here ye may see, how Jerusalem was often warn-
 'ed by Christ, and how often he would have Gathered them, but
 'they would not, before they were scattered over or into all Nati-
 'ons, and their Houses left desolate, and their Temple and Jeru-
 'salem besieged with Armies, and destroyed, and thrown down.
 'And though the Disciples and Apostles of Christ did Meet, with
 'the Elders and Church, at Jerusalem, after Christ was risen; yet
 'Eusebius reporteth in his Ecclesiastical History, That the Christians
 'at Jerusalem had a Vision, or a Revelation to depart out of Jeru-
 'salem. And they being fore-warned also by Christ, that When
 'they should see Jerusalem compassed with Armies, its Desolation
 'was nigh; and that the Temple should be thrown down, and not one
 'stone left upon another; 'Tis said, that the Christians did depart
 'out of bloody Jerusalem, before it and the Temple were destroy-
 'ed by Titus, the Emperour, who besieged it with his Armies:
 'who was of the Gentiles, and destroyed the Temple and Jerusa-
 'lem, as Christ had fore-spoken to his Disciples, because of the
 'Wickedness of the Jews, and the Innocent Blood, that they had
 'shed in it. And so the Lord called his People out of bloody
 'Jerusalem, before he destroyed it. And it is said, that Titus
 'did destroy the Temple and Jerusalem about Two and forty years,
 'after they had Crucified Christ, and he was risen again; and
 'that with so great a destruction, that the Jews never did build
 'again the City Jerusalem, nor the Temple (as Sodom was never
 'built again, nor the Cities of the Old World:) But the Jews
 'for above these Thousand years have been, and are a scattered
 'People in all Nations to this day; and Christ (whom they Cruci-
 fied)

1686. *sed*) and his *Doctrine* is preached, and set over them: and the
 ~~~~~ *Gentiles*, whom they hated, have *Received*, and do *Receive him*  
 Kingston. and his *Doctrine*, and do praise God for it through *Jesus Christ*,  
 Amen.

And God called his People out of *Egypt*, after he had poured  
 out his *Ten Plagues* upon the *Egyptians*; when he had destroyed  
 the *First Birth* of *Egypt*, then the Lord brought his People out  
 of *Egypt*. And after the Lord had clearly brought his People  
 out of *Egypt*, then the Lord destroyed *Pharaoh*, and all his *Hosts*  
 and *Chariots*.

And John saith, that he heard a *Voice*, saying; Come out of  
 her my People (to wit, out of *Babylon*, the false Church) that  
 ye be not Partakers of her sins, and that ye receive not of her  
 plagues: for her sins have reached to Heaven, and God hath re-  
 membered her Iniquities, Rev. 18. 4, 5. Here ye may see, that  
 God did call his People out of *spiritual Babylon*, before the Lord  
 destroyed her, and cast her down, to be utterly burnt with fire,  
 ver. 8, 9. and 21.

Was not *Nebuchadnezzar's* Empire thrown down and ended  
 by *Cyrus* and *Darius*, who were of the Seed of the *Medes*, be-  
 fore *Cyrus* and *Darius* gave forth their *Proclamations* for all the  
 Jews to go into their own Land, out of *Babylons* Captivity?  
 And was there not a *Prophecy* of *Cyrus*, That he should subdue  
 Nations, and that the Lord would loose the Loins of Kings before  
 him, and break in pieces the Gates of Brass, and cut in sunder the  
 Barrs of Iron, and open the two-leav'd Gates; and that the Gates  
 should not be shut? And the Lord said; This is for Jacob, my  
 Servant's sake, and for Israel mine Elect, *Isai* 45. And was not  
 this fulfilled in *Cyrus's* and *Darius's* time? For did not then the  
 Jews go out of Captivity into their own Land, *Ezra* 1. 2, 3, 4.  
 and ch. 6. 1. and 12. and *Isa* 44. 28. and 45. 13. And was not  
 this *Prophecy* of *Isaiah* fulfilled, when the Children of *Israel* came  
 out of *Babylon*? And were not the *Assyrians*, that carried away  
 the Ten Tribes, subdued? and the *Babylonians*, that carried  
 away the Two Tribes, were they not subdued in the days of  
*Cyrus* and *Darius*, in whose days the Loins of Kings were loosed,  
 and the two-leav'd Gates of Brass and Iron were opened? and so  
 had not *Israel* and *Jacob* their Liberty by them in their days,  
 to go into their own Land?

And here in *England*, was it not observed, that most of the  
 honest and sober People were turned out of the Army, and their  
 Commissions, Offices and Places taken from them, because they  
 could not join with Others in their Cruelty and Persecuting?  
 And Others laid down their Commissions themselves, and came  
 out from amongst those Persecutors, before they were overthrown,  
 and brought to Confusion. All that are Wise, see these things, and  
 learn by such Examples and Way-marks, to shun such Bogs. And  
 the Righteous are safe, that do keep in Christ, their everlasting San-  
 ctuary, that changes not; in whom they have Rest and Peace with  
 God, Amen.

Kingston the 29th of the  
 12th Month, 1687.

G. F.  
 While



While I was at *Kingston*, one day, as I was meditating on the *Things* of God, some particular *Observations* arose in my mind, *Kingston*, concerning the *first*, and the *second* or *last Adam*. As that —

‘THE *First Man Adam* was made on the *Sixth day* of the *Week*; and *Christ*, the *Second Adam*, was Crucified on the *Sixth day* of the *Week*.

‘The *first Adam* was betrayed by the *Serpent* in the *Garden of Eden*: And *Christ* our Saviour, the *second Adam*, was betrayed by *Judas* in a *Garden* near *Jerusalem*.

‘*Christ* arose from the *dead* on the *First-day* of the *Week*; and they that do believe on him, are entred into *Christ*, their *Rest*: The *Christians* do *Meet* together to worship God on the *First-day* of the *Week*; and on the *First day* of the *Week* it was, that God said, *Let there be Light*, and *there was Light*. The *Jews Rest* was on the *Seventh-day* of the *Week*, which was given to the *Jews*, as a *Sign* of the *Eternal Rest* of the *Lord*, sanctifying them, after they came out of the *Land of Egypt*: for before that time the *Lord* had not given to *Man* and *Woman* his outward *Sabbath day* to keep, neither in the *Old World*, nor after in *Abraham’s* time, nor in *Isaac’s*, nor in *Jacob’s* time; until the *Jews* came out of *Egypt* to *Mount Sina* in the *Wilderness*. And then, there the *Lord* gave the *Law*, and his *Sabbath*, as a *Sign* in the *Old Covenant*, of *Christ* the *Eternal Rest* in the *New Covenant*: and they that believe, do enter into *Christ*, their *Rest*.

‘*Adam* the *first Man*, is the *Root*, from whence we all spring naturally: And *Christ* is called the *last*, or *second Adam*, because he is the *Beginning* and *Root* of all them, that are *spiritual*.

‘The *first Adam* was made a *living Soul*: And *Christ*, the *last Adam*, was made a *quickenings Spirit*.

‘*Christ* by the *Grace* of God tasted death for every *Man*, that they might all come into *Favour* with God; and that every *Tongue* should Confess, that *Jesus Christ* is *Lord*, to the *glory* of *God the Father*.

I writ also a *Paper* there, Concerning the *Two Seeds*, distinguishing the *Seed*, wherein the *Blessing* is received, from the *Seed* which the *Curse* remains upon. Of that *Paper* the following is a *Copy*.

‘THE *Lord* said to *Abraham*, In thy *Seed* shall all the *Nations* of the *Earth* be blessed, *Gen. 22. 18*. And thy *Seed* shall be as the *Stars of Heaven*, and as the *Sand*, which is upon the *Sea-shore*, and as the *Dust of the Earth*, that cannot be numbred, *Chap. 13. 16. and 15. 5. and 22. 17*. Now, in this *Seed* all *Nations* and *Families* of the *Earth* are blessed; but not in the *Seed* of *Evil Doers* and of *Falseness*, nor in the *Seed* of the *Adulterer* and the *Whore*, *Isa. 1. 4. and 57. 3, 4. for the Seed of the Wicked shall*

1687. *shall be cut off, saith the Lord, Psal. 37. 28. The Lord said to David, That his Seed should endure for ever, Psal. 89. 36. And again it is said, Psal. 102. 28. The Children of thy Servants shall continue, and their Seed shall be established before thee. Now ye may see, that here is a Distinction betwixt the Two Seeds: for the Seed of Evil Doers, and of the Adulterer and Whore, and of the Wicked shall be Cut off; and so it is not blessed. But Christ bruises the Head of the Serpent and his Seed, which he soweth in them, that do disobey and transgress God's Command, and rebel against God's good Spirit. This Wicked Seed of the Serpent is Curst, and is an Enemy to the Seed, in whom all are blessed: But Christ bruises the Head of this cursed Seed of Enmity, and destroys the Devil and his Works; and in his Seed are all blessed, and all are in Unity in this Seed. And all the Children of the Seed are the Children of the Kingdom of God, and of Christ, and are blessed with faithful Abraham: and who are of the saving, divine, precious Faith, are of Abraham, and walk in the Steps of the Seed and Faith of Abraham, and are blessed with him, yea, all Nations, and all the Families of the Earth.*

*And the Lord said to Abraham, Thy Seed shall be a stranger in a Land, that is not theirs, and shall serve them; and they shall afflict them Four hundred years: and that Nation, whom they shall serve, will I judge; and afterwards shall they (to wit, God's Seed) come out with great Substance, Gen. 15. 13, 14. Here ye may see, That which Afflicts God's Seed, he will judge, and did judge; for he did destroy the First-birth of Pharaoh, and overthrew him and his Host.*

*And an holy Man said; Except the Lord of Sabaoth had left us a Seed or Remnant, we had been as Sodom, &c. that is, destroyed and burnt. But in the Seed, which destroys the Devil and his Works, and bruises the Head of the Serpent and his Seed, are all Nations and Families of the Earth blessed.*

*Christ, according to the flesh, was of Abraham, and of David: for he took not on him the Nature of Angels, but the Seed of Abraham; in which Seed all Nations and Families of the Earth are blessed. And so they, that are of his Seed, are of the Generation of Christ; and so are Flesh of his Flesh, and Bone of his Bone.—Now, all Nations and Families of the Earth must be in this holy Seed, if they have the Blessings, and are blessed. And out of the Mouth of this Seed's Seed shall not God's Word depart; but shall Remain and abide in the Mouth of this Seed's Seed, in which they are blessed, Isa. 59. 21. So it is not the First-birth's talking of the Words of Christ, the Seed, in whose Mouth the Word of God doth not abide, that makes an outward Profession, like the Jews, that did kill and persecute the Prophets, and crucified Christ the Seed and Substance of the Law and Prophets, which the Jews professed in words, but they denied Christ, the Seed and Life. And all the Christians (so called) that do profess the Scriptures in Words, and are not in the Seed Christ, they are in the Confusion, and are like the Jews: And so, neither Jews nor Christians are blessed, except they be in Christ, the Seed of Life.*

But

‘ But though *Christ* is said to be of the *Seed of David*, and of *1687*.  
 ‘ *Abraham*, as his *Generation* is declared by *Matthew* and *Luke*; Kingston  
 ‘ yet *Christ* was not born of the *Will* of the *Flesh*, nor of the  
 ‘ *Will of Man*, but of *God*. For he was *Conceived* by the *Holy*  
 ‘ *Ghost*; and not by the *Will of Man*, but by the *Will of God*,  
 ‘ born of the *Virgin*, and supposed to be the *Son of Joseph*, but  
 ‘ was the *Son of God*: and his Name was called *Jesus*, because  
 ‘ he should *save his People from their sins*; and *Emanuel*, *God with*  
 ‘ us. And *Christ* took not upon him the *Nature of Angels*, but  
 ‘ the *Seed of Abraham* (as I said before) and so was made of the  
 ‘ *Seed of David* according to the *Flesh*; and declared to be the *Son*  
 ‘ of *God with Power*, according to the *Spirit of Holiness*, by the *Re-*  
 ‘ *surrection from the dead*, *Rom. 1. 4*. So the *Generation* of *Christ*  
 ‘ is a *Mystery*. And *Christ* saw his *Seed* or *Word* to grow up in  
 ‘ his *Disciples*; And *Christ* in you, the *hope of Glory*, the *Apostle*  
 ‘ calls The *Mystery*, which hath been hid from *Ages and Genera-*  
 ‘ *tions*; but now is made manifest to the *Saints*, or sanctified Ones,  
 ‘ *Col. 1. 26, 27*. Whom we preach; warning every *Man*, and teach-  
 ‘ ing every *Man* in all *Wisdom*, that we may present every *Man per-*  
 ‘ *fect in Christ Jesus*, *v. 28*. For in *Christ*, the *second Adam*, all  
 ‘ are made perfect and compleat; and in *Adam* in the *Fall*, all  
 ‘ are deformed and made imperfect: So out of *Christ* all *Mankind*  
 ‘ are Imperfect and Deformed: Let them paint, and dress them-  
 ‘ selves with the *Sheep’s Clothing*, and with the *Form of Godliness*,  
 ‘ of the *Prophets*, and *Christ’s* and his *Apostles* Words never so  
 ‘ much; yet if *Christ* be not in them, they are Uncompleat, Im-  
 ‘ perfect, Deformed, Reprobates. But the *Apostle* tells the *Church*  
 ‘ of *Christ*, *Ye are compleat in Christ*, which is the *Head of all Prin-*  
 ‘ *cipality and Power*, *Col. 2. 10*. (for he hath all *Power in Hea-*  
 ‘ *ven and Earth* given to him, *Matth. 28. 18*.) And so all the  
 ‘ *Saints* are made Perfect and Compleat in *Christ Jesus*; blessed be  
 ‘ the *Lord God* over all for ever, through *Jesus Christ*, *Amen, A-*  
 ‘ *men*.

Kingston, the 15th of the  
 1st Month, 1687.

G. F.

Quickly after this I returned to *London*, and continued there London.  
 a Month in the *Service* of the *Lord*; being daily exercised either  
 in publick Meetings, or more particular *Services* relating to the  
*Church of Christ*: as visiting such as were sick or afflicted, and  
 writing *Books* or *Papers* for the spreading of *Truth*, or refuting  
 of *Error*. Now as it was a time of general *Liberty*, the *Papists*  
 appeared more open in their *Worship*, than they were formerly  
 wont to do; and many unsettled People going to view them at  
 it, a great Talk there was of their *Praying to Saints*, and by *Beads*,  
 &c. Whereupon I writ a short *Paper* concerning *Prayer*; which  
 was as followeth:

‘ *Christ*



1687.

London.

‘*Christ Jesus*, when he taught his *Disciples* to pray, said unto them, *When ye do pray, say; Our Father, which art in Heaven, hallowed be thy Name, &c.* Christ doth not say, that they should pray to *Mary*, the Mother of Christ; nor doth he say, that they should pray to *Angels*, or to *Saints*, that were dead. Christ did not teach them to pray to the *Dead*, nor for the *Dead*. Neither did Christ or his *Apostles* teach the Believers to pray by *Beads*, nor to sing by *Outward Organs*: but the *Apostle* said; he would *Sing and Pray in the Spirit*: for the *Spirit* it self *maketh Intercession*; and the *Lord*, that *searcheth the heart, knoweth the mind of the spirit*.

‘To take *Counsel* of the *Dead*, was forbidden by the *Law* of *God*; but they were to take *Counsel* of the *Lord*: And he hath given *Christ* in the New Covenant, in his *Gospel-Day*, to be a *Counsellor* and a *Leader* to all his Believers in his *Light*. And Men are not to run to the *Dead* for the *Living*: for the *Law* and *Testimony* of *God* forbids it. Those *Jews*, that refused the running *Waters* of *Shiloh*, the *Floods* and *Waters* of the *Affyrians* and *Babylonians* came over them, and carried them into *Captivity*: And they that refuse the *Waters* of *Christ*, they are overflown with the *Flood* of the *World*, that lieth in *Wickedness*. They that asked *Counsel* of *Stocks* and *Stones*, their state was in the *Spirit* of *Error* and *Whoredom*; and they were gone a *whoring from God*, *Hof. 4. 12*. And they, that joined themselves to *Baal-Peor*, and ate the *Sacrifices* of the *Dead*, provoked the *Lord's Anger*, and brought the *Lord's Displeasure* upon them, *Psal. 106. 28, 29*. So here ye may see, The *Sacrifices* of the *Dead* were forbidden. The *Living* know that they shall die; but the *Dead* know not any thing, neither have they any more a *Reward*: for the *Memory* of them is *forgotten*, *Eccles. 9. 5*. *Wo to the rebellious Children*, saith the *Lord*, that take *Counsel*, but not of me; and that cover with a *Covering*, but not of my *Spirit*, that they may add *sin to sin*, *Isa. 30. 1*.

G. F.

When I had stay'd about a *Month* in *London*, I got out of *Town* again: For by reason of the many *Hardships* I had undergone in *Imprisonments*, and other *Sufferings* for *Truth's* sake, my *Body* was grown so *Infirm* and *Weak*, that I could not bear the *Closeness* of the *City* long together; but was fain to go a little into the *Country*, where I might have the benefit of the *fresh Air*. At this time I went with my Son-in-Law *William Mead*, to his *Country-House* called *Gooses* in *Essex* (about *thirteen miles* from *London*;) where I stay'd about *Two Weeks*: and among other *Services*, that I had there, I writ the following *Paper*; being—

Essex.  
Gooses.

A

*A Distinction between the True Offering and Sacrifice,  
and the False, in the Old and New Covenant.*

‘THE Lord saith, *He that sacrificeth to any God, save unto the Lord only, he shall be utterly destroyed*, *Exod. 22. 20.* So no God is to minded, nor sacrificed to, but the Lord God: It is death to Sacrifice to any other God, save the Lord. The Lord saith also, *Thou shalt not offer the blood of my Sacrifice with leavened Bread*, *Exod. 23. 18.* So that four, heavy Leaven must not be offered with the Lord's Sacrifice. And again the Lord saith; *Thou shalt not build an Altar of hewen stone: for if thou lift up thy Tool upon it, thou hast polluted it*, *Exod. 20. 25.* Therefore have a care of polluting the Altar with your own Tools, you that profess to offer the Spiritual Sacrifice.

‘Jonah said; *He would sacrifice unto the Lord with the voice of Thanksgiving*, when he was in the Fish's belly; and there he prayed unto the Lord, *Jonah 2.* For Jonah in the Whale's belly had no Lambs, nor Rams, nor outward Sacrifices to offer.

‘The Lord forbids his People to Sacrifice with Harlots, *Hosea 4. 14.* And the Lord forbids his People to offer Sacrifice of the Blind, Lame, Sick, or that which was deformed, or had any blemish; as in *Mal. 1.* and many other places. So they that offer Spiritual Sacrifice, must not offer the blind, lame, blemished or deformed Sacrifice to God.

‘The Scribe saith unto Christ, *To love God with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his Neighbour as himself, is more than all whole burnt Offerings and Sacrifices*, *Mark 12. 33.* And when Jesus saw, that he answered discreetly, he said unto him; *Thou art not far from the Kingdom of God*, *v. 34.* Now ye may see, to Love God, and their Neighbour as themselves, was more than their whole Burnt-Offerings and Sacrifices in the time of the Law: And therefore all Offerings and Sacrifices in the time of the Gospel, if there be not love to God, and to their Neighbour as themselves, avails nothing.

‘David said, *Let them sacrifice a Sacrifice of Thanksgiving, and declare his Works with rejoycing*, *Psal. 107. 22.* These are the Sacrifices that the Lord requires of his People, more than Outward sacrifices. And David said, *Let my Prayer be set forth before thee, as Incense; and the lifting up of mine Hands, as the Evening sacrifice*, *Psal. 141. 2.* So here David looks upon his Prayer to the Lord, and the lifting up of his Hands to him, to be accepted with the Lord, as much as the Outward Incense, and the Outward Evening Sacrifice. Again David says, *The sacrifices of God are a broken spirit: a broken and a contrite heart*, *O God, thou wilt not despise*, *Psal. 51. 17.* (See also *Isa. 57. 15.* and *chap. 66. 2.*) These be the Sacrifices that David said God would accept, and not despise; which are beyond the un-  
Sssss broken

1687. 'broken Spirit, and uncontrite heart, with Outward Offerings  
'and Sacrifices.

Goofes.

'The *Adversaries* of the *Jews* would have joined with them  
'towards the building of the *Temple*, saying unto them; *Let us*  
'*build with you, for we seek your God, as ye do; and we do sacri-*  
'*fice unto him.* But the *Jews* refused them, and said; *You have*  
'*nothing to do with us, to build an House unto our God,* *Ezra 4.*  
'*2, 3.* So here ye may see, that *God's People* refused their build-  
'ing with them, and their sacrifice. And *Solomon* saith, *The Sa-*  
'*crifice of the Wicked is an Abomination to the Lord,* *Prov. 15.8.*  
'(See also *Isa. 1. 11.* and *chap. 66. 3.*) *Solomon* also saith, *Bet-*  
'*ter is a dry Morfel, and quietness therewith, than an house full of*  
'*Sacrifices with strife,* *Prov. 17. 1.* Now let all *People* Consider,  
'what Good your house full of *Sacrifices* doth with strife, when  
'a dry Morfel, and Quietness therewith is better? And Consi-  
'der all *People*, If ye live in *Wickedness*, your *Sacrifice* is an A-  
'bomination to the Lord.

'Again, *Solomon* speaking of the *Sacrifice of Fools*, saith; *They*  
'*consider not, that they do evil,* *Ecclef. 5. 1.* *Fools* are such, as  
'do not walk in the *Spirit of God*, or begin in the *Spirit*, and  
'end in the *Flesh*, like the foolish *Galatians*: for the *Spirit of*  
'*God* is the *Spirit of Wisdom and Understanding*, and cannot  
'Join with the *Sacrifices of the Dead*, nor of the *Fools*, nor of  
'the *Wicked*, whose *Sacrifice* is *Abominable*; who grieve and  
'quench the *Spirit of God*: by which *Spirit of God* the *Spiritual*  
'and *Righteous* offer up *Spiritual Sacrifices*, acceptable to God by  
'*Jesus Christ*.

'The *Apostle Paul* saith, he was the *Minister of Jesus Christ*  
'*to the Gentiles, ministring the Gospel of God, that the offering up*  
'*of the Gentiles might be acceptable, being sanctified by the Holy*  
'*Ghost,* *Rom. 15. 16.* So ye may see, that all the acceptable  
'*Offerings and Sacrifices* to God must be sanctified by the *Holy*  
'*Ghost.* The same *Apostle* saith to the *Corinthians*; *Ye are bought*  
'*with a price: therefore glorifie God in your Body, and in your Spi-*  
'*rit, which are God's,* *1 Cor. 6. 20.* And to the *Romans* he saith;  
'*I beseech you, Brethren, by the Mercies of God, that you present*  
'*your Bodies a living Sacrifice, holy, acceptable unto God, which is*  
'*your reasonable Service,* *Rom. 12. 1.* Now this is the duty of all  
'true *Christians*.

'*Peter* also saith in his general *Epistle* to the *Church of Christ*;  
'*Ye also as lively stones, are built up a spiritual house, an holy*  
'*Priest-hood to offer up spiritual Sacrifices, acceptable to God by*  
'*Jesus Christ,* *1 Pet. 2. 5.* So every *Man and Woman* must  
'come to the *Spirit of God* in their own hearts, if they do  
'offer up *spiritual Sacrifices*, acceptable to God by *Jesus Christ*.  
'For as *Christ* saith, *Every Sacrifice shall be salted with salt,*  
'*Mark 9. 49.* And in the *Old Testament* ye may see, All  
'their outward *Offerings*, they were to season them with salt,  
'*Levit. 2. 13.* a Type and Figure of *Christ*, who gave himself  
'for us, an *Offering* and a *Sacrifice* to God, for a sweet-smelling  
'*savour,* *Ephes. 5. 2.* Therefore all his *People* must be baptized  
'with



'with the *Holy Ghost* and with *Fire*, that they may be salted 1687.  
 'with *Fire*, and every Sacrifice salted with *salt*, with the Spi-  
 'rit of *Grace*, that is poured upon all: so that they may offer <sup>Goofes.</sup>

'up this spiritual Sacrifice, acceptable to God by *Jesus Christ*.  
 'Samuel said to King *Saul*; *Hath the Lord as great delight in*  
 'Burnt-offerings and Sacrifices, as in obeying the voice of the Lord?  
 'behold, to obey is better than Sacrifice; and to hearken, than the fat  
 'of Rams, 1 Sam. 15. 22. So ye may see, All Offerings and Sa-  
 'crifices are nothing, if there be not an hearkening to the Lord  
 'in his Spirit, and an obeying of his voice. And Christ told  
 'the *Jews*, that were outward Sacrificers, that he would have  
 'Mercy, and not Sacrifice: and bid them Go and learn, what that  
 'meaneth, Matth. 9. 13.

Goofes, the 28th of the  
 2d Month, 1687.

G. F.

The beginning of the *Third Month* I returned to *London*, and continued there, till after the *Yearly-Meeting*, which began on the *sixteenth* of the *same*, and was very large; *Friends* having more freedom to come up out of the Countries to it, by reason of the general *Toleration* and *Liberty* now granted. The *Meeting* lasted several days; and at the Close thereof it was upon me to write the following *Lines*, to be dispersed amongst *Friends* every where, as — *A Word of Counsel and Caution* to them to walk circumspectly in this time of *Liberty*. London:  
Yearly-  
Meeting;

Dear Friends and Brethren in the Lord *Jesus Christ*,

'THE Lord by his *Eternal Arm* and *Power* having supported  
 'you in all your *Sufferings*, and great spoiling of *Goods*,  
 'and tedious *Imprisonments*, only for serving and worshipping the  
 'living God, that made you; who gave up *Wife* and *Children*, and  
 'Goods, and suffered the spoil of them, and *Imprisonment* for his  
 'Truth and Name's sake; And now the Lord, by his Infinite  
 'Power and Mercy, having been pleased to open the King's heart  
 'towards you, by which you are set at *Liberty* from the *Gaols*,  
 'and the *Spoilers* of your *Goods* are stopt, whereby ye may fol-  
 'low your *Callings* and *Husbandry*, and confess *Christ Jesus*; and  
 'call him Lord by the *Holy Ghost*, in your *Assemblies* and *Meet-*  
 'ings, without being cast into *Gaols*, or having your *Goods* spoil-  
 'ed. And now, Dear Brethren, a great Concern lies upon me  
 'from the Lord to Write unto you, That none may abuse this *Li-*  
 'berty, nor the Mercies of the Lord, but prize them: for there is  
 'great danger in time of *Liberty*, of getting up, and getting in-  
 'to *Ease*, and *Looseness*, and false *Liberty*. And now seeing, that  
 'ye have not the outward *Persecutors* to War withal in *sufferings*;  
 'with the spiritual Weapons keep down that, which would not  
 'be subject to Christ: that he, the *Holy One*, may reign in your  
 'hearts. So that your *Lives*, *Conversations* and *Words* may

Sssss 2

'preach

1687.

London.  
Tearly-  
Meeting.

‘preach Righteousness and Truth: That ye may all shew forth  
 ‘good *Ensamples* of true Believers in Christ, in *Vertue* and *Holi-  
 ness*, Answering that which may be known of God in all People,  
 ‘that ye are the *Sons* and *Daughters* of God; Standing fast in  
 ‘that righteous, holy *Liberty* in Christ, that just and holy *One*,  
 ‘that has made you free, over the loose or false; shunning the  
 ‘occasions of *vain Disputes*, and *foolish Questions* of Men of cor-  
 ‘rupt Minds: For the *Serpent* was the first *Questioner* of Eve,  
 ‘who drew her and *Adam* out of the *Truth*. Therefore as ye  
 ‘have received Christ, all *Live and Walk in him*, who bruises the  
 ‘Serpent’s Head, who is your safe Sanctuary; in whom ye have  
 ‘*Election*, *Reconciliation* and *Peace* with God. And therefore live  
 ‘in the *Peace*, which ye have from Christ, which is not of this  
 ‘World; and be at *peace* one with another, and seek the *peace*  
 ‘of all Men in Christ Jesus: for *blest are the Peace-makers*. And  
 ‘labour to exercise a good *Conscience* towards God, in obedience  
 ‘to him, in what he requires; and in doing to all Men the thing,  
 ‘that is *just* and *honest* in your *Conversations* and *Words*; giving  
 ‘no *Offence* to *Jew* nor *Gentile*, nor to the *Church* of God. So  
 ‘that ye may be as a *City* set on God’s *Sion-Hill*, which cannot  
 ‘be hid; and may be *Lights* to the *dark World*, that they may  
 ‘see your good *Fruits* and *Works* Righteous and Holy, and glo-  
 ‘rifie your Father, which is in Heaven: for he is glorified in your  
 ‘*bringing forth good Fruits*, as ye abide in Christ, the *Vine*, in  
 ‘this his day of *Life*, *Power* and *Light*, that shines over all.  
 ‘And therefore all you, that believe in the *Light*, walk in the  
 ‘*Light*, as Children of the *Light* and of Christ’s everlasting *Day*;  
 ‘that in the *Light* ye may have Fellowship with the *Father* and  
 ‘the *Son*, and one with another: keeping in the *Unity* of his  
 ‘holy *Spirit*, in the Bond of his holy *Peace*, in his *Church*, that  
 ‘he is Head of. And my desire is, that God’s *Wisdom* every  
 ‘where may be justified of her Children, and that it may be  
 ‘shewed forth in *Meekness*, and in the *Fear* of the *Lord* in this  
 ‘his Day, *Amen*.

G. F.

Edmun-  
ton  
South-  
street.  
Winch-  
more-hill.  
Berry-  
street.

By that time the *Tearly-Meeting* was over, I was very much  
*wearied* and *spent*: wherefore about a *Week* after the *Meeting* I  
 got out of Town to a *Friend’s* House a little beyond *Edmunt-  
 on*, where, and at *Southstreet* I abode some time, and had *Meetings*  
 amongst *Friends* there; and at *Winchmore-hill* and *Berry-street*.  
 And having my mind continually exercised in the *Things* of God,  
 the sense of his Infinite *Goodness* and *Mercy* to Mankind, in visi-  
 ting them, after they had transgressed and rebelled against him,  
 and providing a *Way* and *Means* for their *Return* to him again,  
 was very much upon me; And in the *Opening* of the *Spirit* of  
*Truth* I writ the following *Paper* on that Subject:

‘GOD

1687.

‘GOD, who made all Men and Women, though they have transgressed his *Commands* and *Laws*, and rebelled against him, and hated his *Light*, and grieved his *Spirit*, and walked despitefully against his *Spirit* of *Grace*; yet God, who is merciful, would have all to be saved, and come to the *knowledge* of the *Truth*. And all that come to the *Knowledge* of the *Truth*, must know it in their *inward parts*; I say, the *Grace* and *Truth*, which comes by *Jesus*, all that do *know* and *find*, do *know* and *find* it in their *hearts* and *inward parts*. And such do *find* the *hidden Man* of the *heart*, and the *Pearl*, and the *Leaven*, and the *lost piece of Silver*, and the *Kingdom* of *Heaven* *within*. For until all come to the *Light* and *Truth* in their *hearts*, they have been *strangers* to these things, in *Adam* in the *Fall*, from the *Image* of *God*, and his *Light*, *Power* and *Spirit*, and *Kingdom*. But *Christ*, that never fell, brings *Man* and *Woman* again, that follow him, to know these things, and to *know* the *Truth*, him the *Saviour*, and brings them into his *Image*, and his everlasting *Kingdom*.

‘The *Devil*, who is out of the *Truth*, tempted *Man* and *Woman* to disobey *God*; and so drew them into the *Fall* from the *Truth*. So it is the *Devil*, that hath stopped Mens *Eyes*, and *Ears* and *Hearts* from the *Truth*, who is called ‘The *God* of the *World*; who hath blinded the *Eyes* of *Infidels*, or *Heathen*. But *Christ*, who bruises the *Serpent’s Head*, and destroys the *Devil* and his *Works*, doth open Men’s *Hearts*, and *Eyes* and *Ears*, who is their *Saviour* and *Redeemer*, and giveth *Life Eternal* to his *People*, that obey him and his *Truth*. Blessed be the *Lord* for ever through *Jesus Christ*, who hath tasted *death* for all *Men*, to bring them out of the *death* of *Adam*; and is a *Propitiation* for the *sins* of the *whole World*, and gave himself a *Ransome* for all, to be testified of in due time. For as by *Adam’s* transgression and disobedience, *Death* and *Condemnation* came upon all *Men*; so by *Christ’s* Obedience unto *Death*, *Justification* of *Life* is come upon all *Men*: and *He that believeth in Christ*, hath *eternal life*; but *he that doth not*, is *condemned already*. But *God* would have all *Men* to be saved, and come unto the *knowledge* of the *Truth*, as it is in *Jesus*, who is their *Saviour*; and in him there is no *Condemnation*.

G. F.

After I had been a while here, I went to a *Monthly-Meeting* at *Enfield*, and from thence with some *Friends* to *Hartford*; *Enfield*. where I stay’d *three* or *four days*, visiting *Friends* both at their *Publick Meetings* on the *First-day* of the *Week*, and at their *Quarterly-Meetings* both of *Men* and *Women*: and good *Service* for the *Lord* I had amongst them. Then passing from thence to *Waltham-Abby*, I had a very good *Meeting* with *Friends* there; *Waltham-Abby*. and the *next day* went from thence to another place, to compose a *Difference*, which, for want of a right *Understanding* of each other, had happened between some *Friends*. I returned to *Waltham*.



1687. *Waltham* that night; and the next day went with some Friends to *Goofes*, which is *William Mead's* House in *Essex*.

*Waltham.* Here I stay'd some Weeks, yet was not Idle, but often visited  
*Essex.* the Meetings thereabouts: as at *Wanstead*, *Barking*, and at *John*  
*Goofes.* *Hardings*. And betwixt Meeting and Meeting I writ many things  
*Wanstead.* for spreading of Truth, and for the opening Peoples Understand-  
*Barking.* ings to receive it. One was a Paper, proving from the Scriptures,  
*Goofes.* that People must Repent, before they can receive the Gospel, and  
 the holy Spirit, and the Kingdom of God, or be baptized. And this was it.

‘**J**ohn the Baptist came Preaching in the Wilderness of Judea, saying; Repent ye: for the Kingdom of Heaven is at hand, Matth. 3. 2. And when John the Baptist was cast into Prison, Mark says; That Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: Repent ye, and believe the Gospel, Mark 1. 14; 15. Matthew also says; From that time Jesus began to preach, and to say, Repent, for the Kingdom of Heaven is at hand, Matth. 4. 17. And when Christ sent forth his Twelve Disciples, two and two, they went out, and preached, that Men should Repent, Mark 6. 12. Christ said to the Jews, Except ye Repent, ye shall all likewise perish, Luke 13. 3, 5. And when the Publicans and Sinners came to hear Christ, and the Pharisees and Scribes murmured, saying, This Man receiveth sinners, and eateth with them, Luke 15. 1, 2. Christ reproveth them by a Parable, and then told them; Joy shall be in Heaven over one sinner, that Repenteth, more than over ninety and nine just persons, which need no Repentance, ver. 7. And adds, There is Joy in the presence of the Angels of God over one sinner, that Repenteth, ver. 10. And Christ, after he was Risen, said unto his Disciples, That Repentance and Remission of sins should be preached in his Name among all Nations, beginning at Jerusalem, Luke 24. 47. Peter said unto the Jews, Repent, and be baptized every one of you in the Name of Jesus Christ, for the Remission of sins; and ye shall receive the Gift of the Holy Ghost, Acts 2. 38. And Paul said, The times of this Ignorance God winked at; but now commandeth all Men every where to Repent, Acts 17. 30. Simon Magus was called to Repentance, if he had regarded it, Acts 8. 22. And the Apostle Paul did preach at Damascus, and at Jerusalem, and throughout all the Coasts of Judea, and then to the Gentiles (turning them from Darkness to the Light of Christ, and from the Power of Satan to God) that they should Repent and turn to God, and do works meet for Repentance, Acts 26. 20.

‘Now here ye may see, that People must Repent, before they do believe, and are baptized, and before they receive the Holy Ghost, and the Kingdom of God; And they must Repent of their vain Life and Conversation, before they do receive the Gospel; and must be turned from Darkness to the Light of Christ, and from the power of Satan unto God, before they do receive his Holy Spirit, and his Gospel of Life and Salvation. The Lord doth command all Men every where to Repent, and do works meet for

‘for Repentance: So they must shew forth, that their *Lives* and 1687  
 ‘*Conversations*, and *Tongues* are changed; and that they do  
 ‘serve God in the Newness of Life, with new *Tongues* and new *Gooses*,  
 ‘*Hearts*.

Gooses the 6th Month,  
 1687.

G. F.

Another short Paper I writ about the same time, shewing;  
*Wherein God's People should be like unto him.* It was thus:

‘GOD is *Righteous*: and he would have his People to be  
 ‘*Righteous*, and to do *righteously*. And God is *Holy*: and  
 ‘he would have his People *holy*, and to do *holily*. And God is  
 ‘*Just*: and he would have his People to be *just*, and to do *just-*  
 ‘*ly* to all. God is *Light*: and his Children must walk in his  
 ‘*Light*. And God is an eternal, infinite *Spirit*: and his Children must  
 ‘walk in the *Spirit*. God is *Merciful*: and he would have his  
 ‘People to be *Merciful*. God's *Sun* shines upon the *Good* and the  
 ‘*Bad*, and he causes the *Rain* to fall upon the *Evil* and the *Good*:  
 ‘so should his People do *good* unto all. God is *Love*: and they  
 ‘that dwell in *love*, dwell in God. *Love* worketh no *Ill* to his  
 ‘Neighbour: therefore *Love is the fulfilling of the Law*, Rom. 13.  
 ‘10. And the *Apostle* saith, *All the Law is fulfilled in one word*,  
 ‘*even in this, Thou shalt love thy Neighbour as thy self*, Gal. 5. 14.  
 ‘*As the Father hath loved me, so I have loved you: continue ye in*  
 ‘*my love*, John 15. 9. This should be the practice of all God's  
 ‘People.

Gooses the 6th Month,  
 1687.

G. F.

And because most People would own and Confess, that  
 God's People should be thus; but few knew, how to come to  
 this state: Therefore in the Openings of the Spirit of Truth I  
 writ another short Paper, directing to *The right Way and Means*,  
*whereby People might come unto Christ, and so be made like unto God.*  
 That was thus:

‘CHRIST saith, *I am the Way, the Truth and the Life; no Man*  
 ‘*cometh unto the Father, but by me*, John 14. 6. And again,  
 ‘*No Man can come to me, except the Father, which hath sent me*,  
 ‘*draw him*, John 6. 44. Now, what is the *Means*, by which God  
 ‘doth draw People to his Son, but by his *holy Spirit*, who *pour-*  
 ‘*eth out of his Spirit upon all Flesh* (that is, all Men and Women.)  
 ‘And by this *holy Spirit* the holy and righteous God doth draw  
 ‘People from their Unrighteousness and Unholiness to *Christ*, the  
 ‘*righteous* and *holy* One, the great Prophet in his *New Covenant* and  
 ‘*New Testament*, whom *Moses* in the *Old Covenant* and *Testa-*  
 ‘*ment* said, God would raise up, like unto him, and whom Peo-  
 ‘ple should hear in all things: and they that would not hear him,  
 ‘should

1687.

Goofes.

'*should be Cut off.* Now they, that do not hear the *Son of God*,  
 'the great Prophet, do not mind the *drawing* of the *Father* by  
 'his *holy Spirit* to his *Son*: But they, that do mind the *drawings*  
 'of the good *Spirit* of the *Father* to his *Son*, the *Spirit* doth give them  
 'Understanding to know *God*, and *Jesus Christ*, which is *Eternal*  
 'Life. And then they do know, that *Jesus Christ* is the *Way*,  
 'the *Truth* and the *Life*, and that none can come unto *God*, but  
 'by and through his *Son Jesus Christ*; who is their *Shepherd* to  
 'feed them at his *Pastures* and *Springs of Life*; and his *Sheep*  
 'do know his *holy Voice*, in whom there was no *sin*, and in  
 'whose mouth there was no *guile*; and an *Hireling* they will not  
 'hear, for he careth not for the *Sheep*: for they are not the  
 '*Hireling's*, but *Christ's*; who hath laid down his *Life* for his  
 '*Sheep*. And he that *robs* and *steals* his Neighbour's *Words*,  
 'and climeth up another way, and entereth not by the *Door*, he  
 'is a *Thief* and a *Robber*: But *Christ* is the *Door* into his *Sheep-*  
 '*fold*, for his *Sheep* to enter in by. And so they know, that  
 'Christ is the *Bishop* of their *Souls*, to see, that they do not go  
 'astray from *God*, nor out of his *Pastures of Life*: And they do  
 'know, that *Christ* is their *Mediator*, and makes their *Peace*  
 'with *God*: And they do know, that *Christ* is their *High-Priest*,  
 'made higher than the *Heavens*, and hath died for their *sins*,  
 'and doth cleanse them with his *Blood*, and is risen for their  
 'Justification, and is able to the utmost to save all, that come to  
 'God by him.

Goofes, the 6th Month,  
 1687.

G. F.

Before I left this place, I writ another *Paper*, the Scope where-  
 of was to shew, by many *Instances* taken out of the holy *Scriptures*,  
 That the *Kingdom of God*, which most *People* talk of at a  
 distance, and refer altogether to another life, is in some measure to  
 be known and entred into in this life; but that none can know an  
 Entrance thereinto, but such, as are *Regenerated* and *Born again*.  
 Of that *Paper* the following is a *Copy*:

'*Christ* saith, Except a *Man* be *born again*, he cannot see the  
 '*Kingdom of God*, *John* 3. 3. That which is born of the  
 '*flesh*, is *flesh*; and that which is born of the *Spirit*, is *spirit*, ver. 6.  
 '(So, Except a *Man* be born of *Water* and of the *Spirit*, he can-  
 'not enter into the *Kingdom of God*, ver. 5. And *John*, writing  
 'to the seven *Churches* in *Asia*, calls himself their *Brother*, and  
 'Companion in *Tribulation*, and in the *Kingdom* and *Patience* of *Je-*  
 '*sus Christ*, *Rev.* 1. 9. Here you may see, that *John* was in  
 'the *Kingdom*; so, he was *born again*: for he did not only see  
 'the *Kingdom*, but was in it.

'And *John* saith; Behold, what manner of love the *Father* hath  
 'bestowed upon us, that we should be called the *Sons of God*: there-  
 'fore the *World* knoweth us not, because it knew him not, 1 *John*  
 '3. 1.



3. 1. And, Beloved, now are we the Sons of God, ver. 2. And, 1687. If ye know, that he is Righteous, ye know, that every one, that doth Righteousness, is born of him, Chap. 2. 29. And, Who-soever is born of God, doth not commit sin; for his Seed remaineth in him, and he cannot sin, because he is born of God, Ch. 3. 9. Again John saith, Let us love one another: for love is of God: and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love, Ch. 4. 7, 8. Again, Whosoever believeth, that Jesus is the Christ, is born of God, Ch. 5. 1. And, Whatsoever is born of God, overcometh the World: and this is the Victory, that overcometh the World, even our Faith, ver. 4. Were not these, that were Born of God, in the Kingdom of God? And seeing John says, Every one that doth Righteousness, is born of God; do not such see the Kingdom of God, that stands in Righteousness, and enter into it?

Peter, in his first general Epistle to the Church of Christ, saith; As new-born Babes desire the sincere Milk of the Word, that ye may grow thereby, 1 Pet. 2. 2. And he tells them, they were a Chosen Generation, a Royal Priesthood, an holy Nation, a peculiar People, that they should shew forth the praises of him, who had called them out of darkness into his marvellous light, ver. 9. And that, as lively Stones, they were built up a spiritual house, an holy Priesthood to offer up spiritual Sacrifices, acceptable to God by Jesus Christ, ver. 5. Did not these New-born Babes, these lively Stones, spiritual Household, Royal Priesthood, holy Nation and chosen Generation, who were called out of darkness into Christ's marvellous light, see, and enter into his holy Kingdom, being Heirs of the same? who were Born again, not of corruptible Seed, but of incorruptible, by the Word of God, which liveth and abideth for ever, 1 Pet. 1. 23. And had not such an Entrance ministred to them into the everlasting Kingdom of our Lord and Saviour Jesus Christ?

James, in his general Epistle to the Church of Christ, saith; Hath not God chosen the poor of this World, rich in Faith, and Heirs of the Kingdom, which he hath promised to them that love him? James 2. 5. The Apostle Paul saith; God sent forth his Son, made of a Woman, &c. to redeem them that were under the Law; that we might receive the Adoption of Sons: And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a Servant, but a Son; and if a Son, then an Heir of God through Christ, Gal. 4. 4, 5, 6, 7. The same Apostle saith; As many as are led by the Spirit of God, they are the Sons of God: And tells the Saints at Rome, Ye have received the Spirit of Adoption, whereby we cry, Abba, Father. The Spirit it self beareth witness with our spirit, that we are the Children of God: And if Children, then Heirs; Heirs of God, and Joint-heirs with Christ: if so be we suffer with him, that we may be also glorified together (namely with Christ) Rom. 8. 14, 15, 16, 17. Now seeing, they are the Sons of God, that are led by the Spirit of God, and the Spirit beareth witness unto their Spirit, that they are the Children

T t t t t

'of

1687. of God, and Heirs of God, and Joint-heirs with Christ: Are not  
 Coofes all these Children of God Heirs of the righteous, glorious King-  
 dom of God? and do they not see it, and enter into it?

'The Lord saith in *Hosea* 1. 10. *Where it was said unto them, Ye are not my People; there it shall be said unto them, Ye are the Sons of the living God.* Did not this relate to the Gospel-days of the New Covenant? see *Rom.* 9. 26. And what the Lord said by the Prophet *Jeremiah*, *Ch.* 31. 1. the *Apostle* applies to the Gospel-days, and says; *Be ye separate, saith the Lord, and touch not the Unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty,* 2 *Cor.* 6. 18. Are not these the Children, that see, and enter into the righteous Kingdom of God, that separate from that which is Unclean, and touch it not?

'The Lord saith also by *Isaiah*: *I will say to the North, Give up; and to the South, Keep not back: Bring my Sons from far, and my Daughters from the ends of the Earth,* *Isa.* 43. 6. Then doth not he bring them to his Kingdom of Glory, that stands in Righteousness and Peace, and Joy in the Holy Ghost?


'And the Lord said to *Job*, *When the Morning-stars sang together, and all the Sons of God shouted for Joy,* *Job* 38. 7. Where did these Sons of God shout for joy? Was it not in his Kingdom of Glory?

'Christ saith, *The least in the Kingdom of God is greater than John,* *Luke* 7. 28. And in *Chap.* 16. 16. he says, *The Law and the Prophets were until John: since that time (viz. since the Law, and the Prophets, and John) the Kingdom of God is preached, and every Man presseth into it.*

The good seed are the Children of the Kingdom, *Matth.* 13. 38. And the righteous shall shine forth, as the Sun, in the Kingdom of their Father, ver. 43. And Christ said unto his Disciples; *Unto you it is given to know the Mysteries of the Kingdom of God,* *Mark* 4. 11. And Christ lifted up his Eyes upon his Disciples, and said; *Blessed be ye poor: for yours is the Kingdom of God,* *Luke* 6. 20. And the Apostles preached the Kingdom of God. These were Born again: that saw and knew the Kingdom of God, preached it.

'Christ said to his Disciples; *Fear not, little Flock, for it is your Fathers good pleasure, to give you the Kingdom,* *Luke* 12. 32. And, *I appoint to you a Kingdom,* said Christ, *as my Father hath appointed to me,* *Chap.* 22. 29. The Lord said; *He that overcometh, shall Inherit all things: and I will be his God, and he shall be my Son,* *Rev.* 21. 7. And John saith; *I have written unto you, Young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked One,* 1 *John* 2. 14. And Christ, by whom are all things, is said *To bring many Sons to Glory,* *Hebr.* 2. 10.

'Christ said, *Wo unto you Scribes and Pharisees, Hypocrites; for ye shut up the Kingdom of Heaven against Men; for ye neither go in yourselves, neither suffer ye them, that are entering, to go in,* *Matth.* 23. 13. He also said, *Wo unto you Lawyers; for ye have*

'have taken away the Key of Knowledge: ye entred not in your  
 'selves; and them that were entring in, ye hindred, Luke 11. 52.   
 'Christ gives unto his Children the Keys of the Kingdom, his  
 'Spirit: but the Scribes, and the Pharisees, and the Lawyers,  
 'great Professors, who were erred from the Spirit, like the great  
 'Professors in our Age, that scoff at the Spirit, and draw Peo-  
 'ple from the Spirit of God within, these shut up the Kingdom  
 'from Men, and draw People from the Key of Knowledge, and  
 'the Key of the Kingdom. For no Man knows the things of God,  
 'but by the Spirit of God; for the Things of God are spiritually  
 'discerned. So the Spirit is the Key, by which the Kingdom of  
 'God, and the Things of God are revealed, and discerned, and  
 'known, according to 1 Cor. 2. 10, 11, 13, 14. The Apostle  
 'names some in his Epistle to the Colossians, and says; These are  
 'my Fellow-workers unto the Kingdom of God, Col. 4. 11. And he  
 'tells that Church, that God hath delivered us from the power of  
 'darkness, and hath translated us into the Kingdom of his dear Son,  
 'Chap. 1. 13. So ye may see, these were born again, that were  
 'translated into the Kingdom of Christ; and were Fellow-workers  
 'unto the Kingdom of God.

'Christ exhorts his Disciples to Love, and to do Good; that  
 'they might be the Children of their Father, which is in Hea-  
 'ven, Matth. 5. 45. And he bids them be perfect, even as their  
 'Father, which is in Heaven, is perfect, ver. 48. And the A-  
 'postle saith to the Church at Philippi; That ye may be blameless  
 'and harmless, the Sons of God, without Rebuke, in the midst of a  
 'crooked and perverse Nation; amongst whom ye shine, as Lights  
 'in the World, holding forth the Word of Life, &c. Phil. 2. 15,  
 '16. And writing to the Church of the Thessalonians, he puts  
 'them in mind, how he had exhorted them, That they would  
 'Walk worthy of God, who had called them into his Kingdom and  
 'Glory, 1 Theff. 2. 12.

'The Lord had promised by the Prophet Joel, that he would Pour  
 'out his Spirit upon all Flesh, and that Sons and Daughters should  
 'Prophecie; Old men should dream Dreams, and Young-men see Visi-  
 'ons, Joel 2. 28. Now the Cause, that Sons and Daughters,  
 'Hand-maids, Servants, Young-men and Old men have not these  
 'heavenly Visions, Dreams and Prophecies, is, because they are Er-  
 'red from the Spirit of God, which he poureth upon them:  
 'but as many as are led by the Spirit of God, are the Sons of  
 'God.

'John saith, Christ was the True Light, which lighteth every  
 'Man, that cometh into the World, John 1. 9. And that, As ma-  
 'ny as received him, to them gave he power, to become the Sons of  
 'God, ver. 12. which were born not of blood, nor of the will of the  
 'flesh, nor of the will of man, but of God, ver. 13. Now, the  
 'Reason, why People do not become the Sons of God, is, because  
 'they do not receive Christ. The Jews, the great Professors,  
 'which had the Promises, Prophecies, Figures and Shadows of him,  
 'they would not receive him, when he came. And now the  
 'Priests, and high Professors of Christ, they are so far from re-



1687. 'ceiving the *Light of Christ*, and believing in it, that they have  
 ~~~~~ hated the *Light*, and scoff at it, calling it a *Natural Conscience* ;  
 Gooses. 'and some have called it *Jack in the Lanthorn*. Such are not
 'like to become the *Sons of God*, nor to see the glorious *King-*
 'dom of *Christ*, which stands in *Righteousness*, *Peace* and *Joy*
 'in the *Holy Ghost*. For the *Light*, that shines in the heart,
 'gives the *Light of the Knowledge of the glory of God in the face of*
 '*Christ Jesus*. And they that do not receive *Christ Jesus*, but
 'hate his *Light* (which is the *Life* in him) and yet profess him
 'in words ; such neither know the *Children of the Light*, nor
 'true *Fellowship* in the *Light*, nor the *Kingdom of God*, that
 'stands in *Righteousness*, *Peace* and *Joy* in the *Holy Ghost* : but
 'by the *Light* they are condemned. And this is the *Condemnati-*
 '*on, that Light is come into the World, and Men love Darknes* ra-
 '*ther than Light, because their deeds are evil. For every one that*
 '*doth evil, hateth the Light, neither cometh to the Light, lest his*
 '*deeds should be reproved*, John 3. 19, 20. But the *Children of*
 '*the Light*, that walk in the *Light*, they come to heavenly *Je-*
 '*rusalem*, and to the *City of the living God*, and to the innu-
 'merable Company of *Angels*, and to the *general Assembly*, and
 '*Church of the First born*, that are written in *Heaven* ; and can
 'sing *Hallelujah* !

Gooses, the 2d of the
 7th Month, 1687.

G. F

London Having now been somewhat more than a *quarter of a Year*
 in the *Country*, I returned to *London*, somewhat better in *health*,
 than formerly ; having received much benefit by the *Country-*
Air. And it being now a time of *General Liberty*, and great
Openness amongst the *People*, I had much *Service* for the *Lord* in
 the *City* ; being almost daily at *Publick Meetings*, and frequently
 taken up in *Visiting Friends*, that were *sick*, and in other *Ser-*
vices of the Church. I continued at *London* about *Three Months* :
 and then finding my *strength* much spent, with continual labour-
 ing in the *Work of the Lord*, and my *Body* much stopped for
 want of *fresh Air*, I went down to my Son *Rouse's* by *Kingston* ;
 Kingston. where I abode some time, and visited *Friends* at *Kingston*.
 While I was there, it came upon me to write a *Paper* concern-
 ing the *Jews*, shewing ; *How by their Disobedience and Rebellion they*
lost the holy City and Land. By which *Example* the professing *Christians*
 may see, what they are to *Expect*, if they continue to *disobey*,
 and *provoke the Lord*. Of that *Paper* the *Copy* here follow-
 eth :

'THE Lord gave the *Jews* in the *Old Testament* the *Land of*
 'Canaan, and they built the *Temple* at *Jerusalem* to worship
 'in ; and it was called The *Holy Temple*, and *Jerusalem* was cal-
 'led The *Holy City*, and Canaan, The *Holy Land*. But when the
 '*Jews* rebelled against the *good Spirit*, which God gave them to
 'instruct

'instruct them, and rebelled against his Law, and set up Idols 1687.
 'and Images, and defiled the Land and the City; the Lord sent
 'his Prophets to Cry against them, and to bring them back again to his Kingdon.
 'Spirit, and to his Law, and so to God, to serve and worship
 'him, that they might not worship Images and Idols, the works
 'of their own hands. But instead of hearkening to God's Pro-
 'phets, they persecuted them; and at last killed his Son Christ
 'Jesus, and persecuted his Apostles. But Christ told the Jews,
 'that both their City and Temple should be laid Waste, and they
 'should be scattered over all Nations: And it was so, when Ti-
 'tus the Roman Emperour came, and took Jerusalem, and destroy-
 'ed the City and Temple; which was a Day of Vengeance upon
 'the Jews, for all their Idolatries, and their Wickedness, and for
 'the Innocent blood they had shed, both in City and Country: And
 'they were driven out of their own City and Land, and scatter-
 'ed over all Nations. And the Jews had never power to get
 'the Land since, nor to build Jerusalem, nor the Temple: But
 'the Turk hath both the Land of Canaan, and that which is
 'called, The City Jerusalem. Now, the Turk neither makes Ima-
 'ges, nor Worships Images: And so it is a just Hand of the
 'Lord, that he should be over the persecuting, Idolatrous Jews,
 'so that they cannot defile the Land of Canaan now with Images
 'and Idols, for the Turk hath it; who neither makes Images, nor
 'Idols, nor worships them. And the Jews must never hope, be-
 'lieve nor expect, that ever they shall go again into the Land
 'of Canaan, to set up an outward Worship at Jerusalem, and there
 'for their Priests to offer outward Sacrifices of Rams, Sheep and
 'Heifers, &c. for Burnt-Offerings: for Christ, the one Offering, hath
 'offered himself once for all; and by this one Offering he hath
 'perfected for ever, them that are sanctified. And Christ hath
 'changed the Priesthood of Aaron, that offered Sacrifices, which
 'was made after the power of a Carnal Commandment; but Christ
 'was made after the power of an endless Life, a Priest for ever,
 'who was holy and harmless, and separate from Sinners; and
 'is a Priest made higher than the Heavens. This is the Priest,
 'that gives power to all that receive him, to become the Sons
 'and Daughters of God: And Jerusalem, that is above, is the Mo-
 'ther of all the Sons and Daughters of God; which is free: but
 'Jerusalem that is below, is in bondage with her Children. And
 'they that are the Children of Jerusalem, that is above, do not
 'look down at Jerusalem, that is below; but they look at Jerusa-
 'lem that is above, which is their Mother. Christ said, Nei-
 'ther at Outward Jerusalem, nor in the Mountain of Samaria should
 'God be worshipped; but God should be worshipped in Spirit and in
 'Truth: for he is a Spirit, and such he seeks to worship him, John
 '4. This is the Worship, that Christ set up above Sixteen hun-
 'dred years ago: And therefore the Idolatrous Jews must never
 'think to Offer their outward Offerings and Sacrifices, nor set up
 'their outward Worship at Jerusalem, in the holy Land of Canaan
 'more. For Christ, by the Offering up of himself once for all
 'for the Sins of the whole World, hath ended all the Jews Of-
 'ferings;

1687. *ferings*; and changed the *Priesthood*, and the *Law*, by which it was made: and hath blotted out the Hand-writing of *Ordinances*, which commanded both *Priests* and *Offerings*, and triumphed over them. And so he is the *Offering* and *Sacrifice* of all the *Children* of the *New Testament*, and *New Covenant*, and heavenly new *Jerusalem*, that is above; and he is their *Prophet*, that openeth to them; and *Shepherd*, that feeds them; and *Bishop*, that oversees them; and *Priest*, that died for their *Sins*, and is risen for their *Justification*, and sanctifies them, and presents them to God. So he is the *one Mediator* betwixt *God* and *Man*, even the *Man Christ Jesus*.

Kingston, the 9th of the
10th Month, 1687.

G. F.

Guilford. After this I went from *Kingston* to *Guilford*, to visit *Friends* there, and stay'd three days with them; and had a large and very good *Meeting* there on the *First-day* of the *Week*. After which I came back to *Kingston* again, and tarried there about *Two Weeks* longer, visiting the *Friends*, and having *Meetings* amongst them, both at their *Publick Meeting-house*, and in their *Families*. Many things I writ, while I was now at *Kingston*; amongst which the following *Paper* was one:

'G O D so loved the *World*, that he gave his only begotten Son, that whosoever believeth in him, shall not perish (mark, not perish) but have everlasting life, John 3. 16. And again he saith; He that believeth on the Son of God, hath (mark, hath) everlasting Life, ver. 36. So these Believers have Everlasting Life, while they are upon the Earth. And, he that believeth on Christ, is not condemned: but he that believeth not, is condemned already, and the wrath of God abideth on him. And, He that beareth Christ's word, and believeth on God that sent him, hath (mark hath) everlasting life, and shall not come into Condemnation; but is passed from death (the death in the first Adam) to life (the life in Christ, the second Adam) John 5. 24. And that Meat, which Christ doth give, endureth unto Everlasting Life, as in John 6. 27. And the Water, that Christ doth give, shall be in him that drinks it, a Well of water springing up in to everlasting life, John 4. 14. Christ said to the Jews, Search the Scriptures, for in them ye think ye have eternal life; and they are they, which testify of me: And ye will not come to me, that ye might have life, John 5. 39, 40. Here ye may see, the Eternal Life is to be found in Christ, and not in the Scriptures, which testify of him, the Life. Christ's Sheep, that hear his Voice, and know and follow him, he gives unto them Eternal Life; and they shall not perish, neither shall any pluck them out of his hand. They shall not pluck Christ's Sheep, to whom he hath given Eternal life, out of his Eternal hand. Christ said to Martha, I am the Resurrection, and the Life: he that believeth in me,

'me, though he were dead (mark, though he were dead) yet shall 1687.
 'he live; (mark, live, though he were dead) and whosoever liveth,
 'and believeth in me, shall never die. Believest thou this? Mar-
 'tha said, Yea, Lord, John 25. 26. This is the true and substan-
 'tial Belief, which they that do believe, shall not perish, but
 'have Everlasting life. John saith, This is the Record, That God
 'hath given to us Eternal Life; and this Life is in his Son, 1 John
 '5. 11. The Life was manifested, and we (saith he) have seen
 'it, and bear witness, and shew unto you that Eternal life, which
 'was with the Father, and was manifested unto us, 1 John 1. 2. So
 'these were the Believers, that had Eternal Life in the Son of
 'God, and shewed it unto others. He that hath the Son, hath
 'life (saith John) and he that hath not the Son of God, hath not
 'life, 1 John 5. 12. Christ saith, Every one that hath forsaken
 'Houses, or Brethren, or Sisters, or Father, or Mother, or Wife,
 'or Children, or Lands for my Names sake, shall receive an hun-
 'dred fold, and shall inherit everlasting life, Matth. 19. 29. And
 'the Wicked, that do not receive Christ, shall go into everlast-
 'ing punishment: but the Righteous into everlasting life. And
 'the true Servants of God have their fruits unto holiness, and
 'their End is everlasting life. For the Wages of Sin is death: but
 'the Gift of God is everlasting life, through Jesus Christ our Lord.
 'And such have a Building of God, an House not made with hands,
 'eternal in the Heavens. Therefore I desire, that God's People
 'may endure all things, that they may obtain this Salvation,
 'which is in Christ Jesus, with Eternal Glory, a Glory, which
 'is Eternal: For Christ being made perfect, became the Author
 'of Eternal Salvation to all them, that obey him. And this E-
 'ternal Salvation is above an External Salvation: for they come
 'to receive an Eternal Inheritance, and live in the possession of
 'the everlasting Gospel of Joy, Comfort, Peace and Salvation;
 'having eternal and everlasting life in Christ Jesus, which shall
 'never die.

Kingston, the 6th of the
 11th Month, 1687.

G. F.

Another Paper I writ there, Concerning the Stone
 spoken of by Daniel, Chap. 2. which became a
 great Mountain, and filled the whole Earth;
 shewing, that thereby was set forth the King-
 dom and Power of Christ.

'When Christ, the Stone, that became a great Mountain,
 'and filled the whole Earth, had broke to pieces the
 'Head of Gold, and the Breast of Silver, and the Belly of Brass,
 'and the Legs of Iron, and the Feet part Iron part Clay (which
 'were the four Monarchies, to wit, the Babylonian and Mede, the
 'Persian, the Grecian, and the Roman) and had ended the out-
 'ward

1687. *ward Jews Typical Kingdom; Daniel saith, In the days of these Kings shall the God of Heaven set up a Kingdom, which shall never be destroyed, Dan. 2. 44. Christ saith; All Power is given unto me in Heaven and in Earth, Matth. 28. 18. And he saith, My Kingdom is not of this World, John 18. 36. And Christ is the Image of the Invisible God, the First-born of every Creature. For by him were all things created, that are in Heaven, and that are in Earth, visible, and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by him, and for him; and he is before all things, and by him all things consist, Col. 1. 15, 16, 17. Here ye may see, All things Consist by Jesus Christ, and all things were Created by Christ, and for him, whether they be things in Heaven, or things in Earth, visible or invisible, they were Created by him and for him; yea, Thrones, Dominions, or Principalities, or Powers, these were all created by him and for him. So Christ is King of Kings and Lord of Lords, Rev. 19. 16. And the Prince of the Kings of the Earth, Chap. 1. 5. And out of his Mouth goes a sharp Sword, with which he shall smite the Nations; and he shall rule them with a Rod of Iron: As the Vessel of a Potter shall they be dashed in pieces, who do not obey him, who is King of Kings and Lord of Lords. This is Christ, by whom all things were made, who doth rule the Nations, who saith; I am Alpha and Omega, the Beginning and the Ending, the First and the Last: So he is over all Nations, and above them all. Now we must understand, this Rod of Iron, by which Christ, who is the First and Last, doth rule the Nations, is a Figurative Speech of Christ, who is Ascended into Heaven, and is at the right hand of God; yet all Power in Heaven and Earth is given unto him, and All things were created by him and for him: So then, they are Christ's, and he hath power over all things; for all are his. So, as the Scripture saith, By me Kings Reign, and Princes decree Justice, Prov. 8. 15. But if they abuse his Power, and do not do Justice, as is decreed by Christ, the King of Kings and Lord of Lords, the First and the Last; they must feel and know the weight of his Rod of Iron, by which he will rule such, as abuse his Power, and do not do Justice (that is decreed by him) who hath all Power in Heaven and Earth given to him, and rules in the Kingdoms of Men.*

Kingston, the 11th
Month, 1687.

G. F.

Several other things I writ, while I was now at Kingston: for my Spirit being continually exercised towards God, I had many precious Openings of Divine Matters; and divers places of Scripture, both in the Old Testament and in the New, relating to a state of Regeneration, and Sanctification, &c. were brought to my remembrance by the holy Spirit: some of which I committed to writing, and were as followeth:

'They

1687

They that Touched the dead, were *unclean*, and were to be cleansed by the *Water of Purification*, Numb. 19. And they which touch the *dead Doctrines* or *Faiths*, and let them in, burden the pure, and defile and make themselves *unclean*; until the *Spring* of the *Water* of the *Word* do arise, and wash and cleanse them: for all the *Dead* in *Adam* in the *Fall* are *Unclean*, and they must be washed by *Christ*, in his *Blood* and *Water of Life*, who quickeneth, and makes alive.

A Dwarf might not come near, to Offer upon God's Altar; but he might eat of the *holy Bread*, that he might grow: Levit. 21. 20. &c. So the *New-born Babes* may eat of the *Milk* of the *Word*, that they may grow thereby and increase. And he that had any *Blemish*, might not come near to Offer upon God's Altar: neither might any thing be Offered upon God's Altar; that had any *Blemish*, or was *Unclean*, Lev. 21. And it is said, *The Ungodly shall not stand in the Judgment, nor Sinners in the Congregation of the Righteous*, Psal. 1. 5. But God standeth in the *Congregation of the Mighty*, Psal. 82. 1.

The Camp of God was to be kept Clean and Holy: All that, which was unclean, or defiled, was to be kept out of God's Camp in the *Old Testament*. And in the *New Testament*, all that is defiled and unclean, must be kept out of God's Kingdom; the new and heavenly *Jerusalem*, that is from above. All was to pass through the *Fire* (even of those things, that would bear the *Fire*) and to be purified by *Fire* and *Water*, before the People might come into God's Camp, Numb. 31. So all must be Circumcised, and Baptised with the *Holy Ghost* and with *Fire*; and be cleansed with the *Blood of Christ*, and washed with the *Water of the Word*, before they come into the Kingdom of God; and into heavenly *Jerusalem*.

The Apostle Paul saith, *We know, that if our earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens. For in this we groan, earnestly desiring to be clothed upon with our House, which is from Heaven, that mortality might be swallowed up of life;* 2 Cor. 5. 1, 2, 4. Here is [WE in the Earthly House of this Tabernacle;] which [We] are they, that have received *Christ*, and are become the *Sons of God*, and *New Creatures*, and *Children of the Light*, that do believe in *Christ's Light*: who have an *Eternal House* in the *Heavens*, where *Mortality* is swallowed up of *Life*; in which House from Heaven they will not groan.

And Peter said; *I think it meet, as long as I am in this Tabernacle, to stir you up, by putting you in remembrance, knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ hath shewed me,* 2 Pet. 1. 13, 14. So Peter knew, he must put off this *Tabernacle* shortly; but as long as he was in it, he did stir up the *Saints* to their duty in holiness, that they might remember it, after he was deceased.

1687. *The Apostle Paul saith; The first Man is of the Earth, Earthly, (mark, Earthly, 1 Cor. 15. 47. And as we have born the Image of the Earthly, we shall also bear the Image of the Heavenly, (mark, the Heavenly, ver. 49. And, We have this Treasure in earthen Vessels, &c. 2 Cor. 4.7. And I live (said he) yet not I, but Christ liveth in me, Gal. 2. 20. who is the Life of all God's People.*

Kingston.

And Christ said to the Jews; That the Dead are raised, even Moses shewed at the Bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob: for he is not the God of the Dead, but of the Living; for all live unto him, Luke 20. 37, 38. So, None of us liveth to himself, and no man dieth to himself: For whether we live, we live unto the Lord; and whether we die, we die unto the Lord. Whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living, Rom. 14. 7, 8, 9. For all died in Adam: and Christ by the Grace of God tasted death for every Man, that they might come out of the death in Adam, to the Eternal life in Jesus Christ. Who is also a quickening Spirit: for as in Adam all died; even so in Christ shall all be made alive. So Christ, that Died and Rose again, is Lord both of the Living, and of the Dead: for the Living live to the Lord, and die in him, and are blessed.

All Christendom say, that they do believe in God, and in Christ, and that they do believe Moses and the Prophets, and preach Christ, Moses, and the Prophets: So their Words and Writings are preached and printed; and ye say, ye do believe them. But now what Life do ye live? Are ye through the Law dead to the Law, that ye may live unto God? And are ye Crucified with Christ? and doth Christ live in you? And is the Life, that ye now live in the flesh, by the faith of the Son of God, and ye do not live, but Christ liveth in you, who gave himself for you? Is this your present Life? for the Just live by the faith which Christ is the Author and Finisher of: by which holy, divine and precious Faith they have Victory over that, which is vile and unholy, and is not divine; and in this Faith they do please God, and have Access to God and his Son, who fulfil the Law and the Prophets. For the Law and the Prophets were until John; and since that, the Kingdom of God hath been preached, and Men do press into it: And the Least in the Kingdom of God is Greater than John, though he was the greatest Prophet born of a Woman. So see, whether ye are in the Kingdom, that stands in Peace and Righteousness and Joy in the Holy Ghost, or not. Christ, who is the Image of the Invisible God, the First-born of every Creature, was before any Creature; for by him were all things created, that are in Heaven and that are in the Earth, visible or invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him, and he was before all things, and by him all things consist: And he is the Head of the Body, the Church, and is the beginning, the First-born from the dead.

'So

' So here ye may see, that all things were made by *Christ Jesus*, 1687.
 ' and all things were created for *Christ Jesus*, and by him all things
 ' consist and have their being; who is the *First-born* from the *Kingdom*:
 ' dead, and dieth no more. And it pleased the *Father*, that in
 ' him all *Fulness* should dwell; and by *Christ* to reconcile all
 ' things unto himself, whether they be things in *Heaven*, or
 ' things in the *Earth*. And in him are hid all the *Treasures* of
 ' *Wisdom and Knowledge*; who is the *Head* of all *Principality*
 ' and *Power*: for all *Power in Heaven and in Earth* is given to him,
 ' the *First-born* of every *Creature*, and the *First-born* from the
 ' dead, who liveth for evermore in his power over all; the *Lamb*
 ' slain from the *Foundation* of the *World*: and while the *World's*
 ' *Spirit* rules in mens hearts, they do not know *Christ*, nor the
 ' beginning nor ending of the *Work* of *God*. *Christ* was out-
 ' wardly crucified and slain, without the *Gates* of *Jerusalem*, by
 ' the disobedient *Jews*: And they that hate the *Light* of *Christ*,
 ' and disobey his *Gospel*, and quench his *Spirit*, and are erred
 ' from his *Faith*, do crucifie to themselves *Christ* afresh. So *Adam*
 ' and *Eve*, and their *Children*, that disobeyed *God*, did slay the
 ' *Lamb*; and the blind *Jews*, that disobeyed *God*, crucified *Christ*
 ' *Jesus*: and the outward *Christians*, that live and walk not in
 ' *Christ*, but in *Sin* and *Evil*; though they do make an out-
 ' ward *Profession* of *Christ*, yet they do crucifie to themselves
 ' *Christ* afresh. But as to *Christ* himself, he is *Ascended* far above
 ' all *Principalties*, *Thrones*, *Powers* and *Dominions*; so that they
 ' cannot put him to death, or crucifie him any more, as to him-
 ' self: But what the *Killers*, and *Crucifiers*, and *Persecutors* do
 ' now upon the *Earth*, it is against *Christ*, as in themselves, and
 ' in his *Members*; as *Christ* said to *Saul*, *Why Persecutest thou*
 ' *me*? *Acts* 9. 4. For what is done to his *Members*, *Christ* takes
 ' as done to himself, *Matth.* 25. 40, and 45. And they, that did
 ' not visit *Christ*, but persecuted him in his *Members*, they perse-
 ' cuted *Christ* in themselves first.

' The *Serpent*, that *Enemy* to *Man* and *Woman*, and *Satan*,
 ' that *Adversary* to *Man's* prosperity, and the *Devil*, the destroy-
 ' er, the *God* of the *World* and *Prince* of the *Air*, that ruleth in
 ' the hearts of the *Disobedient*, he got in by *disobedience*. But
 ' *Christ* bruises his head, breaketh his power to pieces, and de-
 ' stroys the *Devil* and his *Works*; and through death destroys death,
 ' and the *Devil*, the power of death. And so *Christ*, the *Light* and
 ' *Life*, hath all power in *Heaven* and *Earth*; and openeth the
 ' *Prison-doors*, and the *Eyes* of the *blind*, and takes *Captive* him,
 ' that hath led into *Captivity*, and gives *Gifts* unto *Men*. And
 ' so *Christ* bindeth the *strong man* of *sin*, and spoils his goods (for
 ' *Christ* is stronger than the *Devil*) and casts him out; *Hallelu-
 ' jah!* For the *strong man* of *sin* is the *God* of the *World*, and his
 ' *House* is the *whole World*, that lieth in *Wickedness*: And the
 ' *God* of the *World* hath kept his *house*, and his goods have been
 ' in peace; until a *stronger* than he comes, and binds the *Devil*,
 ' and casts him out; and then destroys him and his goods. And
 ' so *Christ*, the *Son* of *God*, who is stronger than the *Devil*, ha-

1687. *Kingston.* 'ving destroyed the *Devil* and his *Works*; setteth up his *House*?
'and all the *Believers* in the *Light* are the *Children of Light*,
'and are of the *Son of God's* *spiritual House*, and the *Son of God*
'is over his *House* for evermore: Glory to God in the Highest,
'through *Jesus Christ*, Amen.

'God spake by the mouth of all his holy *Prophets* concerning
'*Christ Jesus*, his *Son*, the *holy One*: so they were *holy men*, and
'not *unholy*, that God spake by. And therefore all, that name
'the *Name* of the *Lord Jesus Christ*, are to depart from *Iniquity*.

Kingston upon Thames, the
11th Month, 1687.

G. F.

Chiswick. I returned to *London* towards the latter end of the *Eleventh*
Hammer- *Month* 1687. visiting *Friends* in the way at *Chiswick*, and at *Ham-*
smith. *mersmith*, where I had *Two Meetings*, one upon a *First-day*,
and the other upon the Occasion of a *Marriage* there; at which
were many of the *World's People*, amongst whom I had a
very seasonable Opportunity of opening the *Way of Truth*.

London. Being come to *London*, I visited *Friends Meetings* in and
about the *City*, as the *Lord* led me; in whose *Service* I continu-
ed labouring in the *City*, until the middle of the *First Month*
1687. At which time I went down towards *Enfield*, and visited
Enfield. *Friends* there, and thereabouts; and at *Barnet*, and *Waltham-Ab-*
Barnet. *bey*, and other places; where I had many *Meetings*, and very
Waltham- good *Service* amongst *Friends*: in which I spent several *Weeks*.
Abbey. And then returned to *London*: where I continued labouring in
London. the work of the *Gospel* of our *Lord*, until after the *Tearly-Meeting*
Tearly- was over; which this Year was about the beginning of the
Meeting. *Fourth Month*. A precious *Meeting* it was, and a very refreshing
Season *Friends* had together; the *Lord* vouchsafing to honour
our *Assemblies* with his living and glorious Presence, in a very
plentiful manner. At the Conclusion of the *Meeting* I felt a
Concern upon my *Spirit*, to give forth the following *Paper*, to
be dispersed abroad amongst *Friends*.

'**A**LL you *Believers* in the *Light*, that are become *Children*
'of the *Light*, walk as *Children* of the *Light*, and of the *Day*
'of *Christ*, and as a *City* set on a *Hill*, that cannot be hid; and
'so let your *Light* shine, that *People* may see your good *Works*,
'and glorifie your *Father*, which is in *Heaven*. For a good *Tree*
'bringeth forth good *Fruit*: and therefore be ye *Trees* of *Righte-*
'ousness, the planting of the *Lord*, having *Fruits* unto *Holiness*;
'and then your *End* will be *Everlasting life*. And such are the
'*Wells* and *Cisterns*, that hold the living *Water* of life, which
'springs up in them to *Eternal life*: so ye may all drink *Water* out
'of your own *Cisterns*, and running *Water* out of your own *Wells*;
'and eat every one of his own *Fig-tree*, and of his own *Vine*:
'having *Salt* every one in your selves, to season every one's *Sa-*
'crifice, acceptable to God by *Jesus Christ*; and like unto the
'*Wise Virgins*, that have *Oil* in their *Lamps*, and follow the
'*Lamb*,

'Lamb, and enter in with the Bridegroom. And now is the time 1688.
 'to Labour, while it is day (yea, the Day of Christ) and to stir
 'up every one's pure Mind, and the Gift of God that is in them; London.
Yearly-
Meeting.
 'and to improve your Talents, that Christ hath given you, that
 'ye may profit: And to walk every one according to the Mea-
 'sure, that Christ hath given you; for the Manifestation of the
 'Spirit of God is given to every one to profit withal. Now confi-
 'der, what you have profited in spiritual and heavenly things,
 'with the heavenly Spirit of God: and be not like the wicked
 'and slothful, that hid his Talent; from whom it was taken, and
 'he cast into Utter darkness. And a Dwarf, or one that had a-
 'ny blemish, was not to come nigh to Offer upon God's Altar:
 'And therefore mind the Word of Wisdom, to keep you out of
 'that which will Corrupt you, and Blemish you; and that ye
 'may grow in Grace, and in Faith, and in the Knowledge of our
 'Lord Jesus Christ: and feeding upon the Milk of the Word, may
 'grow by it, that ye may not be Dwarfs; and so to Offer your
 'spiritual Sacrifice upon God's holy Altar. For the Field or Vine-
 'yard of the slothful grows over with Thorns and Nettles, and
 'his Walls go down: such are they, that are not diligent in the
 'Spirit of God, and the Power, which is the Wall, a sure Fence:
 'and the Spirit of God will Weed out all, both Thorns, and
 'Thistles, and Nettles out of the Vineyard of the heart. And
 'you, that are Keepers of others Vineyards, see, that you keep
 'your own Vineyard clean with the Spirit and Power of Christ:
 'and sanctifie your selves, and sanctifie the Lord in your hearts,
 'that ye may be a holy People to the Lord, who saith; Be ye
 'holy, for I am holy: that ye may be the holy Members of the
 'Church of Christ, that is clothed with the Sun, and hath the
 'Moon under her feet; the changeable World with all her change-
 'able Worships, Religions, Churches and Teachers. And be ye new
 'and heavenly Jerusalem's Children: for new and heavenly Jeru-
 'salem, that is above, is the Mother of all the Children of the
 'Light, and that are born of the Spirit; and these be they, that
 'have been persecuted, and have suffered by the false Church, My-
 'stery Babylon, and Mother of Harlots.

'And now, all heavenly Jerusalem's and Sion's Children, that
 'are from above, labour in the Gospel, the Power of God, and
 'the Seed, in which all Nations, and all the Families of the Earth
 'are blessed: which Seed, Christ, bruises the Serpent's head, and
 'destroys the Devil and his Works; and overcomes the Whore,
 'the false Church, and the Beast, and the false Prophet: And takes
 'away the Curse, and the Vail that is spread over all Nations,
 'and over all the Families of the Earth: and brings the Bles-
 'sing upon all Nations, and upon all the Families of the Earth
 '(if they will receive it) saying; In thy Seed shall all Nations
 'and all the Families of the Earth be blessed. And this is the Go-
 'spel of God preached to Abraham, before Moses writ his Five
 'Books; and was preached in the Apostles days, and is now
 'preached again: Which Gospel brings Life and Immortality to
 'light; and is the Gospel of Peace, Life and Salvation to every
 'one

1688. 'one that believes it. And so all *Nations*, and all the *Families* of the Earth must be in *Christ*, the *Seed*, if they be *blessed*, and be partakers of the *Blessing* in the *Seed*; which *Gospel* God did preach and reveal to *Abraham*, as in *Gal. 3. 8*. And this *Gospel* was revealed and preached by *Christ* unto his *Apostles*, who preached it; which is not of *Man*, nor from *Man*. And now, God and *Christ* hath Revealed the same *Gospel* unto me, and many others in this Age, (I say, the *Gospel* and the *Seed*, in which all *Nations* and *Families* of the Earth are blessed;) in which *Gospel* I have laboured, and do labour, that all may come into this blessed *Seed*, *Christ*, who bruises the head of the *Serpent*, that in it they might have peace with God. And this Everlasting *Gospel* is preached again to them, that dwell upon the Earth; and they that believe it, and receive it, receive the *Blessing*, and the *Peace*, and *Joy*, and *Comfort* of it, and the *stability* in it, and the *life* and *immortality*, which it brings to *light* in them and to them: And such can praise the Everlasting God in his Everlasting *Gospel*.

London.
Tearly-
Meeting.

'And *Friends* all, seek the peace and good of all in *Christ*: for *Truth* makes no *Cains*, *Corahs*, *Balaams*, nor *Judasses*; for they come to be such, that go out of the peaceable *Truth*. And therefore walk in the peaceable *Truth*, and speak the *Truth* in the love of it, as it is in *Jesus*.

G. F.

Essex.
Gooses.

Waltham-
Abbey.
Hodsdon.
Enfield.
South-
street.
Ford-
green.
Winch-
more-hill.
London.

Sometime after the *Tearly-Meeting* was over, I went to my Son *Mead's* House, called *Gooses* in *Essex*, and abode there some *Weeks*; often visiting *Friends Meeting* near there, and sometimes at *Barking*. And after I had been a while there, I went to visit *Friends* at *Waltham-Abbey* and at *Hodsdon*, and about *Enfield*, *South-street*, *Ford-Green*, and *Winchmore-Hill*; where I had several very serviceable *Meetings* amongst *Friends*, the Lord opening many deep and weighty things through me, both for the Informing the Understandings of *Inquirers*, and building up those, that were gathered into the *Truth*, and establishing them therein.

It was in the *Seventh Month*, that I returned to *London*, having been near *Three Months* in the *Country* for my health's sake, which now was very much *Impaired*; so that I was hardly able to stay in a *Meeting* the whole *Time* thereof: and often after a *Meeting* was fain to lye down upon a *Bed*. Yet did not my *Weakness* of *Body* take me off from the *Service* of the Lord; but I continued to labour in *Meetings*, and out of *Meetings* in the work of the Lord, as the Lord gave me Opportunity and Ability.

I had not been long in *London*, before a great *Weight* came upon me, and a *sight* the Lord gave me of the great *Bustles* and *Troubles*, *Revolution* and *Change*, which soon after came to pass. In the sense whereof, and in the movings of the *Spirit* of the Lord I writ a few Lines, as — *A general Epistle to Friends*, to
fore-

fore warn them of the approaching Storm; that they might all retire to the Lord, in whom safety is. That Epistle was, as followeth:
 London.

‘ALL my Dear Friends and Brethren every where, who have received the Lord Jesus Christ; and he has given you power to become his Sons and Daughters: In him ye have both life and peace, and in his Everlasting Kingdom, that is a stablished Kingdom and cannot be shaken; but is over all the World, and stands in his Power, and in Righteousness, and Joy in the Holy Ghost, into which no unrighteousness, nor the foul, unclean Spirit of the Devil in his Instruments can enter. And therefore, Dear Friends and Brethren, every one in the Faith of Jesus, that he is the Author and Finisher of, stand in his Power, who has all power in Heaven and Earth given to him, and will Rule the Nations with his Rod of Iron, and dash them to pieces, like a Potter’s vessel, that are not Subject and Obedient to his Power: Whose Voice will shake the Heavens, and the Earth, that that which may be shaken, may be Removed, and that which cannot be shaken, may Appear. And stand in him; and all things shall work together for good, to them that love him.

‘And now, Dear Friends and Brethren, though these Waves, and Storms, and Tempests be in the World, yet you may all appear the harmless and innocent Lambs of Christ, walking in his peaceable Truth, and keeping in the Word of Power, and Wisdom, and Patience; and this Word will keep you in the Day of Trials and Temptations, that will come upon the whole World, to Try them, that dwell upon the Earth. For the Word of God was before the World, and all things were made by it: It is a Tried Word, which gave all God’s People in all Ages Wisdom, Power and Patience. And therefore let your dwelling and walking be in Christ Jesus, who is called The Word of God; and in his Power, which is over all: And set your Affections on things that are above, where Christ sits at the right hand of God (mark) on those things which are above, where Christ sits; and not those things, that are below, which will change, and pass away. And blessed be the Lord God, who by his Eternal Arm and Power hath gathered a People to himself; and by his Eternal Arm and Power hath preserved his, Faithful to himself through many Troubles, Trials and Temptations: His Power and Seed, Christ, is over all, and in him ye have life and peace with God. Therefore in him all stand, and see your Salvation, who is First and Last, and the Amen. God Almighty preserve and keep you all in him, your Ark and Sanctuary; for in him you are safe over all Floods, Storms and Tempests: for he was, before they were; and will be, when they are all gone.

London, the 17th of the
 8th Month, 1688.


G. F.

About

1688. About this time great *Exercise* and *Weights* came upon me (as hath usually done before great *Revolutions* and *Changes* of *Government*) and my *strength* departed from me; so that I reeled, and was ready to fall, as I went along the *Streets*. And at length I could not go abroad at all, I was so *Weak* for a pretty while; till I felt the *Power* of the *Lord* to spring over all, and had received an *Assurance* from him, that he would preserve his *faithful People* to himself through all.

In the time that I kept in, I writ a *Paper*, shewing; How *Moses*, as a *Servant*, was *faithful* in all his *House*, in the *Old Testament*; and *Christ*, as a *Son*, is over his *House* in the *New Testament*.

‘THE *House* of *Israel* was called *God’s Vineyard*, in *Isa.* 5. 7. and all the *Israelites* were called the *House* of *Israel*. *Israel* signifies, *A Prince with God*, and a *Prevailer with Men*, *Gen.* 32. 28. And when *Peter* did preach *Christ* to the *House* of *Israel*, he said; *Let all the House of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ, Acts.* 2. 36. So they were all called the *House* of *Israel*. And it is said, *Moses was faithful in all his House* (to wit, this *House* of *Israel*,) as a *Servant*; for a *Testimony* of those things, which were to be spoken after: But *Christ*, as a *Son*, over his own *House*; which *House* are we, if we hold fast the *Confidence*, and the *Rejoycing* of the hope firm unto the end, *Hebr.* 3. 5, 6. Here it is manifest, that *Moses* was *faithful* in all his house, as a *Servant*, viz. in the house of *Israel*, in the *Old Testament*: but *Christ Jesus*, the *Son* of *God*, is over his house in his *New Testament* and *Covenant*; and all his true *Believers* are of his *House*. The *Apostle* tells the *Ephesians* (who were the *Church* of *Christ*) They were *Fellow-Citizens with the Saints*, and of the *Household* of *God*, *Eph.* 2. 19. And the *Saints* are called The *Household* of *Faith*, *Gal.* 6. 10. And *Peter* in his general *Epistle*, tells the *Church* of *Christ*; They were a *Chosen-Generation*, a *Royal Priesthood*, a *holy Nation*, a *peculiar People*, *1 Pet.* 2. 9. And that as *lively Stones*, they were built up a *spiritual House*, an *holy Priesthood*, to offer up *spiritual Sacrifices*, acceptable to *God* by *Jesus Christ*, ver. 5. And the *Apostle* saith to the *Church* of *Christ* at *Corinth*; If our earthly *House* of this *Tabernacle* were dissolved, we have a *building* of *God*, an house not made with hands, eternal in the *Heavens*, *2 Cor.* 5. 1. And *Christ* said to his *Disciples*; Let not your hearts be troubled: ye believe in *God*, believe also in me. In my *Father’s house* are many *Mansions*; (a *Mansion* is a *Dwelling*, or *Abiding-place*) If it were not so, I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also, *John* 14. 1, 2, 3. The *Psalmist* saith; Those that be planted in the *House* of the *Lord*, shall flourish in the *Courts* of our *God*: They shall bring forth fruit in old Age; they shall be fat and flourishing, *Psal.* 92. 13, 14. And again,

again; Holiness becomes thine house, O Lord, for ever, Psal. 93. 5. 1688:
 'Isaiah also said by way of Prophecy; It shall come to pass in the
 'last days, that the Mountain of the Lord's house shall be established  London.
 'in the top of the Mountains, and shall be exalted above the Hills,
 'and all Nations shall flow unto it, Isa. 2. 2. Is not that a great
 'House? Now, is not this Mountain, Christ, who is over his
 'House in the New Testament and New Covenant? And to this
 'Mountain and House all the Children of the New Testament and
 'New Covenant flow in these latter days; so that it is come
 'to pass, which was prophesied of by Isaiah. For he said; Ma-
 'ny People shall go and say, Come ye, and let us go up to the Moun-
 'tain of the Lord, to the house of the God of Jacob, and he will
 'teach us of his ways, and we will walk in his paths: for out of Zion
 'shall go forth the Law, and the Word of the Lord from Jerusalem.
 'And he shall judge among the Nations, and shall rebuke many Peo-
 'ple; and they shall beat their Swords into Plow-shares, and their
 'Spears into Pruning-hooks: Nation shall not lift up Sword against
 'Nation, neither shall they learn War any more. O house of Jacob,
 'come ye, and let us walk in the Light of the Lord, ver. 3, 4, 5.
 'Here ye may see, They that come to the Mountain of the house
 'of God, and to God's Teaching, they must walk in the Light
 'of the Lord; yea, the House of Jacob. Jacob signifies a Sup-
 'planter: he supplanted profane Esau, who is hated, and Jacob is
 'loved. Now these Two Births must be known within: And
 'they that walk in the Light of the Lord, and come to Christ,
 'the Mountain of the house of the Lord, established above all
 'Mountains and Hills, they break their Swords into Plow-shares,
 'and their Spears into Pruning-hooks: and in Christ, this Moun-
 'tain and House of the Lord, there are no Spears, nor Swords to
 'hurt one another withal. And Christ, the Son of God, is o-
 'ver his House and great Family, the Children of the Light, them
 'that believe in it, and walk in it, who are the Children of the
 'Day of Christ, and are of his Holy and Royal Priesthood, that
 'offer up spiritual Sacrifice to God by him. All such are of
 'Christ's (the spiritual Man's) house; who are born of God, and
 'led by his Spirit: They are of the Lord of Lords, and King of
 'King's House and Family, which he is over; and are of the
 'Household of the holy, divine, pure and precious Faith, which
 'Christ is the Author and Finisher of. And they that be of the
 'Son's house, they are pure, righteous and holy, and can do no
 'thing against the Truth, but for it, in their Words, Lives and
 'Conversations; and so are a chosen Generation, a holy Nation,
 'a peculiar People; that they should shew forth the Praise of him,
 'who hath called them out of Darknes into his marvellous Light.
 'And these are Christ's lively Stones, that build up a spiritual House;
 'which he (Christ, the spiritual Man, the King of Kings, and Lord
 'of Lords) is over.

London, the 10th Month,
 1688.

G. F.

Xxxxx

Some

1688.

W
Essex.
Goofes.

Sometime after this, my *Body* continuing *Weak*, I went down with my Son *Mead* to his House in *Essex*; where I staid some Weeks. In which time I Writ many things relating to the *Service of Truth*, of which some were printed soon after; others were spread abroad in *Manuscript*. And amongst other things, 'there were a few *Lines* to this purpose:

'**T**Hat, while Men are contending for *Thrones* here below, 'Christ is on his *Throne*, and all his *holy Angels* are about 'him; who is the *Beginning* and the *Ending*, the *First* and *Last*, 'over all. And that the *Lord* will make way and room for 'himself, and for them that are *born* of his *Spirit*, which are 'heavenly *Jerusalem's Children*, to come home to their free *Mother*.

A few Words also I writ concerning the *World's Teachers*, and the *Emptiness of their Teaching*. Which were thus:

'**D**Oth not all that, which is called *Christendom*, live in *Talking* of *Christ's*, and of the *Apostles* and *Prophets Words*, 'and the *Letter* of the *Scriptures*? And do not their *Priests* minister the *Letter*, with their own *Conceptions* thereupon, to them 'for *Money*, though the *holy Scriptures* were freely given forth 'from *God* and *Christ*, and his *Prophets* and *Apostles*? Yet the 'Apostle saith, *The Letter killeth: but the Spirit giveth Life*, 2 Cor. '3. 6. And the *Ministers* of the *New Testament* are not *Ministers* of the *Letter*, but of the *spirit*: And they do sow to the 'Spirit, and of the *Spirit* do reap *Life Eternal*. But Peoples spend- 'ing their time about *Old Authors*, and their *Talking* of them, 'and of the outward *Letter*; this doth not feed their *Souls*. For 'Talking of *Viduals*, and *Cloaths* doth not clothe the *Body*, nor 'feed it, except they have *Viduals* to eat, and *Cloaths* to put on. 'No more are their *Souls* and *Spirits* fed and clothed, except 'they have the *Bread* and *Water* of *Life* from *Heaven* to feed 'them, and the *Righteousness* of *Christ* to clothe them. So only 'Talking of *Outward* things and *Spiritual* things, and not *Hav- ing* them, they may starve both their *Bodies* and their *Souls*. 'Therefore quench not the *Spirit* of *God*, which will lead to be 'diligent in all things.

With this I writ another short Paper, shewing the hurt that they did, and the danger they run into, who turned People from the inward *Manifestation of Christ* in the heart.

'**T**HE *Jews* were commanded by the *Law of God*, Not to 'remove the outward *Land-mark*, Deut. 19. 14. And they that 'did so, or that caused the *Blind* to wander, were *Cursed* in the 'Old *Covenant*, Deut. 27. 17. In the *New Covenant* the *Apostle* 'saith; Let him be *Accursed*, that preacheth any other *Gospel*, than 'that, which he had preached, Gal. 1. 8. Now the *Gospel*, that 'he

'he preached, was *The Power of God unto Salvation, to every one* 1688.
 'that believeth, Rom. 1. 16. And the Gospel, that was preached
 'to Abraham was, That in his Seed all Nations, and all the Fami- Gooles.
 'lies of the Earth should be blessed. And in order to bring Men
 'to this blessed state, God poureth out of his Spirit upon all Flesh;
 'and Christ doth enlighten every one, that cometh into the
 'World; and the Grace of God, which bringeth Salvation, hath
 'appeared unto all Men, and teacheth the Christians, the true
 'Believers in Christ; and God doth write his Law in the true
 'Christians hearts, and putteth it in their minds, that they
 'may all know the Lord, from the greatest to the least; and he
 'giveth his Word in their hearts to obey and do, and the A-
 'nointing within them; so that they need not any Man to Teach
 'them, but as the Anointing doth Teach them. Now all such,
 'as turn People from the Light, Spirit, Grace, Word and A-
 'nointing within, remove them from their heavenly Land-mark
 'of their Eternal Inheritance, and make them blind, and cause
 'the Blind to wander from the living way to their Eternal
 'House in the Heavens, and from New and Heavenly Jerusa-
 'lem. So they are Cursed, that cause the Blind to wander out
 'of their way, and to remove them from their heavenly Land-
 'mark.

G. F.

I writ also a Paper to shew, by Instances taken out of the
 Holy Scriptures, That many of the holy Men and Prophets of
 God, and of the Apostles of Christ, were Husbandmen and Trades-
 men: by which People might see, how unlike to them the World's
 Teachers now are.

'Righteous Abel was a Shepherd, a Keeper of Sheep, Gen. 4. 2.
 'Noah was an Husbandman: and he was a Just man, and
 'perfect in his Generation, and walked with God, Gen. 9. 20. and
 '6. 9. Abraham, the Father of the Faithful, was an Husband-
 'man, and had great Flocks of Cattel; And just Lot was an
 'Husbandman also, and had great Flocks and Herds, Gen. 13.
 'Isaac also was an Husbandman, and had great Flocks and Herds
 'of Cattel, and great store of Corn, Gen. 26. 12, 14. And the
 'Promise was with Isaac: for the Lord said to Abraham, In Isaac
 'shall thy Seed be called, Gen. 21. 12. Jacob was an Husbandman,
 'and his Sons Keepers of Flocks of Cattel, Gen. 46. 32, 34. and
 'God loved Jacob. Moses kept Sheep, Exod. 3. 1. and the Lord
 'spake to him, when he was keeping Sheep, ver. 4. and sent
 'him to Pharaoh, to bring God's People, or Sheep, out of Egypt.
 'And by the hand and power of the Lord, he and Aaron his
 'Brother brought them out of Egypt, a Land of Anguish, Bon-
 'dage, Darknes and Perplexity. And Moses kept the Lord's Peo-
 'ple, or Sheep, forty years in the Wildernes: A Meek Shepherd of
 'God he was, and kept his great Flock of Sheep; though
 'some of them were scabbed with the Leprosie of Contention
 XXXXX 2 'and

1688. and *Murmuring*, and were destroyed in the *Wilderness*.

Goofes. *David* (though he afterwards came to be a *King*) was a *Keeper* of his Father's *Sheep* in the *Wilderness*, 1 Sam. 17. 15, 28. And the *Lord God* called him from the *Sheep-Cotes* to feed his *Sheep*, the *House of Israel*, and to defend them from the spiritual *Wolves, Bears and Lions*; and he did it to purpose, who was a *Man after God's own heart*.

Elisba was a *Plowman*, 1 Kings 19. 19. and he was called from the *Plow*, that was outward, to *Teach God's People*, the *Children of Israel*, to *plow up the Fallow ground* of their hearts, that they might bring forth *Seed and Fruits* to God, their *Creator*.

And the *Word* of the *Lord* came to *Amos*, when he was among the *Herdsmen* of *Tekoa*, Amos 1. 1. And *Amaziah*, the *Priest* of *Bethel*, said to *Amos*; *Prophecie not again any more at Bethel: for it is the King's Chappel, and it is the King's Court*, Chap. 7. 13. Then answered *Amos*, and said to *Amaziah*, *I was no Prophet, neither was I a Prophet's Son; but I was an Herdsman, and a gatherer of Sycomore-fruit: and the Lord took me, as I followed the Flock. And the Lord said unto me, Go, prophesie unto my People Israel, ver. 14, 15.* Here ye may see, how the *Lord* made use of a *poor man*, and how he called him from following the outward *Flock*, and from gathering of outward *Fruits*, to gather his *Fruits*, and to follow his *People* or *Flock*, the *Children of Israel*.

Christ called *Peter*, and *Andrew* his Brother, when they were *Fishing*, and casting their *Net* into the *Sea* (for they were *Fishers*;) and he said unto them, *Follow me, and I will make you Fishers of Men*, Matth. 4. 18, 19. And likewise *Christ* called *James* and *John* his Brother, when they were in a *Ship*, with *Zebedee*, their Father, mending their *Nets*; And they immediately left the *Ship*, and their Father, and followed him, ver. 21, 22. And he gave them power (a *Net* that will hold, and not want mending) and made them *Fishers of Men*, to fish them out of the great *Sea*, the *World of Wickedness*. And we read, that when *Peter*, and *Thomas*, and *Nathaniel*, and the *Sons of Zebedee* and other *Disciples* went a *Fishing* together, and that *Night* caught nothing; And in the *Morning Jesus* appeared to them, and said, *Cast the Net on the right side of the Ship, and ye shall find*: and they did so, and caught so great a *Multitude*, that they were not able to draw them to the *shore*. And when thereupon one of the other *Disciples* said unto *Peter*, *It is the Lord*; *Peter* hearing, that it was the *Lord*, Girded his *Fisher's Coat* unto him, John 21. 2, 3, 4, 5, 6, 7. And this was, after *Christ* was risen. So here ye may see, *Peter* had not laid away his *Fisher's Coat* all this while, that he had been preaching before *Christ's Death*, and after he was *Risen*.

And *Jesus* saw *Matthew* sitting at the *Receipt of Custom*, and he said unto him, *Follow me. And he arose, and followed him*, Matth. 9. 9. And *Christ* employed *Matthew* to gather his *People*, that were scattered from God; another manner of *Treasure*

sure

'sure, than the outward Custom of the Romans. Luke was a Physician, whom Christ made a Physician spiritual; which was better, than Outward. 1689. Goofes.

'Paul was a Tent-maker; and being of the same Craft with Aquila and Priscilla, he abode with them at Corinth, and wrought; (for by their Occupation they were Tent-makers:) Acts 18. 3. And did not Paul, and Priscilla and Aquila bring many to their heavenly Tents, and to be settled upon Christ, the heavenly Rock and Foundation?

'Joseph, the Husband of Mary, was a Carpenter: And the Jews said of Christ, Is not this the Carpenter, the Son of Mary? &c. Mark 6. 3. The Jews meant only an outward Carpenter; not knowing, that Christ was also a spiritual Carpenter, who doth build up the fallen Estate of Man and Woman into the Image of God, which they were first made in; and had shod them with the Gospel of Peace, the Power of God, which will never wax old; and clothed them with fine Linnen, that never will wear out; and armed them with Armour and Weapons, that will never rust; which all the Weapons of the Wicked can never blunt nor pierce: The Saints have tried it.

Goofes, the 1st Month,
1688.

G. F.

It was now a time of much Talk: and People too much busied their minds, and spent their time in hearing and telling News. To shew them the Vanity thereof, and to draw them from it, I writ the few following Lines:

'IN the Low Region, in the Airy Life all News is Uncertain;
'there is nothing stable: But in the Higher Region, in the Kingdom of Christ, there all things are stable and sure, and the News always good and certain. For Christ, who hath all Power in Heaven and in Earth given unto him, ruleth in the Kingdoms of Men: And he, who doth inherit the Heathen, and possess the utmost parts of the Earth with his Divine Power and Light, he Rules all Nations with his Rod of Iron, and dashes them to pieces, like a Potter's Vessels; the Vessels of Dishonour, and the leaky Vessels, that will not hold his living water of Life: And he doth preserve his Elect Vessels of Mercy and Honour. And his Power is certain and sure, and doth not change; by which he doth remove the Mountains and Hills, and shakes the Heavens and the Earth. And leaky, dishonourable Vessels, and the Hills and Mountains, and the Old Heavens and the Earth, they are all to be shaken, and removed, and broken to pieces; though they do not see it, nor him that doth it: But his Elect and Faithful do both see it, and know him, and his Power, that cannot be shaken, and which changeth not.

The 5th of the 1st Month,
1688.

G. F.

About

1689.

London

About the *middle* of the *First Month* 1688. I went to *London*, the *Parliament* then sitting, and being then about the *Bill* for *Indulgence*. And though I was but *Weak* in *Body*, and not well able to stir to and fro; yet so great a *Concern* was upon my Spirit on behalf of *Truth* and *Friends*, that I *Attended* continually for *many days*, with other *Friends*, at the *Parliament-House*, labouring with the *Members* thereof, that the thing might be done *Comprehensively*, and *Effectually*.

South-gate

In this, and other *Services* at *Meetings* and amongst *Friends*, I continued, till towards the end of the *Second Month*; when being much spent with continual *Labour*, I got out of *Town* for a little while, as far as *South-gate* and thereabouts. And while I was there, I writ a *Letter* to *Peter Hendricks*, a *Friend* at *Amsterdam* in *Holland*; in which I inclosed an *Epistle* to the *Friends* at *Dantzick* in *Poland*, who at this time were under great *Persecution*. And as I writ unto them, to *Incoure* and *Strengthen* them in their *Testimony*, and to *Comfort* them in their *Sufferings* for the *Truth*; so also I writ a *Paper* to their *Persecutors*, the *Magistrates* of *Dantzick*; laying before them the *Evil* of *Persecution*, and perswading them to *Christian Moderation*, and *To do unto others, in Matters of Religion, as they would be done unto*. Which *Papers* were as followeth:

To Peter Hendricks at Amsterdam; and to Friends at Dantzick, who are under Persecution.

Dear Friend P. H.

‘**W**ith my Love to thee and thy *Wife*, and *J. Clause*, and *J. Roeloffs*, and all the rest of *Friends* every where in *Christ Jesus*, who Reigns over all. And I am glad to hear, that *Friends* are well in all those *Provinces* and *Places* every where, except *Dantzick*; and that you were so diligent in spreading my *Papers* to the strengthening of *Friends*. I have lately printed the *Life* of *William Caton*, but not made a *Collection* of his *Books*: and I think to send some of them to you, which you may *Translate* and *Print*, if you will; it may be serviceable among *Friends*, especially them that knew him.

‘Now concerning *Dear Friends* at *Dantzick*, whom the *Lord* hath supported by his *Eternal Arm* and *Power* to this Day, I hope, by the same *Arm* and *Power* he will support them, and in it they will feel his *Blessed Presence* with them in all their *Sufferings*; who is over the *Cruelty* of their *Persecutors*, who will hardly let them breathe neither *Outwardly* nor *Inwardly*, in the *Common Air* of their *Natural Soil*. Which shews both their *Immorality*, *Inhumanity* and *Unchristianity*, and that they want the *Counsel* of a *Gabriel* amongst them; whose *Actions* are below the *Law* of *God*, *To do unto others, as they would have them do un-*

‘to

‘to them: And God will not Bless the Doings of such. And how-
 ‘ever I desire, that Friends may mind the Lord’s Power, that is
 ‘over all, and be valiant for his Truth, and keep upon their Rock
 ‘and Foundation Christ Jesus, that stands sure in this time of the
 ‘heat of the Sun of Persecution, which is so hot upon you; who
 ‘will not let you, nor suffer you to have so much as your Natural
 ‘Houses to work and sleep in, nor meet, nor serve God in: And
 ‘the Lord doth behold all such Actors and their Actions. And
 ‘therefore look over all such Actors and Actions to him, who is
 ‘able to Deal with them, and Reward them according to their
 ‘Works. And so God Almighty preserve you all in Christ Jesus,
 ‘in whom you have Rest, Life and Peace, Amen.

Southgate.

Southgate, the 28th of the
 2d Month, 1689.

G. F.

To the Magistrates of Dantzick :

Christian Shroder, President of the Council, and
 Emanuel Dilger, N. Gadecken, and N. Frater-
 rus, Deputies of the Council, and the Rest of the
 Magistrates and Priests.

‘WE have seen your Order, and of your Breathing out Per-
 ‘secution against that Little Flock, the Lambs of Christ,
 ‘that lived under your Jurisdiction in the City of Dantzick; and
 ‘how that you have Imprisoned and Banished Two by the Hang-
 ‘man out of the Government of your City: and others you threa-
 ‘ten to do the same to; with great punishment, if they Return.
 ‘And likewise you threaten them with punishment, that they
 ‘Rent their Houses of, if they let them have their Houses either
 ‘to Live in, or Meet in to Serve and Worship the Lord, that
 ‘made them: Truly, I am heartily sorry for both your Magistrates
 ‘and Priests, that go under the Name of Christians, and shew such
 ‘Immoral and Inhuman, Unchristian Actions, below the Royal
 ‘Law of God, which is, To do to others, as you would have them
 ‘do unto you. For would you think it was Moral, Human or
 ‘Christian, or according to the Law of God, if the King of Po-
 ‘land, who is of another Religion than you, should Banish you
 ‘out of your City by the Hangman, and call you Murderers of
 ‘Souls: Could you say, but this was according to the Law of
 ‘God, To do unto you, as you have done unto others? But if you
 ‘say, That you have the Sword and the Horn, and the Power;
 ‘but blessed be the Lord, that hath shortened your Sword, and
 ‘your Power, and your Horn, that it reaches no further, than your
 ‘Jurisdiction of Dantzick: and you do not know, how long God
 ‘may suffer you to have your Horn, and your Power, and your
 ‘Sword. We are sure, you have not the Mind nor Spirit of
 ‘Christ: and the Apostle saith, They that have not the Spirit of
 ‘Christ, are none of his; as in Rom. 8. And Christ bids Peter,
 ‘Put

1689. *Put up his Sword*: They that draw the *Sword* concerning him, to
 ~~~~~  
 Southgate. *Defend him and his Worship and Faith*, should perish with the *Sword*.  
 And *Peter*, and the *Apostles* never drew the outward *Sword* after; but  
 said, Their *Weapons* were *Spiritual*, not *Carnal*: and they did not  
 wrestle with *flesh and blood*. And *Christ* never gave forth any such  
 Command, that they should *Banish* any by the *Hangmen*, that  
 were not of their *Religion*, nor would not receive it. Are not you  
 worse than the *Turks*, who let many *Religions* be in their *Coun-*  
*try*, yea *Christians*, and to *Meet peaceably*? Yea, the *Turkish Pa-*  
*troons* let our *Friends*, that were *Captives*, *Meet together at Al-*  
*giers*, and said, *It was good so to do*: And at *Sally* those *barba-*  
*rous People*, who do not profess *Christianity*, you are worse than  
 they; for you profess *Christ* in *Words*, but in *Works* deny him.  
 And did you ever know either in *Scripture* or *History*, that  
 any *Persecutors* prospered long? And you are worse, than they  
 are in the *Mogul's Country*, who they say, permits *Sixty Religi-*  
*ons* in his *Dominions*: and many others might be mentioned,  
 which you are worse, than them all in your *Cruelty* and *Persecu-*  
*tion* of God's *People* only for *Meeting together* in the *Name* of  
*Jesus*, and *Serving* and *Worshipping* God, their *Creator*. No,  
 they must not *Breathe* in their *Natural Air*, neither *Natural*,  
 nor *Spiritual*, in your *Dominions*: I pray, where had you these  
 Commands from? neither from *Christ*, nor his *Apostles*. And  
 do not you profess the *Scriptures* of the *New Testament* to be  
 your *Rule*? but I pray you, what *Scripture* have you for this  
 your practice? It is good for you to be *Humble*, and do *Just-*  
*ly*, and love *Mercy*; and Call home your *Banished*, and Love  
 them, and *Cherish* them: yea, though they were your *Enemies*,  
 you are to obey the Command of *Christ*, and Love them. I  
 wonder, how you and your *Wives* and *Families* can sleep qui-  
 etly in your *Beds*, that do such *Cruel Actions*, without think-  
 ing, the *Lord* may do to you the same! You cannot be without  
*Sense* and *Feeling*, except you be given over to *Reprobation* with-  
 out *Sense* and *Feeling*, and your *Consciences* seared with a hot  
*Iron*. But *Christian Charity* doth hope, that you are not all in  
 that state; but that there may be some *Relenting* or *Considera-*  
*tion* of your *Actions* among some of you, either according to  
 the *Law* of God, or his *Gospel*.

From him, that desires your *Temporal* and *Eternal Good*,  
 and *Salvation*, and not *Destruction*, Amen.

Middlesex, the 28th of the  
 2d Month, 1688.

G. F.

Peter, Thou may'st Translate this into High-Dutch, and  
 send them; and you may print it, if you will, and spread it  
 abroad: and Translate that part of the Letter, that is to  
 Friends, into High-Dutch, and send to them.

Having



Having stay'd in the Country about *Three Weeks*, I return'd <sup>1689.</sup> to London a little before the *Yearly-Meeting*, which was in the <sup>London.</sup> *Third Month* this *Year*, and was a very *Solemn, Weighty Meeting*; the *Lord* (as formerly) visiting his *People*, and honouring the *Assembly* with his glorious *Presence*, to the great *Satisfaction* and *Comfort* of *Friends*. After the *Business* of the *Meeting* was over, it was upon me to add a few *Lines* to the *Epistle*, which went from the *Meeting* to *Friends*, after this manner:

*Dear Friends and Brethren,*

‘**W**HO have known the *Lord's* *Eternal Arm* and *Power*, that  
 ‘hath preserved you upon the heavenly *Rock* and *Founda-*  
 ‘*tion*, and hath built your *House* upon it; you have known ma-  
 ‘ny *Winds, Tempests* and *Storms*, that have risen out of that  
 ‘*Sea*, where the *Beast* rose; and many raging *Storms*, that have  
 ‘risen by *Apostates* of several sorts: but the *Seed*, that *bruises the*  
 ‘*Serpent's head*, and is the *Foundation* of *God's* *People*, *stands*  
 ‘*sure*. And therefore, *Dear Friends* and *Brethren*, though there  
 ‘be great *Shakings* in the *World*; the *Lord's* *Power* is over all,  
 ‘and his *Kingdom* cannot be *shaken*. And therefore, all ye *Chil-*  
 ‘*dren* of *God*, *Children* of the *Light*, and *Heirs* of his *Kingdom*,  
 ‘a *Joyful, Peaceable Habitation* keep in; keeping out of all the  
 ‘*Heats, Contentions* and *Disputes* about things below. And *Lay*  
 ‘*hand on no man, nor no thing suddenly*; lest they should be  
 ‘*puffed up* with that which *fades*, and so come to *loss*: but mind  
 ‘the *Lord's* *Power*, that keeps open your heavenly *Eye*, to see  
 ‘things present, and to come; and in that ye will see and *han-*  
 ‘*dle* the *Word* of *Life*. And *Dear Friends* every where, Have  
 ‘*power* over your own *Spirits*. As *God* hath blessed you with his  
 ‘*Outward things*, have a care of *Trusting* in them; or falling in-  
 ‘to *Difference* one with another about these *Outward Things*, that  
 ‘are below: which will pass away. But all live in the *Love* of  
 ‘*God*, and in that live in *peace* with *God*, and one with another.  
 ‘And follow the *Works* of *Charity*, and overcome the *Evil* with  
 ‘the *Good* to all. For what *Good* have all the *Tinklers* done,  
 ‘with their *Cymbals* and *Sounding Brass*? They always bred *con-*  
 ‘*fusion*, and never did *Good* in any *Age*; *Tinkling* with their *Cym-*  
 ‘*bals*, and *sounding* with their *Brass*, to draw out the *Simple*  
 ‘to follow them. And therefore it is good for all the *Children*  
 ‘of *God*, to keep in their *Possessions* of *Life*, and in the *Love* of  
 ‘*God*, that is *Everlasting*. And as for all the *Tumults* of the  
 ‘*World*, and the *Apostates* from the *Truth*, the *Lord's* *Power* is  
 ‘over them all, and *Christ* reigns; and the *Lord* saith, *No Wea-*  
 ‘*pon, that is formed against thee, shall prosper*, (Isa. 54.17.) And  
 ‘now *Friends*, you are not unfeeling, how many *Weapons* have  
 ‘been *formed* against us, who are the *Sons* and *Daughters* of  
 ‘*God*; and the *Lord* hath restrained them, according to his  
 ‘*Promise*: they have not prospered. And the *Lord* said; Every  
 ‘*Tongue, that shall rise up in Judgment against thee, thou shalt Con-*  
 ‘*demn*:  
 Y y y y

1689 *London. Yearly-Meeting.* 'demn: so God hath given such a Power to his Children, to Con-  
 'demn all the Tongues, that shall rise up in Judgment against  
 'them; and this is the *Heritage* of the *Servants* of the Lord,  
 'Their *Righteousness* is of me, saith the Lord. And you are not  
 'unsensible of the many Tongues, that have risen up against us  
 'in Judgment, yea, of *Apostates* and *Prophane*: But in and with  
 'the *Truth*, and the *Power* of God, according to the *Promise* of  
 'God, Every Tongue, that riseth against thee, thou shalt *Condemn*.  
 'So it is not one Tongue only thou shalt *Condemn*; but Every  
 'Tongue, that shall rise up in Judgment against thee, thou shalt  
 'Condemn. So the Lord giveth this Power to his *Servants* and  
 'Children, to judge the *Evil Tongues*, and he doth restrain the  
 'Weapons formed against them; so that they shall not prosper a-  
 'gainst his Children, that he hath begotten: *Praises* and *Honour*  
 'be to his holy Name for ever! Amen.

G. F.

Soon after this Meeting was over, the Yearly Meeting began at York; which because of the Largeness of that County, and for the Conveniency of Friends in the Northern parts, had for some Years been held there. And inasmuch as there had been some Hurt done in that place, as some Division made there, by some that were gone out of the Unity of Friends; It was upon me to write a few Lines to Friends of that Meeting, to Exhort them to keep in the pure, heavenly Love, which brings into and keeps in the true Unity. And that which I writ was thus:

Dear Friends and Brethren in Christ Jesus,

'WHOM the Lord by his Eternal Arm and Power hath pre-  
 'served to this day, all walk in the Power and Spirit  
 'of God, that is over all, in Love and Unity: For Love over-  
 'comes, and builds up, and unites all the Members of Christ to  
 'him the Head; for Love keeps out of all strife, and is of God.  
 'And Love and Charity never fails, but keeps the Mind above all  
 'outward things, or strife about outward things; and is that,  
 'which overcomes Evil, and casts out all false Fears: And it is  
 'of God, and unites all the hearts of his People together in the  
 'heavenly Joy, Concord and Unity. The God of Love preserve you  
 'all, and settle and establish you in Christ Jesus, your Life and  
 'Salvation, in whom ye have all Peace with God. And so  
 'Walk in him, that ye may be ordered in his peaceable, hea-  
 'venly Wisdom, to the Glory of God, and the Comfort one of a-  
 'nother, Amen.

London, the 27th of the  
 3d Month, 1689.

G. F.

Being

Being much *Wearied* and *Spent* with being at many large *Meetings*, and in much *Business* with *Friends*, during the time of the *Yearly-Meeting*, and finding my *health* much *impaired* thereby; I went out of *Town* with my *Daughter Rouse*, to their *Country-house* near *Kingston*, and tarried there most of the remaining part of the *Summer*. In which time I sometimes visited *Friends Meetings* at *Kingston*, and writ divers things for the *Service of Truth* and *Friends*. Amongst those things that I writ there, one was an *Epistle to Friends in Barbados*; and it was, as followeth:

*To all Friends in Barbados, that are Convinced of God's Truth.*

**M**Y Desires are, that ye may live and walk in his peaceable Truth, and shew forth, that ye are *Children* of the *Light* and of the *Truth*: for the heavenly, gentle and peaceable *Wisdom* is justified of her *Children*. But *Debate*, *Strife*, *Wilfulness*, and laying open one another's *Nakedness* and *Weakness*, that is not heavenly *Wisdom's* *Children's* doing (but *Ham's*) nor from the *Spirit of Christ*; nor such, as bite and tear one another: That's from a devouring Spirit, and not from the *Spirit of Jesus*, which cloaths and covers that which is uncomely, and can *forgive*. And now my *Friends*, you profess that *Truth*, which is beyond all the *World's* ways; therefore see, that you do Excel them in the heavenly, gentle *Wisdom*, that is easie to be intreated: for the *Wisdom* of the *World* is not easie to be intreated; and sometimes will not be intreated at all. And now pray see, how you do excel the *World* in *Wisdom*, in *Vertue*, in *Kindness*, in *Love* that is over hatred, in *Meekness*, and *Lowliness*, and *Humility*, and in *Sobriety*, *Civility* and *Modesty*, and in *Temperance* and *Patience*, and in all that which is called *Morality* and *Humanity* (which will not act any thing below Men, or unmanly) and to shew forth true *Christianity*, and that ye are the *Converted* and *Translated Believers* in *Christ*, dwelling in the *Love of God*, that beareth all things, and endureth all things, and is not puffed up, and envies not. For they that be out of this *Love of God*, and *Christian Charity*, are nothing, but as a *tinkling Cymbal* and a *sounding Brass*; and are discontented, Murmurers and Complainers, full of *Doubts*, *Questions* and *false Jealousies*. Keep that Spirit out of the *Camp of God*: for do not you read in the *Scriptures*, both of the *New* and *Old Testament*, that the End of such was *Misery*? Therefore in the *Love of God* build up one another: for *Love* edifies the *Body of Christ*; and he commands his *Believers* to love *Enemies*, and to love one another: By this they are known to be the *Disciples of Christ*. But to live in *Envy*, *Strife* and *Hatred*, is a Mark, they are no *Disciples of Christ*: For he

Yyyy y 2

that



1689. *that loveth not his Brother, abides in Death; and whosoever hates his Brother, is a Murderer: and ye know, that no Murderer hath eternal life abiding in him. But they, that do love the Brethren, are passed from death to life, 1 John 3. 14, 15. And, If a Man say, I love God, and hateth his Brother, he is a liar: for he that loveth not his Brother, whom he hath seen, how can he love God whom he hath not seen? And this Commandment have we from God, that he who loveth God, loveth his Brother also, Chap. 4. 20, 21. Therefore love one another: for Love is of God, and Hatred is of the Devil; and every one that loveth, is born of God, and knows God. Now all are Children of God by Creation: and therefore in that state they are to love their Neighbours, as themselves; and to do unto all Men, as they would have them do unto them. Secondly, God pouring his Spirit upon all Flesh (or all Men and Women) all that are led by the Spirit of God, are the Sons of God, and Heirs of God, and Joint-heirs with Christ; and so are in Fellowship in the Everlasting Gospel: and so are in Unity in the Spirit, the Bond of Peace. And they that go out of this Unity, and out of the Bond of Peace, and do not keep it; they break the King of Kings Peace: but they that keep in the Unity, and Fellowship in the Spirit, and walk in the Light, have Fellowship one with another, and with the Father and the Son. So it is not every one, that talks of the Light, and talks of the Word, and of Righteousness, and talks of Christ, and of God; but he that Doth the will of God. And therefore, My Friends, all strive to excel one another in Love, and in Vertue, and in good Life and Conversation; and strive all to be of one Mind, Heart and Judgment in the Spirit of God: for in Christ all are one, and are in peace in him. The Lord God Almighty preserve you in him, who is your holy Rock and Foundation, that is heavenly, and stands sure; that ye may all be Valiant for the Truth upon the Earth, and for the Lord and his glorious Name; so that ye may all come to serve him in your Generation, and in his New Creation in Christ Jesus, Amen.*

*And now, that you are come into so much Favour with the Magistrates and Powers, that they let you serve the Office of a Constable, &c. without swearing or taking any Oaths; hereby Christ's Doctrine and Command, and his Apostle's is set up. And therefore I desire, that you may double your diligence in your Offices, in doing that which is just, and true, and righteous; so that ye may excel and exceed all them, that are tied, shack'led or bound by Swearing or Oaths, to perform their Offices: and you can do it at Yea and Nay, so say and so do; according to Christ's Doctrine and Command. For Adam and Eve by disobeying the Command of God, fell under Condemnation: and they that disobey the Command of Christ in taking Oaths and Swearing, go into Evil, and fall into Condemnation, Matth. 5. and Jam. 5. So my Love in the Lord is to you all.*

Kingston upon Thames, the 10th  
of the 5th Month, 1689.

G. F.

I stay'd at *Kingston*, till the beginning of the *Seventh Month*; where not only many *Friends* came to visit me, but some Considerable *People* of the *World*, with whom I discours'd about the *Things* of *God*. Then leaving *Kingston*, I went to *London* by *Water*, visiting *Friends* as I went, and taking *Hammer-smith-Meeting* in my way. And having recovered some strength by being in the *Country*, when I was come to *London*, I went from *Meeting* to *Meeting*; labouring diligently in the work of the *Lord*, and opening the *Divine Mysteries* of the heavenly things, as *God* by his *Spirit* opened them in me. But I found, my *Body* would not long bear the *City*; wherefore, when I had travelled amongst *Friends* there about a *Month*, I went to *Tottenham-High-Cross*, and from thence to *Edward Man's Country-house* near *Winchmore-hill*, and to *Enfield*; spending a matter of *Three Weeks* time amongst *Friends* thereabouts, and had *Meetings* at all those places. Then, being a little refreshed with being in the *Country*, I went back to *London*; where I tarried, labouring in the *Work* of the *Ministry*, till the middle of the *Ninth Month*: at which time I went down with my Son *Mead* to his House in *Essex*, and abode there all the *Winter*. During which time I stirr'd not much abroad; unless it were sometimes to the *Meeting*, to which that *Family* belonged, which was about half a *Mile* from thence: but I had *Meetings* often in the *House* with the *Family*, and those *Friends*, that came thither. Many things also I writ, while I was there; some of which follow here. One was an *Epistle* to the *Quarterly* and *Tearly-Meetings* of *Friends* in *Pensylvania*, *New-England*, *Virginia*, *Maryland*, the *Ferseys*, *Carolina*, and other *Plantations* in *America*. And it was thus:

'**M**Y Dear *Friends* and *Brethren* in the *Lord Jesus Christ*, who, by believing in his *Light*, are become *Children* of his *Light* and of his *Day*; my desires are, that you may all walk in his *Light* and in his *Day*, and keep the *Feast* of *Christ*, our *Passover*, who is sacrific'd for us, not with *Old Leaven*, neither with the *Leaven* of *Malice* and *Wickedness*; but let all that be purged out: that ye may be a *New Lump*, keeping the *Feast* of *Christ*, our *Passover*, with the *unleavened Bread* of *Sincerity* and *Truth*. Therefore let no *leavened Bread* be found in your *Houses*, nor in your *Meetings*, nor in the *Camp* of *God*, or *Houſhold* of *Faith*, which are the *Houſhold* of *Christ*: But all that *sour*, *old Leaven*, which makes *Peoples hearts sour*, and to burn one against another; all that must be purged out of the *Camp* of *God*, and kept out. For the *Feast* of *Christ*, our *Passover*, must be kept, in the *New Covenant*, with his heavenly, *unleavened Bread* of *Life*. The *Jews* in the *Old Testament* their *Feast* was kept with *outward unleavened Bread*: And now, in the *New Testament*, in the *Gospel-Day*, our *Feast* is to be kept with the heavenly, *unleavened Bread* of *Sincerity* and *Truth*. Therefore *Friends*, I desire you seriously to consider, and to keep this *Feast*, which the *Apostle* directed the *Church* of *Christ* to keep.

Do

1689.

Kingston.

Hammer-smith.

London.

Tottenham-High-Cross.  
Winchmore-hill.  
Enfield.Essex.  
Gooses.

1689. *W* Do not you see *Christendom*, so called, keep their *Feasts* with  
 Goofes. 'the *leavened Bread* of Malice and Wickedness? which makes  
 'them so *sour*, and their hearts to *burn* one against another,  
 'that they have destroyed, and do destroy one another about  
 'Religion. Therefore all live in the *love* of God, which keeps  
 'above the *love* of the *World*; so that none of your Hearts may  
 'be choaked or surfeited with these *outward Things*, or with the  
 'Cares of the *World*, which will pass away: But mind ye the  
 'World and the *Life*, that is without end, that ye may be *heirs*  
 'of it. And *Friends*, you should strive to Excel all, both *Pro-*  
 'fessor and *Profane*, both in *Morality*, *Humanity* and *Christiani-*  
 'ty, *Modesty*, *Sobriety* and *Moderation*, and in a good, godly, righ-  
 'teous *Life* and *Conversation*; shewing forth the *Fruits* of the  
 'Spirit of God, and that you are the *Children* of the living God,  
 'and *Children* of the *Light*, and of the *Day*, and not of the *Night*.  
 'And serve God in *Newness* of *Life*: for it is the *Life*, and a  
 'living and walking in the *Truth*, that must Answer the *Wit-*  
 'ness of God in all People; that they, seeing your good Works, may  
 'glorify our Father, which is in Heaven. Therefore be valiant for  
 'God's holy, pure *Truth*, and spread it abroad, among both *Pro-*  
 'fessors and *Profane*, and the *Indians*. And you should write o-  
 'ver once a year, from all your *Tearly-Meetings*, to the *Tearly-*  
 'Meeting here, concerning your Diligence in the *Truth*, and of  
 'its spreading, and of Peoples receiving it, both *Professors* and  
 'Profane, and the *Indians*; and concerning the *Peace* of the  
 'Church of *Christ* amongst your selves. For, blessed be the Lord,  
 'Truth doth get ground in these Parts, and many are made  
 'very loving to *Friends*, and the Lord's Power and Seed is over  
 'all: In which God Almighty keep all his People to his Glory,  
 'Amen.

Goofes, the 28th of the  
 11th Month, 1689.

G. F.

While I was in the City, I had a Concern upon my Spirit with respect to a *Twofold Danger*, that attended some, who profess *Truth*: one was of *Young Peoples running into the Fashions* of the *World*; and the other was of *Old Peoples going into the Earth*. And that Concern coming now again weightily upon me, I was moved to give forth the following *Paper*, as a *Reproof* to such, and an *Exhortation* and *Warning* to all *Friends* to beware of, and keep out of those *Snares*.

To all that do Profess the Truth of God.

'MY desires are, that you may walk in *Humility* in it. For  
 'when the Lord first called me forth, he let me see, That  
 'Young People grew up together in *Vanity*, and the *Fashions* of the  
 'World; and Old People went downwards into the *Earth*, raking it  
 'together: and to both these I was to be a stranger. And now *Friends*,  
 'I



'I do see too many *Young People*, that do profess the *Truth*, do 1690.  
 'grow up into the *Fashions* of the *World*; and too many *Pa-*  
 'rents indulge them: And amongst the *Elder*, some are grow-  
 'ing downwards, and *raking* after the *Earth*. Therefore take  
 'heed, that you are not making your *Graves*, while you are  
 'Alive outwardly, and loading your selves with thick *Clay* (Hab.  
 '2.6.) For if you have not power over the *Earthly Spirit*, and  
 'that which leadeth into a *Vain Mind*, and the *Fashions* of the  
 'World, and into the *Earth*; though you have often had the *Rain*  
 'fall upon your *Fields*, you will but bring forth *Thistles*, *Briars*  
 'and *Thorns*, which is for the *Fire*. And such will become *brit-*  
 'tle, *peevish*, *fretful Spirits*, that will not abide the heavenly *Do-*  
 'ctrine, and the *Admonitions*, *Exhortations* and *Reproofs* of the  
 'Holy Ghost, or heavenly *Spirit* of God; which would bring you  
 'to be Conformable to the *Death* of *Christ*, and to his *Image*,  
 'that ye might have *Fellowship* with him in his *Resurrection*.  
 'And therefore it is good for all to bow to the *Name* of *Jesus*,  
 'their *Saviour*, and that all may Confess him to the *Glory* of  
 'God the *Father*. For I have had a Concern upon me, in a  
 'sense of the *Danger* of *Young Peoples* going into the *Fashions* of  
 'the *World*, and *Old Peoples* going into the *Earth*, and many go-  
 'ing into a loose and false *Liberty*; till at last they go quite out  
 'into the *Spirit* of the *World*, as some have done. Such their  
 'House hath been built upon the *Sand* on the *Sea shore*, not up-  
 'on *Christ* the *Rock*; that they are so soon in the *World* again,  
 'under a pretence of *Liberty* of *Conscience*. But it is not a pure  
 'Conscience, nor in the *Spirit* of God, nor in *Christ Jesus*: for in  
 'the *Liberty* in the *Spirit* there is the *Unity*, which is the *Bond*  
 'of *Peace*; and all are one in *Christ Jesus*, in whom is the true  
 'Liberty. And this is not of the *World*: for He is not of the  
 'World. And therefore all are to stand fast in him, as they  
 'have received him; for in him there is *peace*, who is the *Prince*  
 'of *Peace*: but in the *World* there is *Trouble*. For the *Spirit* of  
 'the *World* is a *Troublesome Spirit*; but the *Spirit* of *Christ* is a  
 'Peaceable Spirit: and in it God Almighty preserve all the *Faith-*  
 'ful, Amen.

Gooses, the 1<sup>st</sup> of the  
 2d Month, 1690.

G. F.

Another Paper, that I writ while I was here, was concern-  
 ing the *Ensign*, which *Isaiah* prophesied the *Lord* should set up  
 for the *Gentiles*, which I shewed was *Christ*. Of that Paper this  
 which follows, is a Copy:

'THE Lord saith; They shall not hurt nor destroy in all my ho-  
 'ly Mountain: for the Earth shall be full of the knowledge of  
 'the Lord, as the Waters cover the Sea, Isa. 11.9. And in that day  
 'there shall be a Root of Jesse, which shall stand for an Ensign of  
 'the People; to it shall the Gentiles seek, and his Rest shall be glo-  
 rious,

1690. *rious*, ver. 10. And he shall reign over the Gentiles, and in him  
 shall the Gentiles trust, Rom. 15. 12. This Ensign is Christ,  
 which was prophesied of by the Prophet; which Prophecy the  
 Apostle, who was a Minister to the Gentiles, sheweth was ful-  
 filled in the New Testament. And in this Day of Christ, Isaiah  
 saith, The Lord shall set his hand again the second time, to Reco-  
 ver the Remnant of his People, which shall be left, from Assyria  
 and from Egypt, &c. And he shall set up an Ensign for the Nati-  
 ons, and shall assemble the Outcasts of Israel, and gather together  
 the dispersed of Judah from the four Corners of the Earth, ver. 11,  
 12. This is in the Day of Christ, and his Gospel of Life and  
 Salvation, which is preached to every Creature under Heaven,  
 who Enlighteneth every Man that cometh into the World, both  
 Jews and Gentiles; that by his heavenly, divine Light they may  
 see Christ, their Ensign, and Captain of their Salvation: So Christ  
 is one Ensign both to the Jews and Gentiles. And Isaiah saith,  
 The Redeemer shall come to Sion, &c. Isa. 59. 20. And, This is  
 my Covenant with them, saith the Lord, my Spirit, that is upon  
 thee (to wit, Christ) and my Words, which I have put in thy  
 Mouth, shall not depart out of thy Mouth, nor out of the Mouth  
 of thy Seed, nor out of the Mouth of thy Seed's Seed, saith the  
 Lord, from hence-forth and for ever, ver. 21. Arise, shine, for  
 thy Light is come, and the Glory of the Lord is risen upon thee,  
 Chap. 60. 1. And the Gentiles shall come to thy Light, ver. 3.  
 And the abundance of the Sea shall be converted unto thee, ver. 5.  
 (the Sea is the World.) The Lord shall be thy everlasting Light,  
 ver. 20. And, Thou shalt call thy Walls, Salvation, and thy  
 Gates, Praise, ver. 18. And the Lord saith; I will make the  
 place of my Feet glorious, ver. 13. Heaven is his Throne, and  
 Earth is his Footstool, Chap. 66. 1. And he that puts his trust in  
 me, saith the Lord, shall possess the Land, and shall inherit my holy  
 Mountain, Chap. 57. 13. Which Mountain is Established above  
 all the Mountains and Hills, Isa. 2. 2. The Lord saith (speak-  
 ing of Christ) I have put my Spirit upon him, he shall bring forth  
 Judgment to the Gentiles, Isa. 42. 1. And he saith of him, I  
 will give thee for a Covenant of the People, for a Light of the  
 Gentiles; To open the blind Eyes, to bring out the Prisoners from  
 the Prison, and them that sit in Darkneß, out of the Prison-house.  
 I am the Lord, that is my Name, and my Glory will I not give to  
 another, neither my Praise to graven Images, ver. 6, 7, 8. So Christ  
 the Light is come, and the Glory of the Lord is risen; and  
 the Gentiles are come to the Light of Christ: and this Prophecie  
 of Isaiah concerning Christ, many of the Gentiles witness ful-  
 filled, that Salvation is come to the Gentiles, Rom. 11. 11. And  
 God gave his Glory to his Son: And Christ saith, The Glory,  
 which thou gavest me, I have given them (namely, his Believers  
 and Followers) that they may be one, even as we are one, John  
 17. 22. Now here you may see, how the Promises and Pro-  
 phecies are fulfilled in Christ Jesus, whom God hath given for  
 an Ensign both to the Jews and Gentiles, and the Captain of  
 their Salvation; and he doth enlighten every one, that cometh  
 into

'into the World: that with his heavenly, divine *Light* they might see *Christ*, the Lord from Heaven, their *Captain* and *Ensign*, and trust in him, who is their *Conqueror*; who bruises the *Serpent's* head, and destroys the *Devil* and his Works: And *Christ* and his Followers overcome the *Dragon*, *Beast* and *false Prophet*. And therefore all *Jews*, *Gentiles* and *Christians*, that come to believe in *Christ*, are to stand to their *Ensign*, *Christ*; who is also the *Captain* of their *Salvation*, who is above all *Ensigns* and *Captains* below. For he is from above, and therefore all are to trust in him; for he is certain and able to *save to the utmost*, &c. and is the same *Ensign* and *Captain* to day, as he was yesterday, and so for ever, the *First* and *Last*, the *Beginning* and *Ending*, and *Lord* of all *Lords*, and *King* of all *Kings* upon the Earth; and there is nothing certain to be trusted in, below *Christ Jesus*, who is from above. You see in the *Scriptures*, there were many *Ways* and *Religions* among the *Heathen*, as there were many *Setts* among the *Jews*, when *Christ* came: And now there are many *Setts*, or *Religions* among the *Christians*, who believe from the *Scriptures*, that he is come; as the *Jews* believed, he was to come. But they that close their *Eyes*, and stop their *Ears* to the *Light* of *Christ*, they are not like to see *Christ*, who hath enlightened them, to be their *Ensign*, and the *Captain* of their *Salvation*, that see not with the heavenly *Eye*, nor hear with the heavenly *Ear*, to see and hear their heavenly *Ensign*, and *Captain* of their *Salvation*, to convert them and heal them; that they might follow him, and be of his holy *Camp*, and be his heavenly *Soldiers*, to whom he gives spiritual *Arms* and *Armour*, the *Helmet* of *Salvation*, the *Breastplate* of *Righteousness*, the *Armour* of *Light*, and the *Shield* of *Faith* (which will quench all the fiery *Darts* of *Satan*, and give *Victory*) and the *Sword* of the *Spirit*, the *Word* of *God*, which shall cut and hammer down, and burn up all the *Strong holds* of *Satan*. Also he cloatheth his *Soldiers* with fine *Linnen*, white and clean, his *Righteousness*, and shooeth them with the everlasting *Gospel* of *Peace*, the *Power* of *God*; which *Cloths* and *Shoes* will never wax *Old*. And all that are shod with the Everlasting *Gospel*, the *Power* of *God*, they will never wax *Old*; but will stand all *Storms* and *Tempests* in the World. And they that are shod with the *Gospel*, the *Power* of *God*, can in it tread upon *Serpents*, *Vipers* and *Scorpions*, and all the venomous *Beasts* upon the Earth, and all the *Thorns*, *Briars*, *Brambles*, *Thistles*, and sharp *Rocks* and *Mountains*, and never be hurt, nor never wear out their *Shoes*; but their *Feet* are always beautiful upon the *Mountains*. *Moses* a *Captain*, the *Servant* of the *Lord*, said unto the *People* of *Israel*, I have led you forty years in the *Wilderness*: your *Cloths* are not waxen old upon you, and thy *Shoe* is not waxen old upon thy foot, *Deut.* 29. 5. Here ye may see, the *Jews* in the *Old Testament*, their *Cloths* and their *Shoes* did not wax old: But they, who are *Christ's* followers, whom he shooeth with his Everlasting *Gospel* of *Peace*, and cloatheth with his fine *Linnen*, his *Righteousness*, and *Arms* with his *Arms* and *Ar-*  
mour,

Z z z z z



1690.

Goofes.

mour, they are *cloathed*, *shod* and *armed*, with that which will never decay, nor wax old, nor canker, nor rust, nor corrupt, nor grow blunt. Now all, (whether *Christians*, or *Jews*, or *Gentiles*) that hate the *Light* of *Christ*, and close their *Eyes*, and stop their *Ears* to it, are not like to see *Christ* their *Ensign*, and *Captain* of their *Salvation*, but are *blind*. And as there is no outward *Captain*, would Lift a Company of *blind* and *deaf* men, and cloath and arm them with outward *Armour*; so such, as are *blind* and *deaf*, whose *Eyes* are closed, and *Ears* stopped to the heavenly *Light* of *Christ*, he is not like to *cloath* them with his fine Linnen, and *arm* them with his heavenly and spiritual *Armour*; nor are they like to be spiritually and heavenly *disciplined*, and to see and know his holy and spiritual, living *Camp*, nor to follow him, while they are *deaf* and *blind*, and hate his *Light*, which is the *Life* in *Christ*, the heavenly *Ensign* and *Captain* of their *Salvation*. For it is the *Light*, that shines in the heart, which gives the knowledge of the glory of God in the face of *Christ Jesus*; who is the *Ensign* and *Captain* of Mens *Salvations*, and who hath brought, and doth bring many Sons unto glory: Praises, Honour and Glory be unto the Lord over all, who liveth for ever, *Amen*.

Goofes, the 14<sup>th</sup> of the  
2<sup>d</sup> Month, 1690.

G. F.

London.  
Kingston.  
London.  
Yearly-  
Meeting.

A Week after this I return'd to *London*: and after a little stay there, went down to visit *Friends* at *Kingston*, where I stay'd not long; but came back to *London*, and remained there in the *Lord's* work, till after the *Yearly-Meeting*, which was in the *Fourth* Month this Year: in which the wonted *Goodness* of the *Lord* was witnessed, and his blessed *Presence* enjoyed, and his heavenly *Power* livingly felt, opening the hearts of his People unto him, and his Divine *Treasures* of *Life* and *Wisdom* in and unto them; whereby many useful and necessary things, relating to the safety of *Friends*, and to the honour and prosperity of *Truth*, were weightily treated of, and unanimously concluded.

After the *Meeting* was over, I writ the following *Paper* to *Friends*, to be added to the *Epistle*, which from the *Yearly-Meeting* was sent into the several Counties.

ALL *Friends* every where, that are alive to God through *Jesus Christ*, and are living *Members* of *Christ* the holy Head; Be still, and stand still in the *Lord's* Camp of *Holiness* and *Righteousness*, and therein see the *Salvation* of God, and your *Eternal Life*, *Rest* and *Peace*: and in it you may feel and see, the *Lord's* *Power* is over all; and how the *Lord* is at work in his *Power*, and ruling the *Nations* with his *Rod* of *Iron*, and is breaking (in the *Nations*) the old, leaky *Vessels* and *Cisterns* to pieces, like the *Potter's* *Vessels*, that will not hold his living *Water* of *Life*, who are erred from the *Spirit*. But blessed be the Lord

'Lord God of Heaven and Earth, who by his Eternal *Arm* and *Power* hath settled all his People upon the living, holy *Rock* and *Foundation*, that stands sure; whom he hath drawn by his *Spirit* to his Son, and gathered them into the *Name* of *Jesus Christ*; his only begotten Son, full of *Grace* and *Truth*: who hath all *Power* in Heaven and Earth given to him. Whose *Name* is above every *Name* under the whole Heaven: and all his living *Members* know, there is no *Salvation* given by any other *Name* under the whole Heaven, but by the *Name* of *Jesus*; and he, their *Salvation*, and their living *Head* is felt in the midst of them in his *Light*, *Life*, *Spirit*, *Grace* and *Truth*, and his *Word* of *Patience*, *Wisdom* and *Power*: who is his People's *Prophet*, that God hath raised up, in his New Testament and Covenant, to open to them; and their living *Shepherd*, that hath purchased; redeemed and bought them with his precious Blood. And Christ, the living One, feeds his living *Sheep* in his living *Pastures* of *Life*, and his living *Sheep* know their living *Shepherd's* voice; with his living *Bread* and *Water*; and follow him; and will not follow any of the World's *Hirelings*, nor *Thieves*, nor *Robbers*, nor *Climbers*, that are without Christ, the *Door*. And likewise Christ's living Children know Christ, the *Bishop* of their Souls; to oversee them with his heavenly and spiritual *Eye*, that they may be preserved in his *Fold* of *Life*, and go no more forth. And also they know Christ, their holy *Priest*, that by the *Grace* of God tasted Death for them, and for every Man, and is a *Propitiation* for their *Sins*; and not for their *Sins* only, but for the *Sins* of the whole *World*: and by the one *Offering* up of himself he hath perfected for ever, them that are sanctified. And such an *High-Priest* becomes Christ's *Sheep* in his New Covenant and Testament, who is holy and harmless, and separate from sinners, and is made higher than the *Heavens*; who is not made a *Priest* after the Order of *Aaron*, with his *Tirbes*, *Offerings*; &c. but he makes an end of all those things, and hath abolished them: and is made an *High-Priest* after the Power of an endless life, who ever liveth to make *Intercession* for his People; and is able to save to the uttermost, all that come to God through him. Who is the one holy *Mediator* betwixt God and Man: and who sanctifies his People, his *Church*, that he is *Head* of, and presents them to God without spot, or wrinkle, or blemish, or any such thing; and makes them an holy, royal *Priesthood*; to offer up spiritual, holy *Sacrifices*, acceptable to God by *Jesus Christ*, who is *King* of all *Kings*, and *Lord* of all *Lords* in the Earth. So an holy, heavenly *King*, who hath all power in Heaven and Earth given to him; and rules in all the hearts of his *Sheep* and *Lambs* by his holy, divine, precious *Faith*; that is held in all the pure Consciences of his People: which holy *Faith*, Christ, the holy One, is the Author and Finisher of. By which holy *Faith* all the *Just* live, and in which holy, divine and precious *Faith* all the *Just* and holy Ones have *Unity*; and by it they do quench all the fiery *Darts* of *Satan*: and by this holy, divine and precious *Faith* they have access to the pure

1690. *London Yearly Meeting.* God, in which they do please him. And *Christ*, who is set on the *right hand* of the *Throne* of the *Majesty* in the *Heavens*, in his *New Testament* and *New Covenant*, is a *Minister* of the *Sanctuary* and true *Tabernacle*, which the *Lord* hath pitcht, and not *Man*. And therefore all the *Lambs* and *Sheep* of *Christ* must feel this holy *Minister* in their *Temple* and *Sanctuary*, who ministers spiritual, holy and heavenly things to them in their *Sanctuary* and *Tabernacle*. For all the *Tabernacles* and *Sanctuaries*, that are built or pitcht by *Man*, *Men* make *Ministers* for them; and such *Ministers* are of *Men* and by *Men*, with their worldly *Sanctuaries* and *Tabernacles* of *Mens* pitching, by *Mens* hands.

And now, all *Dear Friends* and *Brethren* every where, that are the *Flock* of *Christ*: *Christ*, our *Passover* is sacrificed for us. Therefore let us all keep this heavenly *Feast* of our *Passover* in his *New Testament* and *Covenant*, not with *Old Leaven* neither of *Malice* nor *Wickedness*; but let all that be purged out, with the four old leavened *Bread*, that all may become a new *Lump*: and so keep this heavenly *Feast* of *Christ*, our heavenly *Passover*, with the unleavened *Bread* (mark, with the unleavened *Bread*) of *Sincerity* and *Truth*. My desires are, that all the *Flock* of *Christ* every where may keep this heavenly *Feast* of *Christ*, our heavenly *Passover*, with his heavenly, unleavened *Bread* of *Sincerity* and *Truth*, Amen.

G. F.

I stay'd in *Town* between *Three Weeks* and a *Month*, after the *Yearly-Meeting* was over: and then went into the *Country*, first to *Tottenham-High-Cross*, where was a *Meeting* on the *First-day* of the *Week*, which I was at; and then went to *Edward Man's* House at *Ford-Green* near *Winchmore-Hill*: and on the *First-day* following went from thence to the *Meeting* at *Enfield*; where the *Lord* gave me many precious *Openings* to declare to the *People*. Afterwards, moving to and fro amongst *Friends* thereabouts, I visited the *Meetings* at *Chefs-hunt*, *Waltham-Abbey*, *Enfield*, *Tottenham* and *Winchmore-hill* frequently; the *Lord* being with me, and opening many deep and weighty *Truths*, divine and heavenly *Mysteries* to his *People* through me, to their great *Refreshment*, and my *Joy*. After some time I went to *Hartford*, to visit the *Friends* there; and was at their *Meeting* on a *First-day*. And having something more particular upon me to the *Ancient Friends* of that place, I had a *Meeting* with some of them the next day, and imparted to them, what the *Lord* had given me for them. Then passing thence to *Ware*, I made a little stay amongst *Friends* there, and was at their *Meeting*. After which, returning, amongst *Friends* about *Edmunton-fide* and *Tottenham*, and taking *Meetings* as I went, I came back to *London* in the end of the *Seventh Month*.



I remained now at *London*, till the beginning of the *Ninth* 1690. *Month*, being continually exercised in the *Work* of the Lord, either in *Publick Meetings*, opening the *Way of Truth* to People, and building up and establishing *Friends* therein; or in other *Services* relating to the *Church of God*. For the *Parliament* now sitting, and having a *Bill* before them concerning *Oaths*, and another concerning *Clandestine Marriages*; several *Friends* did attend the *House*, to see to get those *Bills* so worded, that they might not be hurtful to *Friends*: In this *Service* I also assisted, attending on the *Parliament*, and discoursing the *Matter* with several of the *Members*. London.

Having stay'd more than a *Month* in *London*, and much spent my self in these *Services*, I went out of *Town* to *Tottenham*, and sometime after to *Ford-Green* near *London*; at which Places I continued several *Weeks*, visiting *Friends Meetings* round about there, at *Tottenham*, *Enfield* and *Winchmore-Hill*. In this time several things came upon me to Write: whereof One was an *Epistle* to *Friends in the Ministry*; and was as followeth: Tottenham  
Ford-Green.  
Tottenham  
Enfield.  
Winchmore-hill.

ALL *Friends* in the *Ministry* every where, to whom God hath given a *Gift* of the *Ministry*, and who use to *Travel* up and down in the *Gift* of the *Ministry*, Do not hide your *Talent*, nor put your *Light* under a *Bushel*; Nor *Cumber* your selves, nor entangle your selves with the *Affairs* of this *World*. For the natural *Soldiers* are not to *Cumber* themselves with the *World*; much less the *Soldiers* of *Christ*, who are not of this *World*; but are to mind the *Riches* and *Glory* of the *World*, that is *Everlasting*. And therefore stir up the *Gift* of God in you, and improve it: and do not sit down, *Demas*-like, and embrace this present *World*, that will have an end; lest ye become *Idolaters*. But be valiant for God's *Truth* upon the *Earth*, and spread it abroad in the *Day-light* of *Christ*, you who have fought the *Kingdom* of God, and the *Righteousness* thereof, and have received it and preached it; which stands in *Righteousness*, and *Peace*, and *Joy* in the *Holy Ghost*: As *Able Ministers* of the *Spirit* sow to the *Spirit*, that of the *Spirit* ye may reap *Life Everlasting*. And go on in the *Spirit*, plowing with it in the purifying *Hope*; and threshing, with the *Power* and *Spirit* of God, the *Wheat* out of the *Chaff* of *Corruption*, in the same *Hope*. For he that looks back from the spiritual *Plow* into the *World*, is not fit for the *Spiritual* and *Everlasting Kingdom* of God; and then he is not like to press into it, as the *Faithful* do. Therefore you that are awakened, and are come to *Righteousness*, and to the *Knowledge* of the *Truth*, keep your selves awakened in it; then the *Enemy* cannot sow his *Tares* in your *Field*: for *Truth* and *Righteousness* is over him, and before he was. So my desires are, that all may fulfil their *Ministry*, that the Lord *Jesus Christ* hath committed to them; and then by the *Blood* (or *Life*) and *Testimony* of *Jesus* you will overcome the *Enemy*, that opposes it, *within* and *without*. And all you that do preach the *Truth*, do it as it is in *Jesus*, in *Love*: And all that are *Believers*

1690. *lievers in Jesus, and receivers of him, he gives them Power*  
 to become the *Sons of God*, and so *Joint-heirs with Christ*; whom  
 he calleth *Brethren*: and he gives them the *Water of Life*, which  
 shall be a *Well* in them, springing as a *River* up to *Eternal*  
*Life*; that they may *water the spiritual Plants* of the *living God*.  
 So that all may be *spiritual Planters*, and *spiritual Waterers*; and  
 may see with the *spiritual Eye* the *Everlasting, Eternal God* o-  
 ver all to give the *Increase*, who is the *Infinite Fountain*. So my  
 desires are, that you may be kept out of all the *beggarly Ele-*  
*ments of the World*, which is below the *spiritual Region*, to  
*Christ the Head*; and may hold him, who bruise the *Head of*  
*Eamity*, and was, before it was: So that ye may all be united  
 together in *love*, in your *Head, Christ*, and be ordered by his  
 heavenly, gentle, peaceable *Wisdom* to the *Glory of God*. For  
 all that be in *Christ*, are in *love, peace and Unity*; and in him  
 they are strong, and in a full *Perswasion*: and in him, who is  
 the *First and Last*, they are in a heavenly *Resolution* and *Con-*  
*fidence* for God's *Everlasting Honour and Glory, Amen.*

*From him, who is Translated into the Kingdom of his Dear*  
*Son, with all his Saints, a heavenly Salutation: And*  
*salute ye one another with a holy Kiss of Charity, that*  
*never faileth.*

Ford Green, the 25th of the  
 9th Month, 1690.

G. F.

Another *Epistle* I writ soon after, more particularly to the  
*Friends in the Ministry*, that were gone into *America*: which  
 was thus;

**D**ear *Friends and Brethren*, that are *Ministers, and Exhorters,*  
 and *Admonishers*, that are gone into *America* and the  
*Islands* there-aways: Stir up the *Gift of God* in you, and the  
 pure *Mind*, and improve your *Talents*; that ye may be the  
*Light of the World*, a *City set upon an Hill*, that cannot be  
 hid: and let your *Light* shine among the *Indians*, and the *Blacks*  
 and the *Whites*; that ye may answer the *Truth* in them, and  
 bring them to their *Standard and Ensign*, that God hath set  
 up, *Christ Jesus*. For from the *Rising of the Sun* to the *Going*  
 down of the same *God's Name* shall be great among the *Gentiles*;  
 and in every *Temple*, or sanctified *Heart*, *Incense* shall be offered  
 up to *God's Name*. And have *Salt* in your selves, that ye may  
 be the *Salt of the Earth*, that ye may salt it; that it may be  
 preserved from *Corruption* and *Putrefaction*: so that all *Sacrifi-*  
*ces*, offered up to the *Lord*, may be salted and seasoned, and  
 be a good *Savour* to God. And all grow in the *Faith and Grace*  
 of *Christ*, that ye may not be like *Dwarfs*: for a *Dwarf* shall  
 not come near to *Offer* upon *God's Altar*; though he may eat  
 of *God's Bread*, that he may grow by it. And *Friends*, Be  
 not negligent, but keep up your *Negroes-Meetings* and your *Fa-*  
*mily.*

'mily-Meetings; and have Meetings with the *Indian Kings*, and 1690.  
 'their *Councils* and *Subjects* every where, and with others: and  
 'bring them all to the *Baptizing* and *Circumcising Spirit*, by which Tottenham  
 'they may *know God*, and *serve* and *worship* him. And all take  
 'heed of sitting down in the *Earth*, and having your *Minds* in  
 'the *earthly Things*, *Coveting* and *Striving* for the *Earth*: for to  
 'be carnally minded brings death, and *Covetousness* is *Idolatry*.  
 'There is too much *Strife* and *Contention* about that *Idol*, which  
 'makes too many go out of the *Sense* and *Fear* of *God*; so that  
 'some have lost *Morality* and *Humanity*, and the true *Christian*  
 '*Charity*. O therefore, be awakened to *Righteousness*, and keep  
 'awakened: for the *Enemy* soweth his *Tares*, while Men and Wo-  
 'men sleep in *Carelessness* and *Security*. Therefore so many  
 'slothful Ones go in their *filthy Rags*, and have not the *fine Lin-*  
 '*nen*, the *Righteousness* of *Christ*; but are stragling, and *plowing*  
 'with their *Ox* and their *Afs*, in their *woollen* and *linnen Gar-*  
 '*ments*, mixt Stuff, feeding upon *Torn food*, and that dieth of  
 'it self, and drinking of the *dregs* of their old *Bottle*, and eat-  
 'ing the *sour, leavened Bread*, which makes their hearts *burn* one  
 'against another. But all are to keep the *Feast of Christ*, our  
 '*Passover*, with the *unleavened Bread* of *Sincerity* and *Truth*.  
 'And this *unleavened Bread* of *Life* from *Heaven* makes all  
 'Hearts and Souls glad and joyful, and lightsome and cheer-  
 'ful, to serve and love *God*, and to love and serve one another  
 'in the *peaceable Truth*, and to keep in the *Unity* of *God's Spirit*,  
 'which is the *Bond* of ( the Lord of Lords, and the King of all  
 'Kings his ) *Peace*. In this *Love* and *Peace* *God Almighty* keep  
 'and preserve all his People, and make them valiant for his  
 '*Truth* upon the *Earth*, to spread it abroad both in *Doctrine*, and  
 'good *Life* and *Conversation*, *Amen*.

'All the *Members* of *Christ* have need one of another. For  
 'the *Foot* hath need of the *Hand*, and the *Hand* hath need of  
 'the *Foot*: The *Ear* hath need of the *Eye*, and the *Eye* of the  
 '*Ear*. So that all the *Members* are serviceable in the *Body*, which  
 '*Christ* is the *Head* of; and the *Head* sees their *Service*. There-  
 'fore let none *despise* the *least Member*.

'And have a *Care* to keep down that *greedy, earthly Mind*,  
 'that raveneth and coveteth after the *Riches* and *Things* of this  
 '*World*; lest ye fall into the *low Region*, like the *Gentiles* or  
 '*Heathen*, and so lose the *Kingdom* of *God*, that is *Everlasting*:  
 'But seek that first, and *God* knows, what things ye have need  
 'of; who takes care for all both in *Heaven* and in the *Earth*:  
 'Thanks be unto *God* for his unspeakable *Gifts*, both *Temporal*  
 'and *Spiritual*.

Tottenham, the 11th of the  
 10th Month, 1690.

G. F.

Not



1690.

London.

Not long after this I returned to *London*, and was almost daily with *Friends* at *Meetings*. And when I had been near *Two Weeks* in *Town*, *The sense of the great Hardships and sore Sufferings, that Friends had been and were under in Ireland, coming with great weight upon me; I was moved to write the following Epistle, as a Word of Consolation unto them.*

‘**D**ear *Friends* and *Brethren* in the Lord *Jesus Christ*, whom the Lord by his *Eternal Arm* and *Power* hath upheld through your great *Sufferings, Exercises, Trials* and *Hardships* (more, I believe, then can be uttered) up and down that *Nation*, which I am very sensible of; and the rest of the faithful *Friends*, that have been Partakers with you in your *Sufferings*: and cannot but suffer with the *Lord’s People*, that suffer. And my Confidence hath been in the *Lord*, that he would and will support you in all your *Sufferings*; and that he would preserve all the *Faithful* in his *Wisdom*, that they would give no just Occasion to one nor other to make them suffer: And therefore, if that you did suffer wrongfully, or unjustly, the righteous God would assist you, and uphold you; and reward them according to their *Works*, that oppress or wronged you. And now my desire is unto the *Lord*, that in the same holy and heavenly *Wisdom* of God ye may all be preserved to the *End* of your days, to the *Glory* of God, minding God Almighty’s supporting Hand and Power: who is God Al-sufficient, to strengthen, help and refresh in time of *Need*. And let none forget the *Lord’s Mercies* and *Kindnesses*, which endure for ever: but always live in the sense of them. And truly *Friends*, when I consider the thing, It is the great *Mercy* of the *Lord*, that ye have not been all swallowed up; seeing with what *Spirits* ye have been compassed about. But the *Lord* carrieth his *Lambs* in his *Arms*, and they are as tender to him, as the *Apple* of his *Eye*: And his *Power* is his *Hedge* about his *Vineyard* of heavenly Plants. And therefore it is good for all his *Children*, to be given up to the *Lord* with their *Minds* and *Souls, Hearts* and *Spirits, who is* a faithful Keeper, that never slumbers nor sleeps; but is able to preserve and keep you, and to save to the utmost: and none can hurt so much as an hair of your Heads, except he suffer it, to try you; for he upholds all things, in Heaven and Earth, by the *Word* of his *Power*: All things were made by *Christ*, and by him all things do consist (mark, consist) whether they be *Visibles*, or *Invisibles*, &c. So he hath power over all; for all *Power in Heaven and Earth is given to him*: and to you, that have received him, he hath given *Power* to become the *Sons* and *Daughters* of God; so living *Members* of *Christ*, the living *Head*, and grafted into him, in whom ye have *Eternal Life*. And *Christ*, the *Seed*, reigns, and his *Power* is over all; who bruises the *Serpent’s Head*, and destroys the *Devil* and his *Works*, and was before he was. And so all of you live and walk in *Christ Jesus*; so that nothing may be between you and God, but *Christ*,

‘Christ, in whom ye have *Salvation, Life, Rest and Peace* with *God*. 1690

‘As for the passages of *Truth* in this Land and abroad, I do *London*.  
 ‘hear, that in *Holland* and *Germany* and there-aways, *Friends*  
 ‘are in *Love, Unity and Peace*: And in *Jamaica, Barbados, Me-*  
 ‘*vis, Antego, Maryland* and *New-England* I hear nothing, but  
 ‘*Friends* are in *Unity and Peace*. The Lord preserve them all  
 ‘out of the *World*, (in which there is *Trouble*) in *Christ Jesus*,  
 ‘in whom there is *Peace, Life, Love and Unity*, Amen. So my  
 ‘*Love* in the Lord *Jesus Christ* to all *Friends* every where in  
 ‘your Land, as though I named them.

*London*, the 10th of the  
 11th Month, 1690.

G. F.

**T**Hus, Reader, hast thou had some Account of the Life and Tra-  
 vels, Labours, Sufferings and Manifold Trials and Exercises  
 of this holy Man of God, from his Youth to almost the time of his  
 Death: Of which himself kept a Journal; out of which the fore-  
 going Sheets were transcribed. It remains, that an Account be ad-  
 ded of the Time, Place and Manner of his Death and Burial;  
 Which were thus:

The next day, after he had written the foregoing Epistle to Friends  
 in Ireland, he went to the Meeting at Gracious-street, which was  
 large (it being on the First-day of the Week:) And the Lord ena-  
 bled him to preach the Truth fully and effectually, opening many  
 deep and weighty things with great Power and Clearness. After  
 which having Prayed, and the Meeting being ended, he went to Hen-  
 ry Gouldney's (a Friend's House in Whitehart-Court, near the Meet-  
 ing house :) and some Friends going with him thither, he told them,  
 ‘He thought, he felt the Cold strike to his heart, as he came out  
 ‘of the Meeting; yet added, I am glad I was here: Now I am  
 ‘clear, I am fully clear. As soon as those Friends, that were with  
 him, were withdrawn, he lay down upon a Bed (as he sometimes used  
 to do, through Weariness after a Meeting) but soon rose again; and  
 in a little time lay down again, complaining still of Cold. And his  
 Strength sensibly decaying, he was fain soon after to go into Bed;  
 where he lay in much Contentment and Peate, and very sensible to  
 the Last. And as in the whole Course of his Life, his Spirit in the  
 universal Love of God, was set and bent for the exalting of Truth  
 and Righteousness, and the making known the Way thereof to the  
 Nations and Peoples afar off; so now, in the time of his outward  
 Weakness, his Mind was intent upon, and (as it were) wholly taken  
 up with that: And some particular Friends he sent for, to whom he  
 exprest his Mind and Desire for the Spreading Friends Books, and  
 Truth thereby in the World, and through the Nations thereof. Di-  
 vers Friends came to visit him in his Illness; unto some of whom he  
 Aaaaaa said,

1690. *said, 'All is well: The Seed of God reigns over all, and over*  
*Death it self. And though (said he) I am weak in Body; yet*  
 London *'the Power of God is over all, and the Seed reigns over all disor-*  
*derly Spirits. Thus lying in an heavenly frame of Mind, his Spirit*  
*wholly exercised towards the Lord, he grew weaker and weaker in his*  
*natural Strength; and on the Third day of that Week, between the*  
*hours of Nine and Ten in the Evening, he quietly departed this Life*  
*in Peace, and sweetly fell asleep in the Lord, whose blessed Truth he*  
*had livingly and powerfully preached in the Meeting but two days*  
*before. Thus ended he his Days in his faithful Testimony, in perfect*  
*Love and Unity with his Brethren, and in Peace and Good-will to all*  
*Men, on the 13th day of the 11th Month 1690. being then in the*  
*67th year of his Age.*

*Upon the 16th day of the same Month (being the sixth of the*  
*Week, and the Day appointed for his Funeral) a very great Con-*  
*course of Friends, and other People of divers sorts, Assembled together*  
*at the Meeting-house in White-Hart-Court near Gracious-street,*  
*about the middle time of the day, in order to attend his Body*  
*to the Grave. The Meeting was held about two hours with great*  
*and heavenly Solemnity, manifestly attended with the Lord's blessed*  
*Presence and glorious Power; in which divers living Testimonies*  
*were given, from a lively Remembrance and Sense of the blessed Mini-*  
*stry of this Dear and Ancient Servant of the Lord, his early En-*  
*tring into the Lord's Work at the breaking forth of this Gospel-day,*  
*his innocent Life, long and great Travels, and unwearied Labours of*  
*Love in the Everlasting Gospel, for the turning and gathering many*  
*Thousands from Darkness to the Light of Christ Jesus, the Foun-*  
*dition of true Faith; his manifold Sufferings, Afflictions and Oppo-*  
*sitions, which he met withal for his faithful Testimony, both from his*  
*open Adversaries, and from false Brethren; and his Preservations,*  
*Deliverances and Dominion in, out of and over them all, by the Power*  
*of God: To whom the Glory and Honour always was by him, and is,*  
*and always ought to be by all Ascribed.*

*After the Meeting was ended, his Body was born by Friends, and*  
*accompanied by very great Numbers of Friends, and other People, to*  
*Friends Burying-Ground near Bunhill-Fields: where, after a solemn*  
*Waiting upon the Lord, and several living Testimonies borne, recom-*  
*mending the Company to the Guidance and Protection of that Divine*  
*Spirit and Power, by which this holy Man of God had been raised*  
*up, furnished, supported and preserved to the end of his Day, his Bo-*  
*dy was decently committed to the Earth; but his Memorial shall Re-*  
*main, and be Everlastingly Blessed among the Righteous.*



An Epistle of Dear George Fox's, which was <sup>1690.</sup>  
 writ with his own Hands, and left Sealed up <sup>London.</sup>  
 with this Superscription, ( viz. Not to be  
 opened before the Time; ) which after  
 his Decease being opened, was thought meet to  
 be printed, being as followeth: VIZ.

For the Yearly and Second-Days-Meeting in London,  
 and to all the Children of God in all Places in  
 the World. By and from G. F.

*This for all the Children of God every where, that are led by his  
 Spirit, and do walk in his Light, in which they have Life, and U-  
 nity, and Fellowship with the Father, and the Son, and one with  
 another.*

‘ **K** eep all your Meetings in the Name of the Lord Jesus, that  
 be gathered in his Name by his Light, Grace, Truth,  
 Power and Spirit; by which you will feel his blessed and re-  
 freshing Presence among you, and in you, to your Comfort and  
 God's Glory.

‘ And now all Friends, All your Meetings, both Mens and Wo-  
 mens, Monthly and Quarterly, and Yearly, &c. were set up by the  
 Power, and Spirit, and Wisdom of God; and in them you do  
 know, that you have felt both his Power, and Spirit, and Wis-  
 dom, and blessed refreshing Presence among you, and in you, to  
 his Praise and Glory, and your Comfort: So that you have been  
 a City set on a Hill, that cannot be hid.

‘ And although many loose and unruly Spirits have risen betimes  
 to Oppose you and them, both in Print and other ways; but you  
 have seen, how they have come to Nought: and the Lord hath  
 blasted them, and brought their Deeds to Light, and made  
 them Manifest to be the Trees without Fruit, and Wells with-  
 out Water, and Wandering Stars from the Firmament of God's  
 Power, and the Raging Waves of the Sea, casting up their Mire  
 and Dirt: And many of them are like the Dog turn'd to his  
 Old Vomit, and the Sow that was washed, turned again to the  
 Mire. And this hath been the Condition of many, God know-  
 eth, and his People!

‘ And therefore all to stand Stedfast in Christ Jesus, your Head,  
 in whom you are all one, Male and Female, and know his Go-  
 vernment, and of the Encrease of his Government and Peace  
 there shall be no End; but there will be an End of the Devils,  
 and of all them, that be out of Christ; and do Oppose it and  
 him, whose Judgment doth not linger, and their Damnation  
 doth not slumber: And therefore in God and Christ's Light, Life,

A a a a a 2

Spirit

1690. *Spirit and Power live and walk, that is over all (and the Seed of it) in Love and in Innocency, and Simplicity; and in Righteousness and Holiness dwell, and in his Power and Holy Ghost, in which God's Kingdom doth stand. All Children of New and Heavenly Jerusalem, that is from above, and is free, with all her Holy, Spiritual Children, To her keep your Eyes.*

London

And as for this *Spirit of Rebellion and Opposition*, that hath risen formerly and lately, it is out of the Kingdom of God and Heavenly Jerusalem; and is for Judgment and Condemnation, with all its Books, Words and Works. And therefore Friends are to live and walk in the Power and Spirit of God, that is over it, and in the Seed, that will bruise and break it to pieces: In which Seed you have Joy and Peace with God, and Power and Authority to Judge it; and your Unity is in the Power and Spirit of God, that doth Judge it: and all God's Witnesses in his Tabernacle go out against it, and always have and will.

And let no Man live to Self, but to the Lord, as they will die in him; and seek the Peace of the Church of Christ, and the Peace of all Men in him: for *Blessed are the Peace-makers*. And dwell in the pure, peaceable, Heavenly Wisdom of God, that is Gentle, and Easie to be entreated, that is full of Mercy; all striving to be of one Mind, Heart, Soul and Judgment in Christ, having his Mind and Spirit dwelling in you, building up one another in the Love of God, which doth edifie the Body of Christ, his Church, who is the holy Head thereof. So Glory to God through Christ, in this Age and all other Ages, who is the Rock and Foundation, and the Emanuel, God with us, Amen, over all, the Beginning and the Ending; in him Live and Walk, in whom you have Life Eternal, in whom you will feel me, and I you.

All Children of New Jerusalem, that descends from above, the Holy City, which the Lord and the Lamb is the Light thereof, and is the Temple; in it they are born again of the Spirit: So Jerusalem that is above, is the Mother of them, that are born of the Spirit. And so they that come, and are come to Heavenly Jerusalem, are them that receive Christ; and he giveth them Power to become the Sons of God, and are born again of the Spirit: So Jerusalem, that is their Mother. And such do come to Heavenly Mount Sion, and the innumerable Company of Angels, and to the Spirits of just Men made perfect; and are come to the Church of the Living God written in Heaven, and have the Name of God, and the City of God written upon them: So here is a New Mother, that bringeth forth a Heavenly and a Spiritual Generation.

There is no Schism, nor Division, nor Contention, nor Strife in Heavenly Jerusalem, nor in the Body of Christ, which is made up of living Stones, a Spiritual House. And Christ is not divided, for in him there is Peace. Christ saith, *In me you have Peace*. And he is from above, and not of this World; but in the World below, in the Spirit of it there is Trouble: therefore keep in Christ, and walk in him, Amen.

G. F.

'And

'And *Jerusalem* was the *Mother* of all the true *Christians* before the *Apostacy*; and since the outward *Christians* are broken into many *Sects*, and they have gotten many *Mothers*: But all they, that are come out of the *Apostacy* by the Power and Spirit of *Christ*, *Jerusalem* that is above, is their *Mother*, (and none below her;) who doth nourish all her *Spiritual Children*. 1690  
London.

Read at the Yearly-Meeting  
in London, 1691.

G. F.

Reader, please to note, That these following Papers and Epistles (some of which being mention'd in the Journal, page 452, &c. and there omitted) are found meet to be here inserted; and are as followeth.

*A Warning to the Magistrates and People of the City of Oldenborg.*

*Friends,*

'**H**Ave you not seen and felt the Judgments of God upon your City, the Lord sending Lightning from Heaven, that destroyed and burnt it? And as I passed thorow your City on a First-day of the Week, which you call your Sabbath, I saw some drinking, and Soldiers playing at Shuffle-board, and others with their Shops open, and Trading, when they should have been Waiting upon God, and Worshipping him: And your People were light and vain, without any sense of God's Judgments, or Repentance. O therefore Repent, lest the All-seeing God, who sees all your Actions, and is over all, do bring swift Judgment upon you in his Wrath and Fury, and Indignation. And so Repent, and lay away all manner of Evil, and Wickedness, and Ungodliness, and Unrighteousness: for the Day of the Lord will come upon all that do Evil; and the Workers of Iniquity; and this mighty Day of the Lord will find them all out, and will burn, as an Oven; and burn up all the Proud and Wicked, and neither leave them Root nor Branch. And therefore all ye Magistrates, Priests and People, search in your selves to find out the Cause, and what Wickedness and Evil it has been you have Committed, that has brought the Wrath, and Vengeance, and Judgments of God upon you and upon your City, in burning of it. And therefore all Return, and come to the Light of Christ in your hearts, and to God's Spirit, and to the Grace and Truth in your hearts, that comes by Jesus Christ; that with it ye may search your hearts. And so, do not grieve, nor vex, nor quench God's good Spirit in your hearts; and walk not despitefully against the Spirit of Grace, nor turn from it into Wantonness; 1677.  
Amsterdam.  
Topag. 448



1677. *W* <sup>Amster-</sup> <sup>dam.</sup> nels; and yet make a *Profession* of God and Christ in *Words*,  
 'when your hearts are afar off, and living in *Pleasures*, and wan-  
 'tonly upon the Earth, *sporting* your selves, *killing* the *Just*, and  
 'Crucifying to your selves *Christ* afresh, and putting him to open  
 'shame: And so dishonouring *God* and *Christ*, and *Christianity*, and  
 'making a *Profession* and a *Trade* of the *Scriptures*; keeping *Peo-*  
 'ple *always Learning*, that they may be *always paying*.

'Therefore *Cease from Man*, whose *Breath* is in his *Nostrils*, and look  
 'unto the *Lord*, all ye ends of the *Earth*, and be saved: for the *Lord*  
 'God of *Heaven* and *Earth* is come, to teach his *People* himself by  
 'his *Light*, *Spirit*, *Grace* and *Truth*, and to bring them off all the  
 'World's *Teachers*. And *God* hath raised up *Christ Jesus* his *Pro-*  
 'phet, whom *People* should hear; and saith, *This is my beloved Son*,  
 'hear ye him: and *Christ* saith, *Learn of me*, *I am the Way*, the  
 'Truth and the *Life*; and no *Man* comes to the *Father*, but by me.  
 'And there is no *Salvation* by any other *Name* under the whole  
 'Heaven, but by the *Name* of *Jesus*, who saith, *I am the good*  
 'Shepherd, and have laid down my *Life* for my *Sheep*, and my *Sheep*  
 'hear my voice and follow me, and will not follow the *Hireling*: For  
 'Christ feeds them in the *Pastures* of *Life*, that will never wither.  
 'And *God* hath anointed *Christ Jesus* to preach, if you will hear  
 'him; and *God* hath given *Christ* for a *Counsellor*, and a *Leader*,  
 'if you will be *Led* and *Counselled* by him; and *God* hath given  
 'Christ for a *Bishop* to *Oversee* you, and a *King* to *Rule* you, if  
 'you will be *Overseen* and *Ruled* by him. And you that will not  
 'have *Christ* to *Rule* over you, who never sinned, nor *Guile* was  
 'found in his *Mouth*; you may read his *Sentence* in the *New Te-*  
 'stament upon such. And is not *Christ* a sufficient *Teacher*, whose  
 'Blood was shed for you, and tasted *Death* for every *Man*? And  
 'doth not *Christ* say to his *Ministers*, *Freely ye have received*,  
 'freely give? And the *Apostle* saith, *We covet no Man's Gold*, *Sil-*  
 'ver or *Apparel*; but *Laboured* with their *Hands*, and kept the  
 'Gospel without *Charge*: Have they that are called *Ministers* a-  
 'mongst you, done the same, and kept this *Command* of *Christ*  
 'Jesus? Let them be *Examined*, and *Examine* themselves. And  
 'have you not trimmed your *Outsides*? but look within with the  
 'Light and *Spirit* of *Christ Jesus*, and see, if your *Insides* be not  
 'black and foul. For *Christ Jesus*, who doth *Enlighten* every *Man*,  
 'that cometh into the *World*, with the *Life* in himself, who is the  
 'Word, he saith; *Believe in the Light*, that ye may become *Chil-*  
 'dren of the *Light*: and with the *Light* ye may see all the *Evil*  
 'Deeds ye have done, and all your *ungodly Deeds*, that ye have  
 'acted and committed; and all your *ungodly Words* you have spo-  
 'ken; and all your *ungodly Thoughts* ye think; that ye may turn  
 'from them, and turn to *Christ*, from whence the *Light* comes:  
 'who is your *Saviour* and *Redeemer*, who hath given you a *Light*  
 'to see your *Sin*, and how that you are dead in *Adam*; that  
 'with the same *Light* you may see *Christ*, the quickening *Spirit*,  
 'who makes you alive to *God*, and saves you from your *sin*. But  
 'if you hate the *Light*, which is the *Life* in *Christ*, the *Prince*  
 'of *Life*; and Love the *Darkness* and the *Prince* of *Darkness* more,  
 'than

'than the *Light*, or the *Life* in *Christ*, whose *Deeds* be *Evil*, and 1677.  
 'because it will *Reprove* you; *Christ* tells you, *This Light* will be  
 'your *Condemnation*, *John* 3. And therefore be *Warned* now in *Amster-*  
 'your *Day*, and while you have *Time*, turn to the *Lord*, and *Amster-*  
 'do not quench the *Spirit* of the *Father*, by which he draws to *dam*.  
 'his *Son*: nor hate the *Light* of *Christ*; for if you do, you hate  
 'the *Life* in *Christ*, and so remain under *Condemnation* from *God*  
 'and *Christ* with the *Light*, who now speaks to his *People* by  
 'his *Son*, as he did in the *Apostles* *Days*; so the same *God*, that  
 'was the *Speaker* by the *Prophets* to the *Fathers*, and *Speaker* to *A-*  
 'dam and *Eve* in *Paradise*: And happy had *Adam* and *Eve*, and the  
 'Jews, and all *Christians* been, if they had kept to this *Speaker*,  
 'and not have followed the *Serpent*, that false *Speaker*, and his *In-*  
 'struments. And now *God* is the true *Speaker* by his *Son*, who  
 'bruises the *Head* of the *Serpent*, the false *Teacher*, who is the *Head*  
 'of all false *Ways*, and false *Prophets*, and false *Churches*, and false  
 'Religions and *Worships*. And so *God* and *Christ* is bringing *Peo-*  
 'ple to the pure and undefiled *Religion*, that will keep them from  
 'the *Spots* of the *World*; and into the new and living *Way*, *Christ*  
 'Jesus; and to the *Church* in *God*, which *Christ* is the *Head* of, as  
 'he was in the *Apostles* *Days*; and to worship *God* in the *Spirit*  
 'and *Truth*, which *Worship* *Christ* set up above Sixteen hun-  
 'dred years since. And therefore must all *People* come to the *Grace*  
 'and *Spirit* of *Truth* in their own hearts, to know the *God* of  
 'Truth, who is a *Spirit*, and in the *Spirit* and *Truth* to worship,  
 'and serve, and honour, and glorifie the Living *God*, who is over  
 'all, and *Worthy* of all, Blessed for evermore, *Amen*.

'And ye *Magistrates* and *Officers*, read this in all your *Assemblies*,  
 'and cause all your *Priests* to read it in their *Churches*; that they  
 'and you, and all *People* may hear and fear the *God* of *Heaven*,  
 'as you will Answer it at the Great and Terrible *Day* of *Judg-*  
 'ment, and *Vengeance* of the *Lord* *God* Almighty. And this is in  
 'Love to your *Souls*, and for your *Temporal* and *Eternal* Good.

*Amsterdam*, the 19th of the  
 7th Month, 1677.

G. F.

An

1677.

Harlingen  
in Friesland

Topag. 433

*An Epistle concerning true Fasting, true Prayer, true Honour, and against Persecution, and for the true Liberty in Christ Jesus; and that all may have a care, that the Apostle hath not bestowed his Labour in vain upon you in your observing of Days, Months, Times, Feasts and Years, and of coming under the beggarly Elements, and the Yoke of Bondage again, and of bringing and forcing People into them.*

‘**W**Here did ever *Christ* or his *Apostles* Command any Believers or *Christians* to observe *Holy-Days* or *Feast-Days*? and let us see, where it is written in the *Scriptures* of the *New Testament*, in the *Four Evangelists*, or the *Epistles*, or the *Revelation*, that ever *Christ* or his *Apostles* gave the *Christians* any such Command, that they should observe the Time called *Christmas*, or a Day for *Christ’s Birth*? or that they should observe the Time called *Easter*, or *Whitsuntide*, or *Peter*, or *Paul’s*, or *Mark* or *Luke’s Days*, or any other *Saints Day*?

‘Now you, that profess your selves to be the *Reformed Churches* from the *Papists*, *Jews* and *Heathen*, and the *Scriptures* to be your Rule, and are Professors of the *New Covenant*, where do you prove out of the *Scriptures* of the *New Testament*, that the *Apostles* and the *Primitive Church* practised or forced any such thing, or that *Christ* and his *Apostles* gave any such Command to the *Churches*, that they should practise and observe any such *Days*? Let us see, where this Command is written. For did not the *Apostle* say unto the *Galatians* in the fourth Chapter; But now, after that ye have known God, or rather ye are known of God, how turn ye again to the weak and beggarly Elements, whereunto ye desire again to be in bondage? Ye observe *Days*, and *Months*, and *Times* and *Years*; I am afraid of you, lest I have bestowed upon you Labour in vain. And in the Third of *Galatians* it is said; O foolish *Galatians*, who hath bewitched you, that you should not obey the Truth, &c. And in *Galatians* the Fifth, the *Apostle* exhorts them to stand fast in the Liberty, wherewith *Christ* had made them free: and moreover said, Be not entangled again with the Yoke of Bondage.

‘Now doth not this manifest, that there were some Teachers, that were drawing the Church of the *Galatians* into these beggarly Elements, and bringing them again into Bondage, in observing of *Days*, *Months*, *Times* and *Years*? for it was the *Apostle’s* Work to bring them out of those Bondages and beggarly Elements; and therefore, when they were going back again into observing *Days*, *Months*, *Times* and *Years*, he was afraid, that he had bestowed his Labour upon them in vain: and he Exhorts them, to stand fast in the Liberty, wherewith *Christ* Jesus hath made them free, and not to be entangled again with the Yoke of Bondage: and

‘again



' Again signifies, That they had been once entangled with that Yoke of 1677.  
 ' Bondage and beggarly Elements. But O! how are People, called  
 ' Christians, since the Apostles Days gone again under this Yoke of <sup>Harlingen</sup>  
 ' Bondage, and these beggarly Elements, in observing Days, Months; <sup>in Friez-</sup>  
 ' Times and Years, let their practice declare. Nay, do not both  
 ' Papists and Protestants force People to observe Days, Months and  
 ' Times? &c. And therefore is not the Apostle's Labour and Travel  
 ' bestowed upon Christendom in vain, which was to bring People  
 ' from under such beggarly Elements and that Yoke of Bondage;  
 ' (which the Law did require;) to stand fast in the Liberty, where-  
 ' with Christ hath made them free, and not to be entangled again with  
 ' the Yoke of Bondage? So it was and is Christ, that hath made  
 ' and doth make his People free, from these things and beggarly  
 ' Elements. And therefore they that are Redeemed, are to stand  
 ' fast in that Liberty, wherewith Christ hath made them free. And  
 ' this Liberty, which all true Christians are to stand fast in, they  
 ' are made free by Christ, and not by Man; for Man without the  
 ' Spirit and Mind of Christ, seeks to force and compel Christ's Fol-  
 ' lowers, and such as he hath made free from the Yoke of Bondage;  
 ' to outward things, that the Law commanded, and to the observing  
 ' of Days, Months, Times; Feasts and Years: such weak, beggarly  
 ' Elements, them that know God, or are known of God and Christ;  
 ' are to stand fast in their Liberty, and not come under, nor be en-  
 ' tangled with the Yoke of Bondage of such things again, seeing, he  
 ' hath made them free. For they that are in such things, and  
 ' would force others to them, are gone from that, which gives  
 ' them the knowledge of God; and have not stood fast in the Li-  
 ' berty, wherewith Christ makes free.

' And now concerning Prayer, we do not read, that ever Christ  
 ' or his Apostles did Compel by force any to Fast or Pray, and make  
 ' a Law to strain the Goads of such, as would not observe Days to  
 ' fast and pray with them. But Christ taught them, how they  
 ' should pray, and be distinct from the Hypocrites; and Christ's  
 ' words are as followeth: When thou prayest, thou shalt not be, as  
 ' the Hypocrites are; for they love to stand praying in the Synagogues;  
 ' and in the Corners of the Streets, that they may be seen of Men;  
 ' &c. But when thou prayest, enter into thy Closet, and when thou hast  
 ' shut thy door, pray to thy Father, which is in secret, and thy Father,  
 ' that seeth in secret, will Reward thee openly. But when you pray,  
 ' use not vain Repetitions, as the Heathen do; for they think, that  
 ' they shall be heard for their much speaking. Be not ye therefore like  
 ' them; for your Father knoweth, what things ye have need of, before  
 ' ye ask him, &c. So as the Apostles and Saints did, so do we;  
 ' we pray in secret, and we pray in publick; as the Spirit gives us  
 ' utterance, which helps our Infirmities, as it did the Apostles and  
 ' true Christians: and after this manner we pray for our selves;  
 ' and pray for all Men both high and low.

' Concerning Fasting, Christ saith; Moreover when ye fast, be not  
 ' as the Hypocrites of a sad Countenance; for they disfigure their Fa-  
 ' ces, that they may appear unto Men to fast. But when thou fastest,  
 ' anoint thy Head, and wash thy face, that thou appear not unto Men

Bbbbbb

' 10

1677. *to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall Reward thee openly.*

Harlingen  
in Friez-  
land.

‘And likewise you may see in *Isaiah the 58th*, what the true Fast is, the Lord requires: where it is said to the Prophet; *cry aloud, and spare not, lift up thy Voice like a Trumpet, and shew my People their Transgression, and the House of Jacob their sins; yet they seek me daily, and delight to know my ways, as a Nation that did Righteousness, and forsook not the Ordinance of their God: they ask of me the Ordinances of Justice, they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our Soul, and thou takest no knowledge? Behold, in the day of your Fast ye find pleasure, and exact all your Labours. Behold, ye fast for strife and debate, and to smite with the Fist of Wickedness; ye shall not fast, as ye do this day, to make your Voice to be heard on high. Is it such a Fast, that I have chosen? A day for a Man to afflict his Soul? Is it to bow down his Head as a Bull-rush, and to spread Sackcloth and Ashes under him? Wilt thou call this a Fast, and an acceptable Day to the Lord? Is not this the Fast that I have chosen, saith the Lord; To loose the Bands of Wickedness, to undo the heavy Burdens, and to let the Oppressed go free, and that ye break every Yoke? So this Fast that the Lord requires, is not to lay Yokes, and Oppress and lay Heavy Burdens, and to make fast the Bands of Wickedness; but to loose and to break such things.*

‘And further, Concerning the true Fast the Lord requires; *Is it not, to deal thy Bread to the Hungry, and that thou bring the Poor, that are cast out, to thy House? When thou seest the Naked, that thou cover him, and that thou hide not thy self from thy own Flesh? (Do you keep this true Fast?) Then shall thy Light break forth as the Morning, and thine Health shall spring forth speedily: and thy Righteousness shall go before thee, the Glory of the Lord shall be thy Re-reward. Then shalt thou call, and the Lord shall Answer; thou shalt cry, and he shall say, here I am: If thou take away from the midst of thee the Yokes, the putting forth of the Finger, and speaking Vanity: And if thou draw out thy Soul to the Hungry, and satisfy the afflicted Soul; then shall thy Light arise out of obscurity, and thy Darkness be as the Noon-day. And the Lord shall guide thee continually, and satisfy thy Soul in drought, and make fat thy Bones: and thou shalt be like a watered Garden, and like a Spring of Water, whose Waters fail not, &c.*

‘Now here is the practice of the true Fast the Lord requires of his People; and they that observe this Fast, the Lord saith; *When they call, he will Answer.* And you may see what glorious and happy Comforts they do receive from the Lord, that keep this true Fast; but such as fast for Strife and Debate, and smite with the fists of Wickedness, to make their Voices to be heard on high, and afflict their Souls for a day, and bow down their Head as a Bull-rush, and looses not the Bands of Wickedness, and does not undo every heavy Burden, and break off every Yoke, and let the Oppressed go free, and does not deal his Bread to the Hungry, and clothe the Naked, and bring the Poor to his House, but hides himself from his

'his own Flesh, and cloaths not the Naked: Such Fasts and Fasters 1677.  
'the Lord doth not accept, neither hath he chosen them. But  
'these appear to Men with their *disfigured Faces*, and hanging <sup>Harlingen</sup>  
'down their Heads as a Bull-rush for a Day, like the *Hypocrites* <sup>in Friez-</sup>  
'to fast, as Christ speaks of in *Matth. 6.* <sup>land.</sup>

'And is it not the Command of Christ, that in their Fast  
'they should not appear unto Men to Fast? And now you, that  
'would force us to shut up our Shops on Fasting-days, or for a  
'Day, does not this Fast appear to Men? and is not this the Fast,  
'that the Lord saith in *Isaiah*, he doth not accept? for he saith;  
'Is this the Fast that I have chosen, a Day for a Man to afflict his  
'Soul, and bow down his Head, as a Bull-rush, &c. Wilt thou call  
'this a Fast, and an acceptable Day to the Lord? *Isai. 58.*

'And therefore all God's People are to keep the true Fast of  
'the Lord from Debate and strife, and the Fists of Wickedness;  
'and that Fast, that breaks the Bands of Wickedness, and undoes e-  
'very heavy Burden, and breaks every Yoke, and lets the Oppressed go  
'free, and deals Bread to the Hungry, and cloaths the Naked, and  
'brings the Poor that are cast out, to his own House. So every one  
'that keeps this true Fast, their Health shall grow, and when they  
'Call, the Lord will hear them; and the Lord will be their Guide  
'continually, and satisfy their Souls in drought, and make their Bones  
'fat, and shall be like a watered Garden, and like a Spring of Water,  
'whose Waters fail not. Now you, that keep not this true Fast,  
'when you call upon the Lord on your own Fasting-days, does  
'the Lord Answer you, and say, *Here I am?* doth the Lord guide  
'you continually? and is your Bones made fat by him, and your Souls  
'satisfied in drought? and are you like a watered Garden, and like  
'a Spring, whose Waters fail not? But you that keep not this true  
'Fast, do you not want these Waters, which fail not? so your  
'Souls are not satisfied in drought, but your Bones are lean, and  
'you hear not the Voice of the Lord, who saith, *Here I am:* and  
'so you lose the Heritage of *Jacob*, and ride not upon the High-  
'places there; but come under. And therefore every Man and  
'Woman, shut your hearts against all manner of Evil whatso-  
'ever, and trade not with *Babylon's Merchants of Confusion*; but  
'keep the *Supernatural Day of Christ*, that is sprung from on high,  
'that is, by believing and walking in the Light of Christ, and  
'being grafted into him: and this will bring you to the true  
'Fast, from feeding upon any Evil, and to the true praying in the  
'Spirit, as Christ and the Apostles have taught: which Fruits of  
'the Spirit is Love, &c. which Birth of the Spirit is not a perse-  
'cuting Birth: But he that is born of the Flesh, will persecute  
'him that is born of the Spirit, because he will not follow the  
'Birth of the Flesh, with its weak, beggarly Elements, that entan-  
'gles with its Yoke of Bondage, and its observing of Days, Months,  
'Times, Fasts, Feasts and Years; which the Birth of the Spirit is  
'to stand fast against in the Liberty, wherewith Christ hath  
'made it free.

'And do you not know, that the very Turks keep their Sab-  
'bath on the Sixth Day, and the Jews upon the Seventh Day,  
B b b b b 2 'and



1677. 'and the *Christians* meet together on the *First Day* of the *Week*?  
 Harlingen in Friesland. 'And that *Day*, which the *Turks* keep, the *Jews* and *Christians*  
 'Shops are open; and that *Day* the *Jews* keep, *Christians* and  
 'Turks Shops are open; and the *First-Days*, that the *Christians*  
 'keep, both *Jews*, and *Turks* Shops are open? and so the *Turk* does  
 'not force the *Jews* nor the *Christians*, to shut up their Shops on  
 'their *Meeting-Days*, but lets them have their *Liberty* in the *Turks*  
 'Country. And where do you read, that ever the *Turks* forced  
 'any *Christians* to observe any of their *Holy-Days*, or *Fasts*, or  
 'Feasts? And if not, should not *Christians* be beyond the *Turks*  
 'in giving *Liberty* to all tender *Consciences* to serve *God*, seeing  
 'Christ and the *Apostles* command not, nor force People to ob-  
 'serve *Holy-Days*, or *Times*, or *Months*, or *Years*, but should  
 'Pray always in the *Spirit*, and Fast always from *Strife* and *De-*  
 'bate, from all manner of *Sin* and *Evil*; and that will keep  
 'down the *Fist* of *Wickedness*, and the *Bond* of *Iniquity*? &c. And  
 'why should not People, that be of a tender *Conscience*, have their  
 'Liberty to exercise their *Consciences* towards *God*, that they may  
 'have a good *Conscience* always, towards *God* and *Man*, to that which  
 'God requires, and to do unto all Men, as they would have them to  
 'do unto them, and to love their Neighbours as themselves; seeing  
 'that there are so many debauched, evil and scared *Consciences*, as  
 'with an hot Iron, have the *Liberty* in their loose *Lives* and *Con-*  
 'versations, and in their loose *Words*, whose *Tongues* are at Li-  
 'berty to *Swear* and *Curse*, and their *Spirits* are at *Liberty* in *Drun-*  
 'kenness and *Uncleanness*? So let the *Magistrates* look and see,  
 'how this evil, scared *Conscience* hath its *Liberty* to be *Exercised*  
 'in all manner of evil things, yea all *Christendom* over; which is  
 'a great shame and dishonour to *God* and *Christ*, and *Christianity*,  
 'yea and *Humanity*. And therefore why should not *God's* People  
 'have their *Liberty* to Exercise their good and tender *Consciences*  
 'towards *God* and *Man*? For the *Mystery* of *Faith*, which *Jesus*  
 'Christ is the *Author* and *Finisber* of, is held in a pure *Conscience*.  
 'And should not the *Work* of the true *Christian* *Magistrate* be  
 'to encourage the *Exercise* of this pure *Conscience* towards *God* and  
 'Man, and to discourage the *Exercise* of this evil, scared *Consci-*  
 'ence, that dishonours both *God* and *Christ*, and true *Christianity*?  
 'If not, how are they a *Praise* to them that do well, and a *Ter-*  
 'ror to *Evil-doers*?

Joh. 5. 41,  
 44.

'And now Concerning the not putting off *Hats*, for which ma-  
 'ny, that goes under the Name of *Christians*, have taken *Offence*  
 'at us, because we could not put off our *Hats*, and bow down to  
 'them: For which we find no such *Command* from *Christ* or his  
 'Apostles; but rather to the contrary. For *Christ* saith, I re-  
 'ceive not honour of Men (mark, he did not Receive Honour  
 'of Men:) And further *Christ* saith; How can ye believe, which  
 'receive Honour one of another, and seek not the Honour, that comes  
 'from *God* only? Now *Christ* declares it to be a *Mark* of *Un-*  
 'believers, that seek Honour one of another, and seek not that Ho-  
 'nour, that comes from *God* only; and is not the putting off the *Hat*,  
 'and *Bowing* with it, an Honour of Men, which they seek one of  
 'another,

'another, and are offended, if they have it not? Nay, have they 1677.  
 'not *Fined, Persecuted and Imprisoned* some, because they did not  
 'put off their *Hats* to them? Nay, do not the very *Turks* mock <sup>Marlingen</sup>  
 'at the *Christians* in their *Proverb*, saying; *That the Christians* <sup>in Friez-</sup>  
 'spend much of their time in putting off their *Hats*, and shewing their <sup>land.</sup>  
 'bare Head to one another? But should not the *Christians* be beyond  
 'the *Turks*, that bear that *Noble Name* of *Christian*, of seek-  
 'ing *Honour* one of another, and *Persecuting* them that will not  
 'give it them, when all true believing *Christians* should seek the  
 'Honour, that comes from *God* only? which is the *Duty* of all  
 'true *Believers* in *Christ Jesus*, for he would not receive *Honour*  
 'of *Men*. And he that believeth on the *Son of God*, hath *Everlast-*  
 'ing *Life*: and he that believeth not the *Son*, shall not see *Life*; but  
 'the *Wrath of God* abideth upon him, *John* 3. 36 And now, is  
 'not the *Turks Proverb* a *Reproach* to the *Christians*, who say;  
 'That the *Christians* spend much of their time in putting off their  
 'Hats, and shewing their bare Head one to another? Nay, have you  
 'not *Fined* and *Imprisoned* many, because they would not put off  
 'their *Hats* to you, and shew you their bare Heads? Nay, in ma-  
 'ny of your *Courts* they shall not have *Right* and *Justice*, nor  
 'Liberty and *Freedom* in *Cities* or *States*, though they have truly  
 'served their *Time*, and are honest and civil *Men*, unless they  
 'will put off their *Hats*, and shew you their bare Head? And have  
 'you not made a *Law* against such, as will not put off their *Hats*,  
 'and shew you their bare Heads; and that they must forfeit two  
 'Gilders, if they did it not? Yea, and to compel and force them  
 'to do it, and fine such, as do not, as at *Lansmeer* in *Waterland*?  
 'And is not this the *Honour*, that you seek one of another?  
 'Did not the *Pharisees* and *Jews* do the same?

'Now as for your saying, *The Apostle commands to honour all*  
 'Men; and such as *Rule well*, are worthy of double honour: Now,  
 'if this honouring all Men. were to put off their *Hats* to all Men,  
 'and shew all men their bare heads, then this *Command* you break your  
 'selves; for you do not do this to all Men generally: and if they  
 'that *Rule well*, must have double *Hat-honour*, then they must  
 'put off their *Hats* twice, and shew them their bare heads. Now,  
 'if this *Hat-honour*, and shewing the bare head, be an *Invention* of  
 'Men, and not from *God*, and ye cannot prove it by *Scripture*,  
 'and yet say, *It is your Rule*; then you *Act* beside the *Rule*, and  
 'compel People to act contrary to your *Rule*. For where did ever  
 'the *Prophets*, *Christ* or the *Apostles* *Command* any such thing?  
 'Let us see a *Command*, a *Practice* and an *Example* for it. *Ne-*  
 'buchadnezzar, who was a *Persecutor*, and cast the three *Children*  
 'of *Israel* into the *Fire* with their *Hose*, *Cloaks* and *Hats*, we do  
 'not read, that he was offended at them, because they did not put  
 'off their *Hats*, and shew him their *Bare heads*; but because that  
 'they would not bow to his *Image*. And is it not said in the  
 'Margent of the *Bible*, where it is said, *Honour all Men* (it is said,)  
 'Have all Men in *Esteem*? then they that *Rule well*, are worthy  
 'of double *Esteem*; and this *Esteem* must be truly in the *Heart*,  
 'without any *envy*, *malice* or *hatred*. As all Men are the *Work-*  
 'manship

1677.

Harlingen  
in Friez-  
land.

‘manship of God, they are to be esteemed in the heart with the Spirit of God; and they that Rule well, are worthy of double Esteem: and here is true honour from the heart both to God and Man, his Workmanship. For People may put off their hats, and shew their bare heads one to another once, or twice to the Officers and Magistrates, and yet be full of envy, and malice, and hatred, and murder in their hearts one against another; and give them that honour, as you call it, and yet speak or wish bad things of them, when they have turned their backs on them: which the true Honour or Esteem in the heart to all Men, as they are God’s Creation, is without any Evil Wish or Thought in the heart to all Men, and to them that Rule well; which have the double esteem, whom God hath placed over People. There is no evil in the heart, that gives this respect, esteem or honour, and brings them to love their Neighbours, as themselves, and to do unto all Men, as they would have them do unto them, in that they esteem all Men, and they have a double esteem to them that Rule well: and this is beyond all the honour of putting off the Hats once to all Men, and twice to them that are worthy of the double honour, as you may call it. But we would ask the Christians, that practise this Hat-honour, and shewing one another their bare heads, Who did invent this single honour, and double honour, that they should put off their Hats one to another, and shew their bare heads, seeing, that they cannot prove, that ever Christ or the Apostles did Command or Practise any such thing; or Moses in the time of the Law? Now, do not say or think, that we had this Practice of not putting off the hats from the Turk; for we were moved by the Spirit of the Lord to it, before ever we heard of the Turks Proverb and Practice, to leave the honour that is below, and seek the honour that comes from above, when we came to be true Believers in Christ Jesus.

‘Now Concerning Persecuting, Imprisoning and Banishing God’s People, in whom Christ is manifest, and dwells in their hearts; Doth not Christ tell you, that you Imprison him? and then do you not Banish him, and Persecute him out of your Cities and Corporations? And how can you enter into his Kingdom, and have a share of his Kingdom, though you may profess him in Words? And do not they go into Everlasting Punishment, that did not visit Christ in Prison? Then what will become of you, that do Banish and Imprison him, where he is manifest in his Members, nor suffer them to Meet together to enjoy him amongst them, according to his Promise? And therefore you, that will not let Christ Reign in his People, and have his Liberty in them in your Cities and Countries, to Exercise his Offices, you will not have your Liberty in Heaven: and you that will not let Christ Reign in your Hearts, nor suffer him to Reign in his People here upon the Earth in this World, in your Kingdoms; you will not Reign with Christ in Heaven in his Kingdom, nor in the World without end.

‘And so you, that banish the Truth out of your Cities or Countries, or his People for its sake, you do banish the Truth and Christ



' Christ out of your hearts from Ruling there: and so you your  
 ' selves are not the Temples of God. And then, when you have banish-  
 ' ed Christ and his Truth out of your own hearts, then you do ba-  
 ' nish such, in whom he Rules, out of your Estates and Country: <sup>Harlingen in Frie-  
Land.</sup>  
 ' and then see, what Judgments the Lord doth bring upon you,  
 ' when you are left to your selves; yea, Fears and Troubles, and  
 ' one Judgment after another, that come upon you, you are even  
 ' filled with them. But the Banished and Sufferers for Truth and  
 ' Christ's sake have a peaceable habitation in the Truth, which the  
 ' Devil is out of, and cannot get in: which habitation will out-  
 ' last all the habitations of the Wicked and Persecutors, though they  
 ' be never so full of Words without Life and Truth. So the Life  
 ' and the Truth will out-last all Airy Notions; and Christ the  
 ' Lamb and patient Seed, will overcome the Devourer, and the un-  
 ' patient Seed: and they that have the Garments, the Righteous-  
 ' nesses of Christ, which is the fine Linnen, it will out-last all the  
 ' Rags and Inventions of Men. For Christ saith to his Learners, Be of  
 ' good cheer, I have overcome the World, the persecuting World: and so he  
 ' laid unto his Disciples; Marvel not, if that the World hate you, for it  
 ' hated me before you. And therefore let all that profess themselves  
 ' Christians, lay away Persecution about Religion, Churches or Wor-  
 ' ship, Fasting or Praying-Days; for you have no Command from  
 ' Christ and his Apostles to Persecute any. For Christ, who is the  
 ' King of Kings, and Lord of Lords, when they called him a De-  
 ' ceiver, and blasphemed him, and said, He had a Devil; he did not  
 ' Persecute any of them for it, nor force or compel any to hear  
 ' and believe him, nor the Apostles after him; but he bad them,  
 ' that would have been plucking up the Tares, Let the Tares and  
 ' the Wheat grow together until the Harvest. So you have no Com-  
 ' mand from Christ or his Apostles to Persecute, Imprison or Banish,  
 ' or Spoil the Goods of any, for matter of pure Conscience and Re-  
 ' ligion, Worship, Faith and Church in the Gospel-times.

Harlingen in Friesland, the 11th  
 of the 6th Month, 1677.

G. F.

A Warning to the Magistrates, Priests and People of  
 the City of Hamborough, to Humble themselves  
 before the Lord, and not to be High-minded.

Friends,

' YOU have painted and garnished the Inside of your outward  
 ' Houses and High-places; but look within your Hearts  
 ' with the Light of Christ, which he hath enlightned you and e-  
 ' very Man, that cometh into the World, withal, and with it <sup>Amster-  
dam.</sup>  
 ' you may see, how foul your Hearts and Insides are with Sin  
 ' and Evil, which Christ tells you, ye should make clean; who  
 ' told the Pharisees, how they painted the Sepulchres of the Righ-  
 ' teous, and they themselves were full of Rottenness, and Corrupti-  
 ' on. <sup>To pag. 443</sup>

1677. *on.* Therefore look into your selves, and your own hearts,  
 ' what you are full of : to *paint out* the *Sepulchres* of the *Righte-*  
 ' *ous Apostles*, and making a *Trade* and a *Profession* of their words,  
 ' without the same *Holy Ghost*, and *Power*, and *Light*, and *Truth*  
 ' which they were in, will not stand at the *Day of God's Venge-*  
 ' *ance*. And therefore *Repent*, while you have *Time*, and turn to  
 ' the Lord with your whole hearts ; and do not think your selves  
 ' to be secure, without his *Immediate, Almighty Protection*. For  
 ' it is not all your *Works*, nor all your own *Strength*, and *Power*  
 ' and *Defence*, that can protect you, and you to look at them,  
 ' and think your selves *secure*, and to sit down in your *Security* ;  
 ' and in it let your hearts be merry, and at rest and ease. But  
 ' then when the Lord brings a *Scourge* upon you, that you are  
 ' filled with *Terrours* and *Fears*, remember you were *Warned*, that  
 ' you were set down, but not in the *true Rest* : and then all your  
 ' own *Strength* and *Force* will stand you in no stead ; and you will  
 ' acknowledge, that it must be *God*, that must protect you. And  
 ' therefore take *Warning* ; for your *Priests* and *People* are too *high* ;  
 ' and are swallowed up too much in this *World* ; and the *Vani-*  
 ' *ties* of it carry your *Minds* away from *God*, and your *Care* is  
 ' more for the *World*, than for *God*, and more after the *Riches* of  
 ' the *World*, than after the *Riches* of the *World* that has no end.  
 ' For know you not, that all your *Heaps* of outward *Treasure*  
 ' must have an end, and that you must *Leave* them all *behind*  
 ' you ? Therefore I am to *Warn* and *Advice* you, both *High* and  
 ' *Low*, *Priests* and *People*, to come to the *Grace*, *Light* and *Truth*,  
 ' that comes by *Jesus Christ* ; and also to come to the *Manifesta-*  
 ' *tion* of the good *Spirit* of *God*, which is given to you to *profit*  
 ' *withal* ; that with This *Grace*, and *Truth*, and *Light*, and *Spirit*  
 ' of *Christ*, you may turn to *Christ Jesus*, from whence it comes,  
 ' who saith, *Learn of me* ; and *God* saith, *This is my beloved Son*,  
 ' *hear ye him*. And so all the *Children* of the *New Covenant*,  
 ' that walk in the *New* and *Living Way*, do hear *Christ* their  
 ' *Prophet*, that *God* has raised up, who is their *Teacher* and *Priest*,  
 ' whom *God* hath anointed to *Preach*. And so now, *God* doth  
 ' speak to his *People* by his *Son*, as he did in the *Apostles Days*.  
 ' And so the *Lord* is come to *Teach his People himself* by his *Grace*,  
 ' *Light*, *Truth* and *Spirit*, and to bring them off all the *Worlds*  
 ' *Teachers*, that are made by *Men* since the *Apostles days* ; who  
 ' have kept *People* always *Learning*, that they may always be  
 ' *paying* of them : And is come to bring them off all the *Worlds*  
 ' *Religions*, to the *Religion* that he set up in the *Apostles Days*  
 ' in the *New Covenant*, which is pure and undefiled before *God*  
 ' in his sight, and keeps from the *spots* of the *World*, &c. And  
 ' the *Lord* is come to bring them off all the *World's Churches*, to  
 ' the *Church in God*, which *Christ* the heavenly *Man*, is *Head* of :  
 ' and to bring them off all the *World's Worship*, to worship *God*  
 ' in *spirit* and in *Truth*, which *Christ* set up above *Sixteen hun-*  
 ' *dred years* since. So all *Men* and *Women* must come to the  
 ' *Spirit* and *Truth* in their hearts, by which they must know the  
 ' *God of Truth*, who is a *Spirit* ; and then in the *Spirit* and *Truth*  
 ' they

Amster-  
dam.

'they will *Worship* him, and know, what and who they *Worship*. 1677.  
 'And also the *Lord* is come to bring his People off all the *World's*  
 '*Temples*, that with the *Spirit* they may know, that their *Bodies* <sup>Amster-</sup>  
 'are the *Temples of the Holy Ghost*. And the *Lord* is come to <sup>dam.</sup>  
 'bring his People off all the *World's Crosses*, and *Pictures*, and *I-*  
 '*mages* and *Likenesses*, to know, that the *Power of God* is the  
 '*Cross of Christ*, which Crucifies them to the *World*, and brings  
 'them up into the *Likeness* and *Image of God*, as *Man* and *Wo-*  
 '*man* was in, before they fell, and so to *Christ* that never fell.  
 'And this *Work of Christ* must all know in their hearts, by the  
 '*Light of Christ Jesus*, who is the *true Light*, that *lighteth every*  
 '*Man*, that cometh into the *World*. It is called the *Light in Man*  
 'and *Woman*, and the *Life in Christ* the *Word*: and *Christ* saith,  
 'Believe in the *Light*, that ye may become *Children of the Light*.  
 'And the *Light* lets you see all your *Evil Actions*, that you have  
 'done and committed; and your *ungodly Ways* you have walked  
 'in; and your *ungodly Words* and *Thoughts*: and now, if you  
 'do hate this *Light*, and love the *Darkness*, and the *Prince of it*,  
 'more than this *Light*, which is the *Life in Christ*, the *Prince of*  
 '*Life*, and will not come to it, because your *Deeds be Evil*, and it  
 'will reprove you; *Christ* tells you, *This Light is your Condemna-*  
 '*tion*. And then what is all your *Profession* good for, when you  
 'remain under the *Condemnation* of the *true Light*, in which you  
 'should believe; and so become *Children of Light*, and out of  
 'Condemnation? And therefore every one must believe in the  
 '*Light*, if they do receive *Christ Jesus*; and as many as receives  
 'him, he gives them *Power to become the Sons of God*. So he that  
 'hath the *Son of God*, hath *Life*; and they that have not the  
 '*Son of God*, have not *Life*: and then if you have not *Life*,  
 'what good doth all your *Profession* of the *Scriptures* from *Genesis*  
 'to *Revelations* do you, any more than the *Jews*, *Scribes* and  
 '*Pharisees*, that would not receive *Christ the Life*; upon whom  
 'God brought his *overflowing Scourge*. And therefore do you take  
 'heed of that, for your *Strength* will be no better than theirs, if  
 'you have not *God* and *Christ's* supporting *Power*, when *God's*  
 '*Scourge* comes upon you, and you are filled with *Horrors* and  
 '*Fears*. But my desires are, that you may all *Repent*, even from  
 'the *Highest* to the *Lowest*, and not *grieve*, nor *quench*, nor *vex*,  
 'nor *rebel* against *God's* good *Spirit* in you, nor *walk despitefully*  
 '*against the Spirit of Grace*, nor *turn* from it unto *Wantonness*,  
 'which would teach you, and bring your *Salvation*. Which if  
 'you do, how can you escape the over flowing *Scourge* of the *Al-*  
 '*mighty*, and the *Wrath* of the *Lamb*? But my desires are, that  
 'you may all obey *God's* good *Spirit of Truth*, which will lead  
 'you out of all *Evil*, into all *Truth*, and reprove you for your  
 '*Righteousness*, and for your own *Judgment* and *Sin*, &c.  
 'and it will bring you to cleave to that which is *good*, and for-  
 'sake that which is *evil*; and to turn to the *Lord*, who will re-  
 'ceive you in his *Mercy* and *Kindness*: By which *Means* you may  
 'escape the over-flowing *Scourge* in the *Day of Vengeance*, which  
 '*dreadful Day* is coming upon all *Evil-doers*. And this as a Warn-

Cccccc

'ing



1677. *ing to you, both for your Temporal and Eternal Good: and for you to Read it in your Assemblies, and your Priests to Read it in their Churches; so that all People may hear and fear, as you will Answer it at the Terrible and Dreadful Day of Judgment.*

Amster-  
dam.

*Amsterdam, the 19th of the  
7th Month, 1677.*

G. F.

*For the Embassadors, that are Met to Treat for Peace  
at the City of Nimmeguen in the States Dominions.*

Topag. 148 *C*hrist Jesus saith, *Blessed are the Peace-makers, for they shall be called the Children of God*, Matth. 5. 9. *so all Christian men are to forsake Evil, and do Good, and seek Peace and follow it, if they will love Life, and see good Days*, 1 Pet. 3. 11. *for God hath called all true Christians unto Peace*, 1 Cor. 7. *and therefore all Christians ought to follow this Peace, which God calls them to: and they should let the Peace of God rule in all their Hearts; which is above the Peace of this World, that is so soon broken. For the Apostle Commands the Christians to let the Peace of God rule in their Hearts; to which all Christians should be subject: Now the Practice of this should be among Christians, that profess Christianity; and this Peace is above that, which Christ takes from the Earth*, Rev. 6. *which is the Peace of the Wicked. And the Apostle saith to the Christians, Be at Peace among your selves*, 1 Thess. 5. *Now, all Christians should obey this Command, and be at Peace among themselves, and not in Wars and Strife. And further the Apostle exhorts the Christians to keep the Unity of the Spirit in the Bond of Peace: so this Unity, and this Bond of Peace should be kept (and not be broken) by all that bears that Noble Name Christian; and they should keep the Unity of the Spirit of Christ in the Bond of the Prince of Princes, and King of Kings, and Lord of Lords Peace, which is the Duty of all true Christians to keep: In which they may honour Christ, in bringing forth the Fruits of Peace, which is Love and Charity. For the Apostle tells you, The fruits of the good Spirit is Love, Joy and Peace, Long-suffering, Gentleness, Goodness, &c. Gal. 5.*

*And the Apostle exhorts the Christians, and saith; If it be possible, as much as lieth in you, live peaceable with all Men: and this should be the Endeavour of all Christians. For it is no honour to Christ, that Christians should war and destroy one another, that do profess the Name of Christ, who saith, He came to save Mens lives, and not to destroy them: For Christians have Enemies enough abroad without them, and therefore they should Love one another, as Christ commands, who saith; By this ye shall be known to be my Disciples, if ye Love one another. For Christians are commanded to love Enemies; therefore much more one another. And Christ saith; As the Father hath loved me, so*

*I*

‘ I have loved you : Continue ye in my Love , John 15. 8. and By 1677.  
 ‘ this shall all Men know, that ye are my Disciples, if ye Love one  
 ‘ another, John 13. 35. But if Christians do war and destroy one another, this will make both Jews, Turks, Tartars and Heathens  
 ‘ to say, That you are not Disciples of Christ. And therefore, as  
 ‘ you love God, and Christ, and Christianity, and its Peace, All  
 ‘ make Peace, as far as you have power, among Christians, that  
 ‘ you may have the Blessing. For you read, that Christians were  
 ‘ called the Household of Faith, the household of God, a holy Nation,  
 ‘ a peculiar People : and they are commanded to be Zealous for  
 ‘ good Works, not for bad : and Christians are also commanded not  
 ‘ to bite and devour one another, lest they be consumed one of a-  
 ‘ nother.

‘ And is it not a sad thing for Christians to be biting and con-  
 ‘ suming one another in the sight of the Turks, Tartars, Jews and  
 ‘ Heathens, when they should Love one another, and do unto all  
 ‘ Men, as they would have them do unto them ? And such Work and  
 ‘ Devouring as this, will open the Mouths of Jews and Turks,  
 ‘ Tartars and Heathens to Blaspheme the Name of Christ, who is the  
 ‘ King of Kings, and Lord of Lords, and cause them to speak e-  
 ‘ vil of Christianity, for them to see, how the Unity of the Spi-  
 ‘ rit is broken among such, as profess Christ and Christ’s Peace.  
 ‘ And therefore all Christians are to mind God and Christ’s Teach-  
 ‘ ing, who teacheth Christians to Love one another, yea, Enemies ;  
 ‘ and perswade all Kings and Princes, to give Liberty to all ten-  
 ‘ der Consciences in Matters of Religion and Worship, they living  
 ‘ peaceable under every Government : so that for the time to come  
 ‘ there may be no more Imprisonment and Persecution among the  
 ‘ Christians, for Matters of tender Consciences about Matters of Faith,  
 ‘ Worship and Religion, that the Jews, Turks, Tartars and Heathens  
 ‘ may not see, how Christians are Persecuting one another for  
 ‘ Religion. And seeing, from Christ and the Apostles Christians  
 ‘ have no such Command, but on the contrary, to Love one ano-  
 ‘ ther ; and knowing, that Christ said to such, as would have been  
 ‘ plucking up Tares, Let the Tares and the Wheat grow together, till  
 ‘ the Harvest ( which is the End of the World ) lest they plucked  
 ‘ up the Wheat ; and at the End of the World Christ would send  
 ‘ forth his Angels, and they should sever the Wheat from the  
 ‘ Tares : So Christ tells you, that it is the Angels work at the  
 ‘ End of the World, and not Mens work, before the Harvest at the  
 ‘ End of the World. Hath not all this Persecution, Banishing, and  
 ‘ Imprisoning and putting to Death concerning Religion, been the  
 ‘ pretence of plucking up Tares ? and hath not all this been be-  
 ‘ fore the Harvest, and before the End of the World ? And there-  
 ‘ fore, have not all these been the Actions against the Express Com-  
 ‘ mand of Christ, the King of Heaven ? which all Kings and Ru-  
 ‘ lers, especially they, that call themselves Christians, should obey  
 ‘ their Lord and Saviour’s Command, which he expressly Commands :  
 ‘ Let the Tares and the Wheat grow together, till the Harvest ; and  
 ‘ the Harvest is the End of the World : and then Christ will send  
 ‘ his Angels, and they shall sever the Wheat from the Tares, &c.  
 ‘ And

1677. *And also Christ told some of his Disciples, that would have had Fire to come down from Heaven, to destroy such as would not receive him (in their Zeal;) That they did not know, what Spirit they were of: and rebuked them, and said; He came not to destroy Mens Lives, but to save them. And therefore all such, that have destroyed Mens Lives concerning Religion, and Worship of God, have they known, what Spirit they have been of? Have they not done, that they should not do? and done that, which Christ forbid, who saith, Lest ye should pluck up the Wheat with the Tares, and saith, It is the Angels work at the End of the World? And hath not God shewed unto Man, what is Good, and his Duty, To Love Mercy, and to do Justly, and to walk Humbly with his God? which Man is to mind.*

Amster-  
dam.

*And the Apostle exhorts the Christians, to Follow Peace with all Men, and Holiness, without which no Man shall see the Lord, Hebr. 12. 14. And why should Christians War and Strive one with another, seeing they all do own in words one King, and Lord and Saviour Christ Jesus, whose Command is, That they should Love one another; which is a Mark, that they shall be known by, to be Christ's Disciples, as I said before. And Christ, who is the King of Kings, and Lord of Lords, saith; As I have Loved you, so love one another, John 15. 12. and John 13. And the Apostle saith, Christians ought to be patient towards all Men, 1 Thess. 5. 14.*

*From him, who is a Lover of Truth and Righteousness, and Peace, and desires your Temporal and Eternal Good; and desires, that in the Wisdom of God, that is pure, and gentle, and peaceable from above, with that you may be Ordered, and Order all things, that God hath Committed to you, to his Glory, and stop those things among Christians, so far as you have power, which dishonour God, Christ and Christianity!*

*Amsterdam, the 21th of the  
7th Month, 1677.*

G. F.



# THE FIRST TABLE,

CONTAINING

The Names of the Countries, Cities, Towns  
and Places mentioned in the Author's *Journal* of his  
*Travels, and Labours on Truth's Account in England, &c.*  
and beyond the Seas.

[Note, The Pages with a Star refer to the like Pages with a Star; to begin  
p.189\* 190\*—200\*201\*,&c. these Pages being double.]

<b>A.</b>		Bandon, <i>Irel.</i>	228	Bridport	244
<b>A</b> Bbyholm	268 *	Bandon-Bridge, <i>Irel.</i>	<i>ibid.</i>	Briell, <i>Holl.</i>	433-453-520-522
Aberdeen, <i>Scotl.</i>	(407)	Barbados	351-361-379-382-(599)	Brigflats	423
Acton	141	Barking	570	Bristol	221* 222* 245* 210*
Adderbury	388-457	Barnet	3-430-457-479-584		212-253-254-266-310-315-
Addingworth	430	Barnet-hills	254-255		332-334-455
Albans	171-430-457-479	Barnstaple	318	Bristol-Harbour	383-386
Alborough-Castle	522	Barrow	28-254	Buckinghamshire	3-224* 196-310-
Aldenharn	78	Barton	423		316-341-387-430-455-497-479
Alexandria in Egypt	(248-253)	Barton-Abbey	215		488-489
Alkmaer, <i>Holl.</i>	438-522	Basingstoke	244*	Bugbrook	479
America	408	Battersea	480	Bullocks-Hill	430
Amerham	455	Beaver Vale	16-18-26	Burlington	307
Amoroca-River ( <i>Amer.</i> )	380	Becliff	79	Burnt-Island	276*
Amptill	430	Bedall	423	Burroby	57-423
Amsterdam	433-438-446-451- 452-520-522-594-617-619- 627-632	Bedfordshire	149-165-170-282*	Burrow-bridge	269
Anameffy-River, <i>Amer.</i>	380		259-310-311-430-457-469-479	Burton, <i>Lin.</i>	479
Anderigo, <i>Friegl.</i>	444	Bednalgreen	536-538-550	Burton upon Trent	53
Antego	356-357-458	Bentham	297	Bushel-house	53
Apleton	318-319	Berkshire	254-335-342-456	Buxtehude, <i>Germ.</i>	440
Appingdalen, <i>F.</i>	439	Berry-street	568-569	Buykilote, <i>Holl.</i>	438
Appleby	91	Berwick	281*		
Apré, <i>Denmark</i>	440	Beverley	54	<b>C.</b>	
Arnside	103-215-216-269-470	Beumaris, <i>Wales</i>	258* 259*	<b>C</b> Ambridge,	155-156
Armscot	388-389-457	Biddlefen	479	Cambridgehire	224* 204
Arundel	171	Birmingham	167-325		259-336-
Ashford	259	Bishopdale	423	Camsgill	423
Ashwell	469	Bishop-starford	156	Canterbury	151-342
Atherston	30-132	Black-Rock, <i>Chesh.</i>	327	Capell	480
Aylesbury	388	Bletchington	480	Cardiff	245* 317
		Block-Island, <i>Amer.</i>	369	Carlisle	108-117-268*
		Bodmin	178-179	Carlisle-Bay, <i>Barbad.</i>	351
		Bohemia-River, <i>Amer.</i>	365-372	Carolina	376-377
<b>B.</b>		Boaners-Creek, <i>Amer.</i>	376-377	Carterford	217
<b>B</b> Adcow, <i>Scotl.</i>	269* 271* 276*	Boston, <i>Lincolns.</i>	225*	Cartmeil	270
Badgesley	167-170-225*	Boston, <i>New Eng.</i>	242-379	Caulham	456
	213-310-325-429	Boulton	280	Charingcross	137-139
Baghurst	341	Bowden mag.	469	Charlewood	457
Bagworth	29	Bowtell	104-105	Chattan	168
Balby	54-67-69-129-213-214- 326-429	Bradforth	71	Chelmsford	454
Baldock	170-171-316-469	Braintrie	457	Cheltenham	457
Ballowfield	429	Brecknock	246* 247*	Chesham	457
Banbury	316	Bremen, <i>Germ.</i>	440-443	Cheshire	247* 281* 226-312-327-
		Bremer-Haven, <i>Germ.</i>	443		332
		Bridge-Town, <i>Barb.</i>	356	D d d d d	Cheshunt

*The First* TABLE

Boonsdale 1866





# The First TABLE, &c.

Pottuxon-River in <i>Maryl.</i> 375.379	Southam 479	Ulverston 77,78.84-86.216.217.
Powbank 423	Southampton 172.251.320	(407.422)
Prefter John's Country (248)	Southmims 430.457	Underbarrow 76.81.82.269
Preston 261* 226.276.407	Southstreet 528.530-532.568.586	Upper-Dinidock, <i>Amer.</i> 371
Preston-Patrick-Chappel 75	Staffordshire 225* 225.267.311.	Uxbridge 489
Providence, <i>Amer.</i> 368		W.
Puddimore 221* 256. 319	Stains 327.459.470	Wakefield 54.70
Pulner 261	Stainsby 489	Wales 245* 255* 256. 267.
Purgatory, <i>Amer.</i> 370	Stainmoor 269	312
Purmerent, <i>Holl.</i> 438	Starling, <i>Scotl.</i> 276*	Walney-Island 79.87
R.	Stath 58-60	Waltham-Abbey 139. 316. 481.
Rabley-heath 469	Stenning 151	485.528.569.584.586.601.608
Radnorshire 251* 252* 267.313	Stevenson 469	Wansted 570
Radway 479	Stickhulen, <i>East-Friez.</i> 439	Wansworth 480.489
Ragley 457	Stoke 264.457	Wapping 349
Ramfide 78	Stony-stratford 479	Warborough 489
Ranzenny's Monument, <i>Denm.</i> 441	Stratford 342.343.457	Ware 608
Raphahannock-River, <i>Amer.</i> 379	Stratton 319	Warrington 312.327.407
Reading 151.152.223* 198.199.	Street 266	Warwick 169.225* 310.325.479
200. 310. 341.387.456.489	Strickland-head 267* 268* 118.	Warwickshire 415.131. 167.170.
Reconow-Creek, <i>Amer.</i> 382	269	282* 225* 226. 258. 267. 310.
Redruth 177.263.266	Strobus, <i>Friez.</i> 439.444	311.336. (388. 389) 429. 430.
Rexham 259	Sudbury 456	457.469.479
Rickmansworth 388	Suffolk 153.203.259.311	Waterland, <i>Holl.</i> 448.522
Ringwood 172.244* 206.261	Sunbury 489	Watford 457
Road-Island 366-369. (379)	Sunderhill-green 124. 128. 213.	Wellingborough 166
Roan-Oke, <i>Amer.</i> 369.376	267.308	Wellington 265
Rochester 150.342	Surrey 171. 243* 206. 320. 325.	Wendale 423
Rome (241)	342.387.432.480.503	Wentzerdale 72.73
Rofs 315	Suffex 150.151.243* 206.261.320	Westcheffer 259* 240
Rotterdam, <i>Holl.</i> 433.453.520	321.325.342.432.480.488.503	West-Friezland 521
Rumney 150.151	Sutton 155.259	West-Jersey, <i>Amer.</i> 365
Rye in <i>N. E.</i> 150.370	Swanington, <i>Leicest.</i> 131.170.213.	Westmorland 74. 80. 81. 83. 84.
Rygate 171.480	255.256. 258.429.469	101.118. 267* 269. 270. (312.
S.	Swan-Island, <i>Maryl.</i> 373	408.) 423. 470. 478
Saddington 469	Swanzy, <i>Wales</i> 254* 317	Weston 316.457
Saling 454	Swarthmore 77-80. 82.83.86.88.	West-Riding 69.70
The Sands, <i>Lanc.</i> 407	94-101.103.104.118.124.261*	Weymouth 173.244*
Sandside 261*	264* 281* 216.226. 269-271.	Whetston 136.137.166.167
Sardam, <i>Holl.</i> 522	273. 407-423.470-478	Whitpool, <i>Friez.</i> 444
Saxifax-River, <i>Maryl.</i> 365.372	Syleby, <i>see</i> Silebie.	Whitby 60.267.307.326
Scale-house 281*	T.	Whichall 137. 138. 140 - 149.
Scarborough 60.267.298-307.326	T.	223* 225* 230
Scar-house 423. (428)	T.	Whitehaugh 267
Scotland (140, 141) 268*-281*	T.	Whittington, <i>Warr.</i> 429
(312.407)	T.	Wickham 455.456
At Sea, from Ireland, 332. to	T.	Wiccomako-River, <i>Amer.</i> 381
Barbados 350.351. for Jamaica	T.	Wighton 118.270
361. for Maryland, 362.363. for	T.	Wigton 469
Long-Island, 369. 370. for Vir-	T.	Willoughby-Point, <i>Amer.</i> 378
ginia, 375. for England, 383.	T.	Wiltshire 222* 223* 254.262.266.
Sedber (Sedberg, <i>Sedbur</i> ) 73.74.	T.	10.315.335.386.456
269.423	T.	Winchmore-hill 485.568.586.608
Selby, <i>Torksh.</i> 54	T.	Winterburn 456
Severn, <i>Amer.</i> 374	T.	Witham 523
Shacklewel 347.481	T.	Worcester 168. 213. 312. (388)
Shearhampton 383	T.	389.395.457
Shelter-Island, <i>Amer.</i> 368.369	T.	Worcestershire 167. 225* 312.388
Isle of Sheppey, <i>Kent.</i> 342	T.	Workum, <i>Friez.</i> 438
Shrobsbury, 247* 312.313.	T.	Worminghurft 432.480.503.504
-in <i>Amer.</i> 370.371	T.	Worpleidon 432.480
Shropshire 267.312	T.	The Wouds 60.326
Sibbard 457	T.	Wye, <i>Amer.</i> 382
Silebie, <i>Leicest.</i> 167.310.429.469	T.	Wye-River, <i>Amer.</i> 364
Skegby 130.215.254.309.429	T.	Wymes-would 429
Skypton 215.317	T.	Y.
Slattenford 222.266.386.387	T.	Yarmouth 153
Slone 245*	T.	Yelland 88.216
Smirna (248)	T.	York 57.267-269.297.298.308.
Somersetshire 209.266.318.319	T.	320.428.479
Sommerton, <i>Amer.</i> 375.377	T.	Torkshire 54.56.61.63.66.68.69.
The Sound in <i>Amer.</i> 369.370	T.	72.128.225* 281* 213.269.297.
Southgate 194-596	T.	423.429.470.478.479
	T.	T H B

# THE SECOND TABLE,

CONTAINING

The Names of Friends and others, mentioned  
in this Volume, with their respective Pages.

<b>A.</b>		Birdet—	64	CHARLES I.	226.460,461
<b>A</b>	Brahams Galenus 452.521,	Birkenhead, Sir John	304	Charles Thomas	430
	522	Birkhead, Serj.	197	Chetham George, Sheriff	228
	Aldam Thomas 68-70.130	Birkhead Abraham	374	Chevers Sarah	252
	140.199	Bishop George	152.210.244	Claessen Dirick	452
	Andries Cornelis, Friczl.	Blackmore, Major	245*	Clark, Just.	309
	Anglesey, Earl	Blaykling John	74.80.267.269.	Claude John, Holl.	433.438.439.
	Archer, Judge 249,250.318,319			444.446.463.521.594	
	Ashfield, Col.	Bolton John, and Wife	423	Claypoole, Lady	189
	Ashley John	Bond Thomas	153	-James	503,504
	Askburnham, Constable, 216. his	-Nicholas	286*	Coale William, Amer.	374
	Wife	Bonner, Bishop	293	-Hezekiah	455
	Atherton Oliver	Booth George	202	Cob Francis, Esq.	298.303.325
	-Godfrey	Bottomley Jacob	131	Cob, Ranter	139
	Atkins Christopher	Bousfield, Major	73	Cock—	76
	Atkins, Judge	Bradden, Capt.	179,180.184.185	Colburn, Capt. of Amer.	380
	Atkinson Thomas	Bradford, Capt.	128	Cole—	167,168
	d'Aubenny, Lord	Bradshaw, Judge	80	Colonel of Bristol	210
	Audland John 74,75.80.84.124.	Brassey Nathaniel	519	Conway, Lady	457
	131.222*267*	Brathwait John	77	Cooper Edward	430
	-Anne 269	Brickley Anthony	131	Corbet Thomas	405,406
<b>B.</b>		Briggs Thomas	90.259,260.265.	Cottrap Richard	248
		327.332.341.349.356,357.361		Cotton Arthur	304
		Brilland, see Priest.		Covel Richard	383
		Broadstreet Simon	243,244	Countess of Derby	275
		Bromley Thomas	148	Cradock, Dr. of Coventry	4.301
		Brown, Capt. 254.	John 316	Craven Robert.	224*225* (129.
		Bryerley James	430	140)	
		Buflhel Thomas, Ranter	59	Crips Nathaniel	222*225*310.
		Burnycate John	363,364.367,	315.456,457	
		368.432		Crafton Thomas, Just.	114
		Burrough Edward 76.84.124.131.		Cromwel Oliver	136-138.169.
		286*241,242.259		187.214*223* 224* 269*288*	
		Burton, Just.	213	190.194.196.392.448	
				-Richard 196. 229. 418.	
				199,200.204.229.238	
<b>C.</b>		C. Am John 84. 124. 170. 225*		Crook John	149,150. 169.282*
		-Thomas	423	286*457	
		Cannon Richard	396	Croftland Jordan	298.300.304
		Canterbury, Bishop	245	Crouch Edward	469
		Cartwright John	349.357.361.	Crowder Dr.	393
		364.366-369.382		Cubban Richard	259*276
		Gary Robert	174	Cubham Richard	282
		Caton William	150.594	Cummings Thomas	218
		Coely Peter, Just. Major	176.182-	Curtis Thomas, and Anne	220*
		184.187.219		244* Thomas 216. Anne 222	
		Chamberlain, Col.	352		
		CHARLES II. King	225.228,	<b>D</b>	
		229.238.241-243.245-248.250		<b>D</b>	Andy John 222*266
		272.277.279,280.325-336.349.			
		402.404,405			
				Darcy Abigail	314
				Davenport, Capt.	279
				Eeeee	Dave

*The Second* TABLE

[illegible]





# The Second TABLE, &c.

Street, Justice	398-401, 402	Twitty, Clerk of the Peace	401.	364, 365, 367, 368, 381, 384, 423.	
Stroud George	394, 395		405		
Stubbs Thomas	120			-his Wife	470
-John	123, 150, 245, 248.	V.		Widow-woman, Mary,	423
253, 254, 279, 327, 332, 342, 349				Wiggan, Major	378
361, 366, 369		V		196, 197.	281,
Studholm Cuthbert, Just.	114	An de Wall John	432	Wild, Major	282
Sunman Aarent	520	Vane Henry, Esq.	197	Wild, Judge	312
a Swede	442	Under-Sheriff of Lancaster	295.	394, 402, 405	
Sympson William	239, Just.		306	Willems Willem of Alkmaer	438.
393, 401		W.			522
T.				Williams, Capt.	342
T		W		Wilkinson William, Capt.	303
Aylcoat William	433	Aldenfield Samuel	520,	Willson William	279
Taylor James	77, 270		521	-George, Amer.	374
-Thomas	83, 128, 132, 252*	Walters Thomas	280	Windham, Judge	92
253*215, 308, 326		Ward, Capt.	256	Windfore, Lord Lieutenant	389-
-Thomas of Amer.	382	Watkins Morgan	251	Winsmore Dr. Just.	391
-Christopher	84, 480, 481	Watkinson George, Just.	281**	Winthrop, Governour	244
-John	428		308	Witrey, Dr.	300
Tennant, 73. Widow	423	Watts George	433, 519, 221-523	Women several	12, 27, 28, 48, 55.
Thomas Margaret	253	Welch William, his Wife	272*		381.
Thompson, Just.	88, 89	Wells William	429	Wright, Widow. Amer.	375, 378
Thurston Thomas, Amer.	382	Wennington Miles	104	Wrey Richard, Esq.	129
Tickel Hugh	270	West, Col. 89, 90. 92-94.	261*	-John and their Wives	224*
Toldervey John	171	-Matthew	273		
Trelawney Elizabeth	174, 211*	Weston, Baron	306		
245		Whitehead George	488		
Tripe Nicholas, and Wife	174		124, 204, 342.		
a Trooper	45		458, 469		
Turner, Judge	276-278, 288-	-John	267, 304, 305, 428	Y	
293, 396		A Wicked man	17	Arrow William, Maryland	375
Judge's Son	ibid.	Widders Robert	93, 118, 251*	Yeomans William	318
Twisden, Judge	227, 276-278.	268*276*-279*215, 216, 226,		-Isabella	334, 433, 444, 446
283, 293-295		227, 265, 269, 297, 312, 349, 361.		York, Duke	230
				Young Peter	314

THE

# THE THIRD TABLE,

CONTAINING  
Some of the Subject *Matters* and *Things* occur-  
ring in this Volume.

- A.**  
**A** Buſes done to G.F. 70.85,86  
by Profeſſors, &c. 103,104.  
118.132,133.169.244\*  
Friends abuſed 118.197.216.  
257.313. at Meetings 197,&c.  
Allon in the Fields, near London,  
where Friends had been much  
abuſed, G.F. had a Meeting 197  
Adam, the Firſt and Second com-  
pared 561  
Affections, Luſts and Deſires mor-  
tified 261\*262\*285\*  
Aged Friend of 100 years old 58.  
one of 122 years old 269  
Allegiance to the King 277.279.  
300.325. and Supremacy 399.  
(ſee Oath.)  
America, G.F.'s, &c. Travels there  
from Maryland to New-England,  
&c. through the Woods and  
Wilderneſs, over Bogs and great  
Rivers (not without great Dan-  
ger of ſome of their Lives) and  
lying a-nights in the Woods,  
by a Fire in a very cold Seaſon,  
the Wolves howling about them,  
364-380. Truth's proſperity  
there, 458. G.F.'s Epistle to  
thoſe places, 601,602  
Anointing within teacheth the Be-  
lievers 55,6.436  
Anti-Chriſts, ſee False Prophets.  
Apoſtaſy entred ſince the days of  
the Apoſtles 227\*282\*  
Apoſtates, back-ſliders and falſe  
Brethren are got into the Tem-  
ple of God 533,534. 556.597,  
598  
Apoſtles were Trades-men 591-593  
Apparel for Pride, judged 530-532  
Apparition of the Death of O.C.  
ſeen by G.F. 195  
Appeals of London-Friends Tried,  
548  
Apprentices put forth by Monthly  
Meetings 335  
Arminians, ſtrangers to the Spirit  
of the Apoſtles 147  
Aſſizes of G.F.'s Trials at Carlisle 110  
111. Lancaſter, 92. 276-278. 288-  
295. Lancaſter, 179,180. Noi-  
ſingham 249,250. Worceſter 356.  
(ſee Sefſions.)  
Aſtrologers, ſee Stargazers.  
**B.**  
**B** Ackſliders warned, 536-538  
(ſee Apoſtates.)  
Banishment of G.F.'s. in Scotl. 274\*  
275\*277\* Banishing and Im-  
prisoning for Religion is not  
Chriſt's Doctrine, 459,460. 594-  
396. Friends Banished in Eng-  
land, 304. at Dantzick 595  
Baptiſm 172.229\*237\*  
Baptiſt-Meetings 13. 109, 139:  
Baptiſts diſcourſed by G.F. 28,  
29.108,109.149. a Teacher con-  
vinc'd 118.150.167. Baptiſts  
in Warwick, 169. in Norring-  
hamſhire, 16,17. Baptiſts and  
Fifth-Monarchy-men Propheſied  
of Chriſt to come that Year  
to reign, 211. A Baptiſt-Woman  
reſtored, 170,171. Baptiſts  
deny G.F. their Meeting-houle  
172. Particular Baptiſts, 173.  
Battledore, the Author's Account  
thereof 245.272  
Believers are born of God 5  
Bible given to G.F. to ſwear upon,  
which forbids Swearing, 291,  
292. and teaches the plain Lan-  
guage 301  
Blacks or Negro's to be trained up  
in the fear of God 352.359-  
361.377  
Bond for Appearance reſuſed, 260.  
—for good behaviour 395  
Book, ſee Bible. Books writ and  
anſwer'd by G.F. 295.308.406.  
408  
Bowling and fooliſh Exerciſes de-  
nied 218\*219\*  
Bread and Wine, ſee Papiſts.  
Brown's Prophecy of G.F. 13  
Browniſts 247.435  
Butchers and rude People bind  
themſelves with an Oath to kill  
G.F. 128,129  
**C.**  
**C** Alvinists 247.483  
Cambridge-Scholars rudeneſs,  
155  
Captain much given to laughter,  
Convinc'd, 173. A Captain's  
in Scotland impious ſaying 214  
Carlisle in an uproar 109. G.F.  
in Carlisle-Duncheon 111-117  
Cartmel Wapentake-Court 487  
Certificates to be brought by  
Friends proceeding to Marriage  
315,316.347  
A Cheat diſcovered by G.F. 318  
Chriſt the Teacher of his People,  
107.628,629. the Reſt 527-530.  
Sun of Righteouſneſs, 554,555.  
a quickning Spirit, 557,558.  
who can ſpeak to Mens Condi-  
tions, 8.10.13.175. and is  
known by Revelation 8. &c.  
Church the true and the falſe, 283\*  
the Church of Chriſt clothed  
with the Sun 553-556  
Church of Rome degenerated,  
246,247.286. perſecuting, 288\*  
Church of England's Faith, 196  
Climates ſudden change and varie-  
ty in America 378-380  
Cloiſters, Monafteries, &c. there is  
no Scripture for them 286\*  
287\*  
Coldbeck-Steeple-houſe, Robert  
Widders going thither, &c. was  
almost killed by the People 118  
Colledges cannot make Miniſters of  
Chriſt 281\*  
Collegians 435-439  
Committee of Safety, &c. their Pro-  
claiming Faſts, is like Jezebel's  
194  
Conjuror (ſo reputed) reproved by  
G.F. in Jail 48  
Conſcience a Witneſs to Truth, 192  
—194. is not to be forced, 539-  
541. muſt be void of Offence  
549  
Contentions not to be in Meetings  
469,470  
Conventicle-Aſt is not, To do, as  
they would be done by 337-340  
Convincements in the Nation in the  
beginning, 12.15,16, &c. 118,  
120.123.129.135. London, 140.  
In O.C.'s Houſe and Family.  
141.147, &c.\*  
Cromwell  
F f f f f



# The Third TABLE

**Cromwel Oliver** his Discourse with  
G. F. 137, 138, 169. A Friend  
offers himself to O. C. to lie in  
Downdale for G. F. 214  
The Cross, the Power of God, 10.  
12. 282\* 285\*  
Covetousness of Wracks reproved,  
207, 208, 511  
A Cutpurse at Sessions searching  
Friends Pockets, is set at liberty  
256

## D.

**Dangers** and Perils of G. F. 24.  
30, 258, 71, 73, 81, 86, 88, 92-  
94, 101, 105, 110-113, 128, 130.  
139, 177-179, 184, 188, 189.  
224\* 225\* 246\* 256\* 267\* 286\*  
210, 213-215, 259, 266, 267, 269  
307, 308, 313, 318, 329. At Sea,  
350, &c. by Knives, Rapiers, rude  
Multitude, Beatings, Bruisings  
and binding themselves with an  
Oath to kill him, &c.  
**Day** of Judgment coming upon  
Persecutors, 346. the Day of  
the Lord's Wrath is kindling  
upon them 146  
**Deceivers** beyond the Priests that  
stand in Deceit, described 19  
**Declaration** of G. F's. offer'd by  
him to the Court, instead of  
the Oath 399, 400  
**Devil**, he was not made of God  
152, 263  
**Differences** about outward things  
to be shunned 597  
**Disputes** at Leicester, 15, 16. with  
the Priest of Grarigg, &c. 102.  
at Drayton, 131, 132. G. F. with  
Priest Wilkinon 120  
**A Dispute** of James Naylor with 8  
Priests, 167. A vain Disputer  
answered, 272\* Vain Janglings  
to be shunned 414  
**Dogs** did not move their Tongues  
against them 377  
**Do unto others, as you would, &c.** 25.  
275\* 208, 209, 539-541, 595,  
596, 600  
**Dreams** relied upon by a People 6  
**Drought** was great in England 247\*  
**Drunkennes** testified against by  
G. F. at Inns in his Travels 174.  
225\* 313. Great Drunkennes at  
the Choosing of Parliament-  
men 213  
**Dwarfs** not to come nigh the Al-  
tar of God, 581, 585, 610. Out  
of Christ all Mankind are Im-  
perfect and Deformed 563

## E.

**Egyptians** afflict Israel till the  
Lord overthrows them 207\*  
**Election** and Reprobation 62, 108.  
173, 254\* 269\* 270\* 330, 331  
**Embassador** with Irish-men came to  
disturb the Meeting 240, 241  
**Embassadors** at Nimmequen, G. F.  
his Epistle to them 630-632  
**Enemies**, who are the worst to  
Truth? 418

**Episcopal-men** cannot affirm, they  
have the same Spirit the Apostles  
had 247  
**Errors** pleaded in Margaret Fell's  
Indictment 289, 290  
Errors in G. F's. Indictment  
pleaded by himself, 290, 291.  
and the second Indictment  
quasht by Errors 294  
**Examples**, see Judgments.  
**Excise-man** warned 30  
**Excommunicated** Friends in Scot-  
land, none was to buy or sell  
with them, 276\* in Ergland,  
301, 302  
**Experiences** formerly had, or other  
mens, spoken and preached  
from 83, 411, 418, 419

## F.

**Faith** gives Victory over Sin,  
271\*. Christ is the Author  
of—196. Faith stands in the  
Power of God, 409-412. Dead  
Faiths and Doctrines 587  
**Fanaticks**, who and what they  
are? 205, 220  
**Fashions** and Vanities of the world  
testified against, 25, 602, 603.  
(see Apparel.)  
**Faith** of G. F's. 92, 103. of a Wo-  
man in Lancashire, 12. Faith  
proclaimed by O. C. for Rain,  
147\*. a Day of Humiliation,  
190. The true and false Faith,  
194, 248\* 251\* Faith and Holy-  
days (so called) 387. Fasting  
and Prayer 621-624  
**Feastings** and Sporting whilst o-  
thers were, G. F. visited the  
Poor, relieving them 5  
**Fees** Marshal's, 230, 231, 303. G. F.  
could not pay, being Innocent;  
and the Jailers 217\* 258  
**Fell**, Judge, sends a Warrant a-  
gainst the Abusers of G. F. 88.  
and grants a Superseades of a  
Warrant against him 90  
—Margaret shews to the King  
Friends Sufferings and Innocen-  
cy 231  
**Fellowships** in outward things will  
corrupt and wither 288  
**Fifth-Monarchy-mens** Uproar, 229,  
230, 238. They cleared Friends  
openly at their Execution, 240.  
247. They look for Christ's  
Personal Coming, 247. are  
Fighters 248  
**Fighters** are not of Christ's King-  
dom, 200. *Sion* needs no such,  
201, 204, 245, 268. (See Wars.)  
**Fox** George, his place of Birth,  
Parents and Relations, 1-3, 30.  
41, 135, 213, 310, 390, 396. his  
Cloths and Wear, 60, 173, 174.  
his Marriage, 334. A great  
Weight fell upon his Spirit,  
342. his Travel and Sufferings at  
Reading, 198, 199, 200, 213, 229.  
Offers his Hair and Cheek to the  
Threatner, 240, 241, &c. and  
Labours diligently in the Work

of the Lord, 601. his Persecu-  
tors would have hanged him,  
110. His care for Truth and  
Friends, 613, 614. He prays to  
the Lord, 7, 348. and for the  
Afflicted, 30, 503, 504, &c. (See  
Miracles.) His weakness of Bo-  
dy, 594, 613. His Death and  
Burial, 614. whose Name is  
written in the Lamb's Book of  
Life, which was before the  
Foundation of the World, 22  
His Epistle left sealed up, &c.  
615-617  
—Mary, Mother of G. F. 1, died,  
369

**Frederickstadt-Friends** Cause p'ad-  
ed by G. F. 423, 424  
**Friends** much abused by Priest and  
People, 69, 86. Their Charity  
to the Poor, 215. going for a  
Sign, see Sign.

## G.

**Gaoler**, see Jailor.  
**God's** People to be like unto  
him, 571, 572. The Power of  
God thundred amongst the Ma-  
gistrates of Darby, &c. 31.  
**Good Behaviour** G. F. Could not  
consent to be bound to, who  
had committed no Ill Behaviour,  
41. (See Bond.)  
**Good** morrow, good evening, &c.  
Vain Customs and Traditions  
forbidden 24  
**Goods** ill gotten, are a Curse to  
Men 208  
**Gospel** is not the four Evangelists  
264, 436.  
**Governments** Change, God has a  
mighty Hand therein 224  
**Governor** of Dover Convinced 158  
—of *Tinmouth Castle* }  
with others, visits G. F. } 300  
in Prison. }  
**Grace** of God teaches those that  
turn to it, 22, 23, 239\* 240\*  
254\* which hath appeared to  
all men 300  
**Grammar** and *Accidence* distinguish  
the Singular from the Plural  
308  
**Groans** which brake forth through  
G. F. did reach to People, and  
strike them 57, 10

## H.

**Habeas Corpus**, &c. for G. F's  
Removal, 222, 223, 394.  
399, 405.  
**Hacker** (Coll.) his Son *Needham's*  
wicked Saying of G. F. 136.  
**Hacker** (Coll.) cut off being  
hanged at Tyburn, 137. His  
Wife and Marshal convinced of  
Truth, 166.  
**Hagget** Judge, his Wife visits G. F.  
&c. in *Lanceston-Gaol*, and was  
convinced 200\*  
**Hair** worn long of G. F. 176, 221\*  
259\*  
**Hales** Judge, his Answer to G. F's  
Adver-

## Of Matters and Things.

Adversaries in Court 406  
*Hands* not to be laid on any suddenly 283\* 597  
*Hat-honour* proud Flesh looks for, 24, 25, 121, 179, 180, 182, 184, 273\* 279\*. A Professor's absurd Proof for it from Scripture (pretendedly) 188, 192\* -195\* 202\* Professors offended at it, 244\* 198. Friends fined for it, 211. and Imprison'd, 254\* 197, 198, 205, 227, 239, 273, 274, 276, 339. The Hat kept on in Prayer by *J. Perrot* and his Party, 310, 334, 624-626.  
*Hebrew, Greek, and Latin* makes no Minister of Christ 281\*  
*Hirelings* and Diviners for Money get vast Sums of it by selling the Scriptures 26, 133  
*Honour*, the true from the false distinguished, 24, 202\* 284\* 274, 308.  
*Hornby-Castle* robb'd of the Wain-scot and Bucks-horns in Major *Foster's* House 222  
*House-Creepers*, leading silly Women Captive, &c. are such as having crept into Temples with Tithes and Offerings; keep People always learning under them, &c. 196  
*House of Israel*, the House of God 588, 589.  
*Humility* goes before Honour, 202\* 416, 478, 543, 549.

### I.

**J**ailer of *Darby* watches *G. F.* for evil, being in a rage against him, 32. His Vision concerning *G. F.* 37. Was convinced of Truth, *G. F.* finding him among Friends, 213. and afterwards he writ a sensible Letter to *G. F.* 251, 252  
*Jailers of Carlisle*, their Cruelty against *G. F.* 110, 112, so that the Under-Jailer was put into the Dungeon to *G. F.* for using him so badly 117  
*Jailer* at *Lancaster*, 179, his Wickedness and Rage against *G. F.* &c. 186, who had been a Thief and burnt in the Hand, 187, 214\* and afterwards was put into *Doomsday* himself, and died in Prison *ibid.*  
*Under-Jailer* at *Lancaster* a very wicked Man, 218, 222. And the Upper-Jailer *Hunter* was cut off in his Young days, for his Wickedness to *G. F.* 297, 306.  
*Jailer* at *Leicester* was very Cruel to Friends in his Prison before *G. F.* came there, 256, 257.  
*Jailer* of *Durham* incensing the Governor and Soldiers of *Scarb. Castle* against *G. F.* was cut off in his Wickedness 306

*Jeroboam's* Calves-houses likened to the Houses called *Churches*, set up in the darkness of Popery 84  
*Jerusalem*, which comes down from Heaven, its State described, 345, 346. The Children thereof 616, 617  
*Jesuits*, two of them (fawning upon Friends) discoursed by *G. F.* concerning the degeneracy of the Church of *Rome*, 246, 247, 286\* 287\* who are filthy Dreamers, dreaming they are the Apostles Successors, 247, and are in a Rage against the Work of the Lord, 321. and persecute to Death for Religion 288\*

A *Jew* discoursed by *G. F.* concerning the Coming of the *Messiah*, 441. others would not discourse 453, 559, 560  
*Imprisonments* for not Swearing, 154, 168. for Tithes and going to Steeple-houses, &c. 231\* 253\* -255\* 258\* 263\* 153.  
*G. F.* Imprison'd in a nasty, stinking Prison at *Nottingham*, 26, 27. in *Darby*-Prison, 32-45, 49-53. in *Darby*-Dungeon, 45-48. in *Lancaster* Prison, 178, 179, 185, 186. *Doomsday*, 186-188. *Lancaster* Goal, 189\* 210\* -219\* at *Leicester*, 256-258 in *Lancaster* Prison, 274-297. in *Scarborough-Castle*, 298-305. Taken at *London*-Meetings, and had before Magistrates, 339, 340, &c. *G. F.* in *Worcester* Goal, 389, being premunired, 405, and pleading the Errors of the Indictment at the *K.'s-Bench-Bar*, was set at Liberty 406  
*Friends Imprison'd* to Death, 252, 304.  
*Independent* - Woman's prejudice against *G. F.* 154. Independents, 247  
*Indian King* discoursed by *G. F.* and several *Indians* at the King's Cabbin, 379. their Gravity and Attention 382  
*Indictment's* Errors pleaded by *G. F.* 289-294, 297, 400-402. calls it a bundle of Lyes, 358. is quash'd 405, 406  
*Informers* hired in *Cumberland*, 270. set at work by Priests, 343, a Papist-Informer against *G. F.* 339. they make spoil, 491, 492. *Hilton*, 494, 495. *Snaad*, 514.  
*Inn-keepers* in *Wales*, their Treachery to *G. F.*'s Horse, &c. 255\* 256\* another (of *Topham*) burns *G. F.*'s Leathern Girdle, 173, 174.  
*Inquisition* Friends Travelling in the Service of the Lord, were many times in danger thereof, but preserved, 123. and at *Dunkirk*, 151. Two Women Friends

were in the *Inquisition* at *Malta* 252  
*Ireland-Friends* Charity for the Relief of Friends Sufferers in *England* 538  
*Judge* and *Juries* wrong Proceedings in *G. F.*'s Case, 407, 401. a Judge's base Expression, 398. a Judge in *Holland* discoursed by *G. F.* 452  
*Judging* The Church of Christ hath power and ability to Judge, &c. 464-467, 541-547, 597, 598.  
*Judgments* of God on *Darby*, 53. upon a false Accuser of *G. F.*'s, 67, 68. on a Persecutor, 95. upon *Adam Sands*, 100. on two persecuting Justices of *Carlisle*, 123. on Conspirators against *G. F.* 129. on Captain *Drury*, 138. on a Mocker of Friends Meetings, 206, 207. on *Preston's* Wife, 218. upon *New England*, 244. an Independent *Scottish* Pastor, 271\* 272\* a Souldier speaking evil of the Light, 278\* upon persecuting, envious Officers, 262. upon a Persecutor in *Cornwall*, 264, 265. in *Lancashire*, 276. on Justice *Flemming*, 281. on Major *Wiggan*, *ibid.* on Persecutors and bad Men, 303, 304. on Justices, *G. F.*'s Persecutors, 306. upon a persecuting Justice, 309. upon a common Swearer in *Barbados*, 352. on Justice *Simpson*, 401. and on Justice *Street*, 401, 402. on persecuting Powers, 204, 205. Day of Judgment, See Day.

*Justices* fair Promises at *Worcester-Affize* broken, 391, 392. enflaming Questions 423, 428  
*Justices* sitting about hiring of Servants, were admonished and exhorted by *G. F.* to Justice, and the Servants to do their Duty, 17. Courts of Justice warned by *G. F.* to do justly 25

### K.

**K**eat Capt. his base Carriage to *G. F.* 177, 178  
*King Charles II.* his Coming in, 198, 199, 212, 213, 219, 221, 222.  
*Old Kings* Judges Executed 238  
 To the King and Council, a Declaration 233, 237  
*Kings* of *France* and *Spain*, and the Pope to prove all things, &c. in an Epistle of *G. F.*'s to the Pope, and all Kings and Rulers in *Europe* 146  
*King's Bench-Bar* *G. F.* being removed by *Habeas Corpus*, had his Tryal there, 227, 228, 394, 395, 399, 405, 406.  
*King's Evil*, a Friend's Daughter being healed of 407  
*Kingdoms*

# The Third TABLE

Kingdom of Christ has been set up above Sixteen hundred Years ago, 274. is in Peace and Righteousness, 234. the Heirs of the Kingdom of Christ are such as are Regenerated and Born again, 572-576

L.

**L** Andmark) those that removed it to cause the Blind to wander, were cursed 590  
Languages, see Tongues.

Law of God is perfect, 11, 12, 14, 15. is written in the Heart, 238\* 243

Lawyers must be reformed, and brought into the Law of God, 18, 19

Liberty and Freedom Man is brought into by the Ministry of Christ and his Teaching, 12. An Intention was in the Government, of granting Friends Liberty, 229, 325. true Liberty is in that which puts down Sin and Iniquity, 474. outward Liberty from Prisons, is the Lord's Mercy, 548, 549. 557, 568, the false Liberty is from the way of Truth 536-538

Life Eternal is in Christ, not in the Scriptures 578, 579

Light is not Natural, 252\* 253\* 257\*. 22, 23. 125, 126, &c. 136. 176. 181. 223\* 224\* 238\* 261, 262. Light and Grace, 270\* 271\* Light Cured by the Scotch Priests, 270\* 190. 192. All are enlightened, 281, 282. The Light to be in the Indians, was denied by Dr. Witty, 300. and a Dr. in Carolina denied it also, 376. Which Light gives the Light of the Knowledge, &c. 436. 569. 575, 576. 604, 605.

Little Ease, a Prison or Hole, whereinto Rich. Sale was squeezed, that not long after he died 240

Love of God, its Infiniteness, 9, 14. 416. Love and Charity's Effects, 550. 552. 598. Love and Unity is from the Spirit of God 598

M.

**M**agistrates must yield to Truth, 254\*-256\*-260\* 114-117. 256\* 260\* 259\*. are to do Justice, 209. and stop Prophaneness, 225. 244. their Sword against Evil-doers, 272, 273. Magistrates of Dantzick their Work of Persecution, 458-463. 538-541. 594-596

Marriages, 5. stated, 302. 307. The Proceedings thereof settled, 315, 316. 352. 354-422. To be laid before the Monthly and Quarterly Meetings, 312. and to have Certificates, 316. A Cafe of Marriage tried at Nottingham-Allices, 249, 250. A

Marriage in Road-Island, 367. Friends Care therein, 520. Marrying, Meats and Drinks, 12. 229

Major-General of Northamptonshire, an old Persecutor, sharply reproved by G. F. 224\*

Meetings) G. F. meeting with some friendly People in Darbyshire, &c. 6, 7. at Broughton, 13, &c.

Meetings of Friends set up, 84. at F Leppers, 93. Arnsfide 103

Great Meetings at London, 140. Near Alton in the Fields 141

A Meeting near London, where Friends were much abused 197

Monthly and Quart. Men and Womens Meetings set up in London, and in the Nation 310-

315-320. in the Power of God, which is the Authority thereof, 413-417. and are of God's Ordering, 552, 553. being set up in the Wildom of God, 615

Womens-Meetings set up, and the Service thereof 386. 419-421

Yearly-Meetings 1657, 1658. in Bedfordshire, 282\* 286\*. at Balby (Boulton, Yorkshire) 213,

214. York 598. and at London, a Yearly Meeting (1670.) 349

Meeting for Sufferings at Skip-ton set up 215

Powerful Meetings in Ireland 327-332

Ministers went forth, 104. 120. from the North-Country over

England, 124. into Scotland, 140, 141. and beyond the Seas, 150.

Truth spreading in England, 200\*

True Ministers Trial, 147. Exercising their Gift, 283\* 286\* and sounding abroad their Trumpets 329, 330

Ministry of Christ, 5. 8. 12. 300. 412. takes no Hire 368

Miracles wrought by the Power of God, 167. She that was ready to die, raised up again, 170,

171. The Lame made whole, 103. The Diseased restored, 407. A distracted Woman

healed, 27, 28. (See Trouble of Mind.) A great Man given over by Physicians, restored, 30.

258. G. F. prays for a Woman ready to die, 70. and for a distracted Woman at Chichester,

171. Restores John Jay's Neck broke (as the People said) by a fall from an Horse in East-fer-

sey, 370, 371. Speaks to a Sick man in Mary-land, who was

raised up by the Power of the Lord, 373. and prays the Lord to rebuke J. C's Infirmary, and the Lord by his Power soon

gave him Ease, &c. 503, 504

Monk General his Order, requiring all Officers and Soldiers to forbear to disturb the Quakers

Meetings, &c. 212. 229. which are not Seditious, 237. yet disturbed 240. 314, 315, 326

Mountebanks Vanity, 25. Their Ignorance 245\*

Mountague Judge, G. F. discouraging him at his Chamber (in London) about Tithes 487, 488

Muggletonians 247

Musket's in Amer. (little Flies or Gnats.) 369

Musick and Singing 23, 25

N.

**N**ames are given to Things according to their Nature 18

Natures of Creatures outward to be read within Man, 13, 20. 82.

That all Things come by Nature, refuted 16

Naylor James, running into Imaginations, is warned by G. F. 220\* his Recovery, *ibid.* 232\*

his Followers 245\*

Nebuchadnezzar's Dream of Christ's Kingdom, which is not of this World. 247, 248. 45.

Negroes and Family-Meetings recommended, 610, 611. (See Blacks)

New-England Professors proclaiming a Fast, 194. soon after put four of our Friends to Death, and became bloody Persecutors,

241, 242. G. F. charged their Magistrates with Murdering them, according to their own

Confession, 243, 244. who felt God's Judgments for their Wickedness 455. 458. 601

News hearing and telling, 65. 539. Nicknames, see Surnames.

O.

**O**ath or Engagement to O. C. 123, 124. Swear not at all, 130. 180, 181. Oath of Abjuration, 163, 164. tendered to G. F. 176. his Paper against Swearing, read in Court, 180-

182. 185. Oaths and Swearing, 229. 239. 600. refused by G. F. 301. being unlawful. *ibid.*

-Allegiance and Supremacy, 250. 255-257. 403, 404. Oaths taken falsely against Friends, 262. 273-280. Oath tendered to G. F. 288. 292, 293. 295.

392. Allegiance wherein it consists, 300. 318. what G. F. could say instead of it, 392. and of Supremacy, 395, 396. 400

Offering, the true and the false, 550-567. 577. 581. 607

Old Cause) The setting up thereof was for themselves 205

Oldenburgh Magistrates and People a Warning to them 617-519.

Openings of U. F's. 3. 5. 8-10. 13, 14. 16. of the things of the Creation, 18. of Physick, Divinity and Law, 18-22, &c. 586.

588. 602

Opposers of the Faithful come to nought 615, 516.

Order



# Of Matters and Things.

*Order of Bodmin-Sessions for the Prisoners Ease, 187. Order and Discipline in the Church of Christ maintained, 534, 535, is of the Spirit 557*  
*Oxford and Cambridge-Teachers, 263. cannot make Ministers of Christ, 5. 8. Oxford-Scholars Rudeness 155, 225\**

## P.

**P***apists, their Superstition of Consecrated Bread and Wine, 287\* 288\* Images, Croffes and Relicks 286\* 252. pray by Beads, 247, 328, 564. and sprinkle Children, 323. their Purgatory, ibid. and Mother-Church pretended, 324. A Warning to them, 145, 147. and their murdering false Doctrine confuted 299, 300*  
*Pardon being offered by the King to G. F. he could not take it, 404, 405, and was fairly freed without it, 406*  
*Parliament-men discoursing G. F. in Prison 300*  
*Parnel James Convinced (1653) 112. was at a Dispute of G. F.'s. against eight Priests, &c. at Drayton on an Hill (1654) 132. Imprisoned in Colchester-Castle (1655) 112. is visited by G. F. in Prison, 152. The Gaoler's Wife threatened to have his Blood, 153. who died by a fall from a Ladder, going up to his Prison, 112, 113. Of whom Professors (to cover their Cruelty) said, He fasted himself to Death ibid.*  
*Patience and Faith's Exercise, 265\**  
*People flew like Chaff before the dreadful Power of God, 81, 31. People trembled and shook in Carlisle-Steeples-house, 109. (See Shaking.)*  
*Perfection, a Priest Discourses G. F. about it, 397. Perfection in Christ is above Adam's, 357, 546. Imperfection pleaded for by Professors 36, 37, 119*  
*Persecution Judged, 94-96, 98-100. testified against and Persecutors warned, 191-199. they being blinded, 210\* 263\* 264\* 225. and not knowing what Spirit they are of, 224. Persecutors to Blood, 318, 319. Persecutors restrained, 308, 312, 313, 328. Persecution violent at London-Meetings, 343. Testimonies against it, 460-462, 482-483, 496-499, 626, 627, 631, 632. Four Friends in New-England hanged 240-244*  
*Physick and Letting Blood a Priests Remedy against a troubled Mind 5*  
*Physicians must be in in the Will-dom of God 18, 30, 245*

*Pleasures and vain Delights denied 217\* 219\* 220\* 204*  
*Plots and Fightings, Friends Declaration against, 231, 233-237. 257, 395, 481. and denied, 272. 274, 303*  
*Poland's Exil'd Protestants, 190, 191. King of Poland, 458. Two Letters to him from G. F. 459-463. and 539-541.*  
*Powers of the Earth 286\**  
*Prayer in Sighs and Groans, 266\* how to pray 564*  
*Preachers (Congregational) at a Meeting with G. F. 252\**  
*Premunure of G. F. 295. 297. of two Friends in Devonshire, 318. Counsellor Corbet's Plea for G. F. in Court 405*  
*Presbyterians Meeting staff't with Bread and Cheele, &c. 314, 315, 391*  
*Press-masters on Board G. F.'s Vessel 349, 383*  
*Pride in Apparel 144, 145*  
*Priests sell the Scripture, 26. pray by Form, 134, 135. their Spirit, 25. they are Hirelings, 106, 133, 134. Tithe-takers, 228\* Robbers of the People, and not Ministers of the Gospel, 295, 333, 334. plead for Sin and Imperfection, 32, 36, 37, 52. are confounded, 60, 119. dreaded the Man in Leather-Britches, 60. A Priest trembles, 69. hides himself from G. F. 79. are miserable Comforters, 45. reprov'd by Judge Fell, &c. at Sessions for their gross Assertions, 89. reprov'd in the Streets, 90. Eight Priests dispute against G. F. 132. are false Prophets and Antichrists, 106, 556. One pleads for Adultery, 393. one beats Friends, 59, 60, 326. are choaked by a Parsonage, 30, 31. and love a fat Benefice, 167, 300, 301. so much a Year, 211. The Devils Lawyers and Counsellors, 265\*. Oppressors, 296. Persecutors 207, 308, 309, 343, 415*  
*Prophecy of R. Jones vain, 127, 128. of Brown's, see Brown. A Womans Prophecy of the Kings Coming in, 199. Prophecy of Priests and Professors against the Quakers vain, 120, 121. false Prophecies and Prophets 128*  
*Prison of G. F. its badness, 288, 292, 293, 295, 297. and that of Scarborough-Castle 298*  
*Prison-Keeper strack with terror 37*  
*Prisoners many, 194. Friends offer their Bodies one for another, ibid. died Prisoners, 197, 250, 275, 276, 278, 280, 304, 318.*  
*Prisoners set at Liberty by the King 229, 548*  
*Pirates 363, 380, 391*

## Q.

*Quakers first so called 37, 38*  
*Quakers Love to all Men, 308.*  
*A Quaker's upright Verdict, being upon a Jury, commended by the Judge in Court 130*  
*Quakers Principle stated to the King by G. F. 402-404*

## R.

*A great Rain fell after a Meeting in Cheshire in a great Drought 247\**  
*Ranters confounded, 29. 57, 59, 130, 131, 139, 151, 152, 225\* 247. A Ranting Woman at Low, 262, 263. Their Wickedness, and the Judgment fallen on them 320*  
*G. F. had a meeting with the Ranters in Road-Island 367*  
*Rebellion and Plots denied 532*  
*Regeneration must be known, to enter into the Kingdom of God 572-576*  
*Religion, the Reformed by Tradition, 191. The true one is the Life and Power of God, 223, 436, 437. The Pope's, 191. (See Papist.)*  
*Repentance of some that had run out, 310. Repentance goes before the Gospel 570, 571*  
*Reports raised of G. F. falsely, 244\* at Nailsworth, 332. Of G. F. and Friends at Barbadoes, 357, 361*  
*Restitution made of wrong done 27*  
*Restoration out of the Fall, into the state that never fell 346*  
*Revelation of John is a sealed-up Book, said the Priests to G. F. 6. By Revelation God is known 8*

*Righteous Men are preserved from Destruction 558-560*  
*Rude People at Meetings and Inns, 243\* 244\* in Wales, 255\* at Manchester, 260\* in Scotland, 272\* Rude Fellows by the way-side, 276\* Rude Serving-men abusive to Friends in and out of Meetings, 93. and to Women going home, 216. Fellows encompassing G. F. by the way, 224\* Rude Priests 218*  
*Rude People 240, 241. 269, 317*  
*Rule of Life 397*

## S.

*Sacrament of Bread and Wine, the denial of it objected and answered, 230\* 231\* 237\* 287\* 288\**  
*Sally-man of War, that gave chafe to the Vessel G. F. went in to America, his report thereof 355 (55)*  
*Salutation of G. F.'s to the Council of Edenburgh, being had before them, 273\**  

G g g g g

Schults

# The Third TABLE

*Schools* set up for Friend's Children, one at *Waltham-Abbey* for Boys, 316. and at *Shacklewell* another for Girls, *ibid.* 347. 387

*Scots* challenging a Dispute with Friends were overthrown, 271\* A *Scotch* Officer's impious Saying 272\* *Scotch* Priests Principles, 269\* *Curfes* 270\* 271\* *Blindness* 274\* 275\*

*Scriptures* are the Words, not the Word of God 102. 211\* and understood by the Spirit, 22, 23. 511, 512. being given forth by it, 359. *Scripture*-Knowledge without the Life, vain 7, 8. 13. 437

*Seekers* 247, 435

*Separation* and its Spirit, a warning against it, 420-422. pleads a Liberty, 434. has the Name of Truth, but not the Nature, 434. 446. 448-451. 455. 464. 467, 468. 481. 489-491. 516-518. 551-553. *Unruly* Spirits at *Reading*, 456. In *America* G. F. had a Meeting with them 366

*Sessions* at *Lancaster* 88-92. 273, 274. *Leicester*, 257, 258. *Worcester*, 391, 392. 398. 401. *Badmin* 187

*Serpent* 9. Speaking in People 14

*Serving-men*: See *Rude*.

*Shaking* of the House, G. F. praying, 15. A Meeting of Friends were greatly shaken, 17. People shook 109. (See *Steeple-house*.)

*Sheriff* of *Lincoln* convince'd, 129. (See *Craven*.) *Sheriffs* to be Chosen by Friends, such as they can give their Voices for 492, 493

The Sick and afflicted restored. (See *Trouble in Mind*, & *Miracles*.)

*Shipwrecks* called God's Grace 207, 209

*Sign*) *Tho. Aldam* a Sign to O. C. 199. *Rob. Huntington*, 239. Some in Sackcloth and Ashes, 296. 306. Another before the Fire of *London*, 305. Another going naked, 306. A Woman going before the Parliament, &c. 199. (See *Prophecies*.) *Richard Sale* carrying, &c. 240

*Silent-Meeting* 63

*Singing* in the Spirit with a melodious Sound 277\*

*Sin* Priests preach up for Term of Life, 32. 239. Sin's Entail and Original cut off, 265\*. Professors distinguish the Guilt and the Power of it, 196. and plead for Sin, 397, 398. Sin's Deceitfulness to be watched against 506, 507

*Sirrah*, and other reproachful Nick-names given by Ma-

gistrates to Prisoners, reproved 277

*Slander* raised by a Priest on a Meeting of Friends he was at 102

*Socinians* 247. 387. 435

*Soldiers*, one proffered G. F. to assist him, 86. others were Convinced, and their Wives at Meetings, 106. 108, 109. and at *Cranbrook*, 150. Another begins to draw his Sword at a Friend 188. Some could not take the Oath to O. C. 123, 124. others took it, and fell into Danger, *ibid.* A Soldiers wicked Saying of Christ, 214\*. Several Officers Convinced in *Scotland*, 279\*. Some Soldiers striking Friends at Meeting, 210, 212. Troopers came to see G. F. in Prison 297 Soldiers Testimony of him 305 Lewd Soldiers in *Germany*, 446. Blind Men are not Lifted for Soldiers (neither outward nor inward) 606

*Somerjet-House* 199

*Soul*) A People holding, *That Women have no Souls* 5, 6

*Spirit* of Discerning in G. F. 14. 108. The Spirit tries Doctrines, 26. and leads into all Truth, 238\* A measure of it is given to every one, 281. Its Fruits, if obeyed, 402, 403. (A Spirit in the Ship, and in the Steeple-House 55. 350, 351

*Sports* and Feastings denied 5

*Steeple-Houses* and Markets, Truth preached in them, 262\* the Sound of its Bell seemed like the Sound of a Market-Bell, 25, 26. 31. G. F. in the Steeple-house at *Beverly* and *Crantzick*, 54-57. *Mansfield-Woodhouse* the People fell upon him, &c. Steeple-house shook, 82. 102. 109 Friends declaring Truth in Steeple-houses, 149. 151. 177. 188 276\*. others admonished the Bowlers 217\*

*Streets*, Truth preached in them, 245. 254\*-258\*

*Stone* laid in *Sion*, rejected, 473. That became a great Mountain 579. 580

*Stillness*, the Mind feels the Principle of God in it 189

*Students* at *Aberdeen*, some Convinced 407

*Sufferings* of G. F.'s and Friends for being contrary to the World's Ways and Customs, 24. G. F. cruelly beaten by a Clerk in the Steeple-house, 69. by a rude Multitude, 87. banished, (see *Banishment*.) suffered in bad Prisons, 289, &c. *Sufferings* of Friends for Travelling about their Occasions, 201\* for going to Steeple-hou-

ses, &c. 262\* 263\* &c. laid before O. C. 195

*Sufferings* of Friends at Meetings, 197. by Imprisonments, *ibid.* 198. 295, 296. 321. 250. And after the Monarchy-mens Rising, 231. some Banished, &c. *Dantzick* Friends Sufferings 458-463. 533-541. 594-596

*Swear not at all*, 292. Friends not swearing, how discerned from others not swearing, 324, 325. See 481. 514. Offices served by Friends without Swearing, 600. Justices and Jury Forfeorn at *Lancaster-Assizes* in G. F.'s Cafe, 289, 290. Three Officers of the Court Forfeorn in the same Cafe 294

*Syllogisms* and Sophistick Arguments overthrown 273\*

T.

*Talents*, 240\* 241\* and the slothful Servant. 611

*Talkers* airy, 8. 14. 185, 186.

*Tawnies*, see *Blacks*.

*Teacher*) God was the first Teacher in Paradise, &c. 384

*Tempest* great with Thunder and Rain 309

*Temples* made with Hands God dwells not in 6. 31.

*Temptations* to Despair upon G. F. 3, 4. 6. 8. for the Trial of his Faith, 10. was under great Temptations sometimes 13, 14. *Thoe and Thou* to a single Person, 279\* 198. 205. 239. 245. 301. (See *Hat*.)

*Thieves* lying hid by the highway in *Scotland*, reproved by G. F. 276\*

*Tithes* Quakers cannot pay 229. 118. Great Havock and Spoil made for them by Priests, 162. 239. some Imprison'd to Death for them, 275, 276. 302. Friends to keep up the Testimony against them, 430. 432. 487. 550. Tithes pleaded for by the Priests 228

*Tongues* and Languages the Beast has power over 281\*

*Toleration* pray'd against by a Priest, 240. how to use it, 567, 568

*Two* Tourists in Man 8, 9

*Thrones* on Earth contended for, 590

*Trading* of Friends increased, People seeing their honest Dealing, 120

*Transgression* of the Life of God, what it leads to 189, 190

*Travels* of G. F.'s into 1657 — *Wales* 245\* and 251\*

— *Scotland* 258\*-281\*

1669 — *Ireland* 327-332

1671 — *Swiss* 341-361

— *Jamaica* 361-353 1673

## Of Matters and Things.

1672 — Maryland 363-365	V.	is not becoming Christianity, 630-632. being a Work of Darkness 137
— E. and W. Jersey 365	Vengeance is the Lord's 244	Warrants against G. F. 118. 188.
— Long Island in N.E. <i>ibid</i>	Victory and overcoming of Temptations known 8. 166	267* 278* 203. 213. 216, 217.
— Road Island 366-369	Vision of G. F.'s. of a Bear, &c. 69.	&c. 271. 308. 326. 341. for
— Jerseys 370	Of a desperate Creature, &c. 267* Of New Engl. Sufferings to Death, 241. Concerning the Turk, 295. Of himself to be taken Prisoner, 389. A Vision in Ireland, 328. and in his Voyage for America, 350. the Christians at Jerusalem, had a Vision before its Destruction 559	Tithes, 487. Warrant against all Quakers 203* 223*
— Maryland 372-375	Voice coming to G. F. 8, 9. (see Openings) the Voice of the Lord to a Trooper 45	Watches set up in the Streets and Highways in Cornwall, &c. to stop Friends from Travelling, 200* 203* 206* 208* 209*
— Virginia 375	Voyages of G. F.'s to Ireland, 327. for England, 332. to Barbadoes, 349-351, &c.	Weakness of G. F.'s Body, 310. by long and close Imprisonment, 295, 296. 407. 554. by continual Travel, 430. and spent at Meetings, &c. 568. his Health being much impaired, 586. A great Exercise came upon him 588
— Carolina 375-377		Wicked Man cut off, 303. another plagued 304
— Virginia 377, 378	W	Worship, the World's, 23, 24.
1673 — Maryland 378-383	Waiting upon God 203, 204.	Will Worship, 213* The Dragon's and the Beast's 227*
Returning thence to England he went over to	Wales) The Governor of Tenby must yield to Truth, 253* 254* and Magistrates in other Places, 255* 256* the Moderation of a Town in Wales, 257* 258* A Lady and her Preacher send for G. F. 259*	The Worship in the Spirit, 245, 246
1677. Holland, Friesland, Germany, Holstein, &c. 432-454	Wars and Fightings denied by G. F. 3, 4, 46, 48, 49. They arise from the Lusts in the Fall, 200, 201. None to go down to Egypt for help, 202, 203. It is not our Principle, 235. but do testify against it, 285-287. and	Wrong, see Restitution.
1684 Holland and Friesland 520-523		Y
Trembling and Quaking owned, 157-160		YEA and Nay, 2. 121. is more binding than an Oath to many, 292, 293. 403, 404.
Trials of G. F.'s. &c. see Affize.		Z
Two Tiers sent from Wales, both were convinced, 123. A pretended Trier of Spirits confounded, 149. A Day of Trial is coming upon all, &c. 287. 533. 587		Zeal against Unrighteousness many will God provoke unto, 224
Troubles of Mind spoken to, 189. Of a Woman in Maryland, for whom G. F. intreated the Lord, 381. Troubles upon a Trooper concerning G. F. 45		
Truth is honourable, 284* is peaceable, 486. in Unity, 551, 552. the Pearl, 569		
Tumult of the People at Brecknock 245*		
Turks and Turkish Patrons give Liberty of Religion 596		

## The FOURTH TABLE;

*Being a Catalogue of the Epistles, Letters and Papers of G. F.'s and others contained in this Volume.*

<b>T</b> HE Appearance of the Lord's Everlasting Truth, &c. Testim. p. xviii. 1650.	To the Judges 47	Thions 144
G. F. his <i>Mittimus</i> by Bennet and Barton, Just. 32	To the same <i>ibid</i> .	To the Just. Trying Ministers 147
To the Priests of Darby 33	To Justice Barton and Bennet 49	1655.
To the Magistrates of Darby <i>ibid</i> .	To the convinc'd and tender People 50	To those that Scorn at Trembling and Quaking 156
To Barton and Bennet, Just. 34	To the Magistrates of Darby 51	To the Churches in outward Form 161
To Justice Bennet <i>ibid</i> .	A Lamentation over Darby 52	To Friends to offer themselves for their Brother, &c. 166
To Justice Barton 35	1652.	An Encouragement to Friends 166
To the Mayor of Darby <i>ibid</i> .	J. Naylor's Account of Lancaster Sessions 90	To Fr. in the N. of Ireland 170
To the Court at Darby 36	To Justice Sawrey 94	To the 7 Parishes at Landsend 175
To the Ringers <i>ibid</i> .	To William Lampit 96	1656
To Friends and others 38	To the People of Ulverstone <i>ibid</i> .	Concerning Swearing 180
To the convinced People 40	To the Followers of P. Lampit 98	Peter Ceely's <i>Mittimus</i> 183
To the Faithful an Encourage. 41	To Adam Sands 100	E. Pyot to J. Glyn, C. Just. 189*
To the Justices of Darby <i>ibid</i> .	1653.	To Magistrates of Watches 201*
To the same 42	A. P. To the Judges of Affize 111	Answer to Exon-Warrant 203*
To the same <i>ibid</i> .	G. F.'s Challenge to Professors 113	To Priests and Professors 207*
To the Priests of Darby 43	To T. Craiton and C. Studholm 114	To Friends in the Ministry 212*
To the Justices of Darby <i>ibid</i> .	G. B. To the Mag. at Carlisle 116	E. P. To M. Gen. Desborow 215*
To Col. Barton, Justice 44	1654.	G. F. To the same 216*
1651.	To Friends in the Ministry 124	Concerning Pleasures 218*
	To all Professors of Christ. 141	To the Bowlers <i>ibid</i> .
	To such as follow the World's Fa-	To



# The Fourth TABLE of Epistles, &c.

To all the Elect	232*	To Margaret Fox	336	Feel the power of God in you all	500
To Fr. to keep up Meetings	<i>ibid.</i>	Conc. the Aft against Meet.	337	Be Valiant for Truth	501
Judging any in Meetings	233*	Friends to stand to their Test.	338		1683.
An Answer to a Professor	235*	Encouragement under Suffr.	344	To the Yearly Meet. in Lond.	505
Profes. Priests &c. Darkness	238*	Visitations abused, &c.	345	To Friends, a Salutation	506
	1657	All Friends that do Marry	347	My Love is to you all	510
The true Fast and false	248*		1671.	Fruits of Peace and Quietness	512
Of Lusts, Affections, Desires	261*	G. F.'s Prayer to the Lord	348	To all the Elect, &c.	516
To try all things, &c.	263*	From Barb. to Fr. in Engl.	353		1684.
Be valiant for the Truth	265*	Another Epist. to Fr. in Engl.	355	To the Duke of Holstein	523
Order of Council in Scotl.	273*	For the Governor of Barbados	359	To Friends, an Epistle	527
To the Council of Edenburg	274*	To Margaret Fox	361. 362		1685.
	1658		1673.	Keep out of the World's Spirit	528
Bedfordshire yearly Meeting	283*	To the same	384	Excess in Apparel	530
To the Lady Claypool	189	G. F.'s <i>Mittimus</i> to Worc. Prif.	389	To Friends who are called	533
Concerning Fasting	191	To Margaret Fox	<i>ibid.</i>	Among all Societies, &c.	534
To the Parliament, of Profes.	195	To the L. Windsor G. F.'s Case	<i>ibid.</i>	Have you may see, when—	536
To Friends to go on faithfully	197	G. F.'s <i>Habeas Corpus</i>	394	To John III. King of Poland	539
About the Image of O. C.	200	G. F.'s Allegiance and Suprem.	399	Concerning Judging	541
	1659		1674.		1686.
To keep from Plots, &c.	<i>ibid.</i>	To the K. the Qu.'s Principle	402	Antient Prif. at the Y. Meet.	543
To keep out of Powers, &c.	202	H. Parker to the Gaoler	404	The King opening Prisons	550
Of the day of Repompe	204		1675.	In Christ is no Separation	551
Concerning Shipwracks	207	To Friends in Westmorland	408	Men and Women Q. Meet.	552
	1660		1676.	Church clothed with the Sun	553
G. Monk's Order	212	To Friends at Yearly Meet.	409	The Falling away, &c.	555
G. F.'s. Anf. to his <i>Mittimus</i>	219	Spirit of Opposers and Work	402	Noah and his family were call'd	558
M. Fell to all Magistrates	221		1677.	The First and Second Adam	561
Concerning true Religion	223	To Margaret Fox	428		1687.
Against Persecution	224	A Testimony against Tithes	431	Concerning the two Seeds	<i>ibid.</i>
Concerning Change of G. v.	<i>ibid.</i>	The Spirit of Separation	434	Concerning Prayer	564
To K. Charles the Second	225	To Princess Eliz. Herwerden	435	True and false Offering	565
The Sheriff of Lancast. Return	228	The Princess her Anf. to G. F.	438	Caution in time of Liberty	567
The K.'s Order for G. F.'s Rel.	<i>ibid.</i>	Fasting, Prayer, &c.	620	God's Goodness to Mankind	569
Judge Mallet's Warrant	239	Getting the Affections of Peo.	446	Repentance before Baptism	570
To Friends to send up Suffr.	232	To Friends at Dantzick	447	God's People to be like him	571
A Declar. against Plotters	233	To Mag. and Peo. of Oldenb.	617	The right Way to Christ	<i>ibid.</i>
The K.'s <i>Mandamus</i> to N. E.	243	To Magist. Priests, &c. Hamb.	627	Except a man be born again	572
	1661.	To the Embaf. at Nimeguen	630	The Jews Rebel. their Loss	576
Of the true Worship	245	The Spirit of Separation	449	God fo loved the World, that he	578
Keeping on Hat in Prayer	249	To Margaret Fox	454	The stone became a mountain	579
The World faith Kifs the Book	250		1678.	Regeneration and Sanctifica.	581
	1662.	To the same	458		1688.
To the K. Friends Sufferings	<i>ibid.</i>	To John III. King of Poland	459	All you Believers in the Light	584
T. Sharman's Letter to G. F.	251	To Friends in Amsterdam	463	An approaching Storm	587
The Grounds of Perfection	252	Concerning Prescriptions	464	Moses and Christ's House	588
Conc. E. Burrough's Decease	259	Let Life reign over Death	467	Thrones on Earth contended	590
	1663.	The hurt of Disorderly Spirits	468	The World's Empty Teachers	<i>ibid.</i>
Of Ol. Atherton's Death	276	To Qu. and Monthly Meetings	469	Not to remove the Landmark	<i>ibid.</i>
Lanc. Prisoners to J. Flem.	278	To the Churches of Christ	471	Apostles Husbandmen, &c.	595
	1664.	To Friends in Prison	472		1689.
G. F. To Dan. Flemming	281		1679.	Hearing and telling News	593
To Judges giving Nicknames	282	To Fr. of the yearly Meeting	473	To P. H. and Fr. at Dantzick	594
A Testimony against Plotting	285	Be Valiant for the Truth	477	To the Magist. of Dantzick	595
A day of Trial and Exercise	287	To dwell in Humility	478	Great Shakings in the World	597
To keep out of J. P.'s Spirit	<i>ibid.</i>		1680.	To keep in Love and Unity	598
1665.) Concerning Tithes	295	To the Parliam. against Plots	481	To Friends in Barbados	599
	1666.	To Magist. to be moderate	482	To Q. and Y. Meet. in America	601.
G. F.'s Discharge and Pasport	305		1681.		1690.
	1668.	To the Quarterly Meetings	486	Against Fashions, &c.	602
Against the Dark Spirits	318	Spirit of Strife and Division	489	Christ the Ensign, &c.	603
	1669.		1682.	Stand still and see Salvation	605
Jf. Lindley's Letter to G. F.	326	Informers convicting Friends	491	To Friends in the Ministry	609
Sould. found abroad, you faithful	329	To the Sheriffs to be chosen	492	To Fr. in the Minist. in Amer.	610
Servants of the Lord	329	To the People that chuse them	493	To suffering Friends in Irel.	612
Of putting Children to Trades	335	To distinguish Truth and Err.	496	G. F.'s Death and Burial	613
	1670.	Exercises from Mag. and Apo.	497	His Epistle left sealed up, &c.	615

**O**mitted p. 356. line 41. viz. Paul Gwin came into the Meeting, and began to Babble, and asked me, How I spelt Cain? And whether I had the same Spirit as the Apostles had? And I told him, Yes: And he bad the Judge take Notice of it. And I told him; He that had not a measure of the same Holy Ghost, as the Apostles had, was posselt with an unclean Ghost: And then he went his ways. (See p. 221\* 222\*)  
 The Letter against Plotting is printed p. 200. and the same over again p. 267. by a mistake.

